

**UTTERANCES OF
CHRIST
OF THE LAST DAYS
SELECTIONS**



PREFACE

Though many people believe in God, few understand what faith in God means, and what they must do to be after God's heart. This is because, though people are familiar with the word "God" and phrases such as "the work of God," they do not know God, much less do they know His work. No wonder, then, that all those who do not know God are possessed of a muddled belief. People do not take belief in God seriously because believing in God is too unfamiliar, too strange for them. In this way, they fall short of the demands of God. In other words, if people do not know God, do not know His work, then they are not fit for God's use, much less can they fulfill the desire of God. "Belief in God" means believing that there is a God; this is the simplest concept of faith in God. What's more, believing that there is a God is not the same as truly believing in God; rather, it is a kind of simple faith with strong religious overtones. True faith in God means experiencing the words and work of God based on a belief that God holds sovereignty over all things. So you shall be freed of your corrupt disposition, shall fulfill the desire of God, and shall come to know God. Only through such a journey can you be said to believe in God. Yet people often see belief in God as something very simple and frivolous. The belief of such people is meaningless and shall never gain the approval of God, because they tread the wrong path. Today, there are still those who believe in God in letters, in hollow doctrines. They are unaware that their belief in God has no substance, and that they are unable to gain the approval of God, and they still pray for peace and sufficient grace from God. We should stop and ask ourselves: Could believing in God really be the easiest thing on earth? Does believing in God mean nothing more than receiving much grace from God? Can people who believe in God but do not know Him, and believe in God yet oppose Him, really fulfill the desire of God?

God and man cannot be spoken of as equals. His substance and His work are most unfathomable and incomprehensible to man. If God does not personally do His work and speak His words in the world of man, then man would never be able to understand the will of God, and so, even those who have devoted their entire life to God would be incapable of gaining His approval. Without God's work, no matter how good man's doing, it will count for nothing, for the thoughts of God shall always be higher than the thoughts of man,

and the wisdom of God is unfathomable to man. And so I say that those who have “seen through” God and His work are ineffectual, they are all arrogant and ignorant. Man should not define the work of God; moreover, man cannot define the work of God. In the eyes of God, man is smaller than an ant, so how can man fathom God’s work? Those who are constantly saying, “God does not work in this or that way” or “God is like this or that”—are they not all arrogant? We should all know that people, who are of the flesh, have all been corrupted by Satan. It is their nature to oppose God, and they are not on a parity with God, much less can they offer counsel for the work of God. How God guides man is the work of God Himself. Man should submit, and should not hold such and such a view, for man is but dust. Since we try to seek God, we should not superimpose our conceptions on the work of God for God’s consideration, least of all should we employ our corrupt disposition to deliberately try to oppose the work of God. Would that not make us antichrists? How could such people say that they believe in God? Since we believe that there is a God, and since we wish to satisfy Him and to see Him, we should seek the way of truth, and should look for a way to be compatible with God. We should not stand in stiff-necked opposition to God; what good could come of such actions?

Today, God has new work. You may not accept these words, they may feel odd to you, but I advise you not to reveal your naturalness, for only those who truly hunger and thirst for righteousness before God can obtain the truth, and only those who are truly devout can be enlightened and guided by God. Nothing will come of seeking the truth through quarreling. Only by seeking calmly can we obtain results. When I say that “Today, God has new work,” I am referring to God’s return to flesh. Perhaps you do not mind these words, perhaps you despise them, or perhaps they are of great interest to you. Whatever the case, I hope that all those who truly yearn for the appearance of God can face this fact and give it careful consideration. It is best not to jump to conclusions. This is the way that wise people should act.

To study such a thing is not difficult, but requires each of us to know this truth: He who is God’s incarnation shall hold the substance of God, and He who is God’s incarnation shall hold the expression of God. Since God becomes flesh, He shall bring forth the work He must do, and since God becomes flesh, He shall express

what He is, and shall be able to bring the truth to man, bestow life upon man, and show man the way. Flesh that does not contain the substance of God is surely not the incarnate God; of this there is no doubt. To investigate whether it is God's incarnate flesh, man must determine this from the disposition He expresses and the words He speaks. Which is to say, whether or not it is God's incarnate flesh, and whether or not it is the true way, must be judged from His substance. And so, in determining^[a] whether it is the flesh of God incarnate, the key is to pay attention to His substance (His work, His words, His disposition, and many more), rather than external appearance. If man sees only His external appearance, and overlooks His substance, then that shows the ignorance and naivety of man. External appearance does not determine substance; what's more, the work of God has never conformed with the conceptions of man. Did not the outward appearance of Jesus conflict with the conceptions of man? Were not His appearance and dress unable to provide any clues as to His true identity? Was not the reason why the earliest Pharisees opposed Jesus because they merely looked at His external appearance, and did not take to heart the words that He spoke? It is My hope that the brothers and sisters who seek the appearance of God will not repeat the tragedy of history. You must not become the Pharisees of modern times and nail God to the cross again. You should carefully consider how to welcome the return of God, and should have a clear mind of how to be someone who submits to the truth. This is the responsibility of everyone who is waiting for Jesus to return with the clouds. We should rub our spiritual eyes, and not fall prey to the words full of flights of fancy. We should think about the practical work of God, and should take a look at the real side of God. Do not get carried away or lose yourselves in daydreams, always looking forward to the day that the Lord Jesus suddenly descends among you on a cloud to take you who have never known Him or seen Him, and do not know how to do His will. It is better to think upon practical matters!

You may have opened this book for the purpose of research, or with the intention to accept; whatever your attitude, I hope that you will read it to the end, and will not put it aside easily. Perhaps, after reading these words, your attitude will change, but that depends on

Footnotes:

a. The original text reads "as for."

how motivated you are, and how easily you take things to heart. There is, however, one thing that you should know: The word of God cannot be spoken as the word of man, much less can the word of man be spoken as the word of God. A man used by God is not the incarnate God, and the incarnate God is not a man used by God; in this, there is a substantial difference. Perhaps, after reading these words, you do not accept that they are the words of God, and only accept them as the words of a man who has been enlightened. In that case, you are blinded by ignorance. How can the words of God be the same as the words of a man who has been enlightened? The words of God incarnate initiate a new age, guide the whole of mankind, reveal mysteries, and show man the direction ahead in a new age. The enlightenment obtained by man is but simple practice or knowledge. It cannot guide the whole of mankind into a new age or reveal the mystery of God Himself. God, after all, is God, and man is man. God has the substance of God, and man has the substance of man. If man views the words spoken by God as simple enlightenment of the Holy Spirit, and takes the words of the apostles and prophets as words personally spoken by God, then man is wrong. Regardless, you should never turn right into wrong, or speak of the high as the low, or speak of the profound as the shallow; regardless, you should never deliberately refute what you know to be the truth. Everyone who believes there is a God should consider this problem from the correct standpoint, and should accept His new work and words as a creature of God—or else be eliminated by God.

After the work of Jehovah, Jesus became flesh to do His work amongst man. His work was not carried out in isolation, but built upon the work of Jehovah. It was work for a new age after God had concluded the Age of Law. Similarly, after the work of Jesus ended, God still continued His work for the next age, because the entire management of God is always progressing forward. When the old age passes, it will be replaced by a new age, and once the old work has been completed, a new work will continue the management of God. This incarnation is God's second incarnation following the completion of Jesus' work. Of course, this incarnation does not occur independently, but is the third stage of work after the Age of Law and the Age of Grace. Each new stage of God's work always brings a new beginning and a new age. So too are there corresponding changes in the disposition of God, in His way of working, in the loc-

ation of His work, and in His name. No wonder, then, that it is difficult for man to accept the work of God in the new age. But regardless of how He is opposed by man, God is always doing His work, and is always leading the whole of mankind forward. When Jesus came into the world of man, He brought the Age of Grace and ended the Age of Law. During the last days, God once more became flesh, and when He became flesh this time, He ended the Age of Grace and brought the Age of Kingdom. All those who accept the second incarnation of God will be led into the Age of Kingdom, and be able to personally accept the guidance of God. Though Jesus did much work among man, He only completed the redemption of all mankind and became man's sin offering, and did not rid man of all his corrupt disposition. Fully saving man from the influence of Satan not only required Jesus to take on the sins of man as the sin offering, but also required God to do greater work to completely rid man of his disposition, which has been corrupted by Satan. And so, after man was forgiven his sins, God has returned to flesh to lead man into the new age, and begun the work of chastisement and judgment, and this work has brought man into a higher realm. All those who submit under His dominion shall enjoy higher truth and receive greater blessings. They shall truly live in the light, and shall gain the truth, the way, and the life.

If people remain in the Age of Grace, then they shall never be free of their corrupt disposition, let alone know the inherent disposition of God. If people always live among an abundance of grace but are without the way of life that allows them to know God and satisfy God, then they shall never truly gain Him though they believe in Him. What a pitiful form of belief that is. When you have finished reading this book, when you have experienced each step of the work of God incarnate in the Age of Kingdom, you will feel that the hopes of many years have finally been realized. You will feel that only now have you truly seen God face-to-face; only now have you gazed upon the face of God, heard the personal utterance of God, appreciated the wisdom of God's work, and truly sensed how real and almighty God is. You will sense that you have gained many things that people of times past have never seen or possessed. At this time, you will clearly know what it is to believe in God, and what it is to be after God's heart. Of course, if you cling to views of the past, and reject or deny the fact of the second incarnation of God, then you shall remain

empty-handed and acquire nothing, and ultimately be guilty of opposing God. Those who obey the truth and submit to the work of God shall come under the name of the second incarnate God—the Almighty. They will be able to accept the personal guidance of God, and shall acquire more and higher truth and receive the real human life. They shall behold the vision that people of the past have never seen: “And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks; And in the middle of the seven candlesticks one like to the Son of man, clothed with a garment down to the foot, and girt about the breasts with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like to fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shines in his strength” (Revelation 1:12-16). This vision is the expression of God’s entire disposition, and such an expression of His entire disposition is also the expression of the work of God when He becomes flesh this time. In the torrents of chastisements and judgments, the Son of man expresses His inherent disposition through the speaking of words, allowing all those who accept His chastisement and judgment to see the true face of the Son of man, a face that is a faithful depiction of the face of the Son of man seen by John. (Of course, all this will be invisible to those who do not accept the work of God in the Age of Kingdom.) The true face of God cannot be fully articulated using the words of man, and so God uses the expression of His inherent disposition to show His true face to man. Which is to say that all those who have experienced the inherent disposition of the Son of man have seen the true face of the Son of man, for God is too great and cannot be fully articulated using the words of man. Once man has experienced each step of God’s work in the Age of Kingdom, then he shall know the true meaning of John’s words when he spoke of the Son of man among the lampstands: “His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like to fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shines in his strength.” At that time, you shall know beyond all doubt that

this ordinary flesh that has spoken so many words is really the second incarnate God. And you shall truly sense how blessed you are, and feel yourself the most fortunate. Would you be unwilling to accept this blessing?

This book is a selection from *The Word Appears in the Flesh*, and of course is also the words of the Spirit to the churches. These words are fulfillment of the words in Revelation that “He that has an ear, let him hear what the Spirit said to the churches.” They include a rich content of several types of utterances and words such as prophecy, the revelation of mysteries, and the way of life. There are predictions for the future of the kingdom, revelations of the mysteries of God’s management plan, dissections of the nature of man, exhortations and warnings, severe judgments, heartfelt words of consolation, talk of life, talk of entry, and so on. In short, what God has, what He is, and the disposition of God are all expressed in His work and words. Of course, when God becomes flesh this time, His work is to express His disposition, primarily through chastisement and judgment. Using this as the foundation, He brings more truth to man, shows more ways of practice, and so achieves His objective of conquering man and saving man from his corrupt disposition. This is what lies behind the work of God in the Age of Kingdom. Do you wish to enter the new age? Do you wish to rid yourself of corrupt disposition? Do you wish to obtain higher truth? Do you wish to see the true face of the Son of man? Do you wish to live a life that is worthwhile? Do you wish to be made perfect by God? Then, how will you welcome the return of Jesus?

Table of Contents

Part One

God's Utterances to the Entire Universe
(Utterances of Christ in the Beginning)
(Selected Passages)

The Fourth Utterance	1
The Fifth Utterance	4
The Sixth Utterance	7
The Seventh Utterance	11
The Eighth Utterance	13
The Ninth Utterance	16
The Tenth Utterance	20
The Eleventh Utterance	24
The Twelfth Utterance	28
The Thirteenth Utterance	31
The Fourteenth Utterance	35
The Fifteenth Utterance	38
The Sixteenth Utterance	42
The Seventeenth Utterance	45
The Eighteenth Utterance	49
The Nineteenth Utterance	53
The Twentieth Utterance	57
The Twenty-first Utterance	61
The Twenty-second Utterance	64
The Twenty-third Utterance	68
The Twenty-fourth Utterance	72
The Twenty-fifth Utterance	76
The Twenty-sixth Utterance	79
The Twenty-seventh Utterance	83
The Twenty-eighth Utterance	86
The Twenty-ninth Utterance	90

Part Two
The Words of Christ
as He Walked in the Churches
(Selected Passages)

The Appearance of God Has Brought a New Age	97
God Presides Over the Fate of All Mankind	100
Beholding the Appearance of God in His Judgment and Chastisement	106
What Viewpoint Believers Ought to Hold	115
Corrupt Man Cannot Represent God	117
End Religious Service	119
Those Who Believe in God Should Submit to Him	122
Promises to Those Who Have Been Perfected	124
The Wicked Must Be Punished	129
What Service Is After God's Heart	132
How to Understand Reality	137
The Commandments of the New Age	140
The Millennial Kingdom Has Come	144
You Ought to Know That the Practical God Is God Himself	147
Knowing God's Work Today	152
Is the Work of God So Simple as Man Imagines?	159
You Ought to Live for the Truth Since You Believe in God	162
The Seven Thunders Peal—Prophesying That the Kingdom Gospel Shall Spread Throughout the Universe	165
The Essential Difference Between the Incarnate God and People Used by God	168
Believing in God Should Focus on Reality, Not Religious Rituals	175
Only Those Who Know the Work of God Today Can Serve God	177
The Truly Obedient Shall Surely Be Gained by God	182
The Age of Kingdom Is the Age of Word	188
All Is Achieved by the Word of God	197
Only Loving God Is Truly Believing in God	208
A Brief Talk About "The Millennial Kingdom Has Come"	216
Only Those Who Know God Can Bear Testimony to God	220
How Peter Came to Know Jesus	227
Those Who Love God Will Live Forever in God's Light	236

Are You a Person Made Alive?	244
To Have an Unchanged Disposition Is to Be in Enmity to God	247
All Who Do Not Know God Are Those Who Oppose God	253
A Selection From the Ten Passages of God's Word on "Work and Entry"	259
A Selection From the Three Passages of God's Word on "The Vision of God's Work"	300
A Selection From the Four Passages of God's Word on "Concerning the Bible"	318
A Selection From the Four Passages of God's Word on "The Mystery of the Incarnation"	334
A Selection From the Four Passages of God's Word on "The Inside Truth of the Conquering Work"	364
The Two Incarnations Complete the Significance of the Incarnation	384
Does the Trinity Exist?	392
The Experiences of Peter: His Knowledge of Chastisement and Judgment	404
How Should You Attend to Your Future Mission	426
When It Comes to God, What Is Your Understanding	427
What a Real Man Means	432
What Do You Know of Faith?	438
None Who Are of the Flesh Can Escape the Day of Wrath	443
The Savior Has Already Returned Upon a "White Cloud"	449
The Work of Spreading the Gospel Is Also the Work of Saving Man	454
The Work in the Age of Law	457
The Truth Concerning the Work in the Age of Redemption	462
You Should Know How the Whole of Humanity Has Developed to the Present Day	466
Concerning Appellations and Identity	482
Only the Perfected Can Live a Meaningful Life	498
How Can Man Who Has Defined God in His Conceptions Receive the Revelations of God?	506
Only Those Who Know God and His Work Can Satisfy God	512
The Difference Between the Ministry of the Incarnate God and the Duty of Man	520
God Is the Lord of All Creation	529
Success or Failure Depends on the Path That Man Walks	534

God's Work and Man's Work	550
Knowing the Three Stages of God's Work	
Is the Path to Knowing God	569
Corrupt Mankind Is More in Need of	
the Salvation of God Become Flesh	587
The Essence of the Flesh Inhabited by God	605
God's Work and Man's Practice	617
The Substance of Christ	
Is Obedience to the Will of the Heavenly Father	637
Restoring the Normal Life of Man	
and Taking Him to a Wonderful Destination	645
God and Man Will Enter Into Rest Together	665
When You Behold the Spiritual Body of Jesus	
Will Be When God Has Made Anew Heaven and Earth	682
Those Incompatible With Christ Are Surely Opponents of God	687
Many Are Called, but Few Are Chosen	691
You Should Seek the Way of Compatibility With Christ	694
Are You a True Believer of God?	698
Christ Does the Work of Judgment With the Truth	702
Do You Know? God Has Done a Great Thing Among Men	706
Only Christ of the Last Days	
Can Give Man the Way of Eternal Life	710
You Ought to Do Enough Good Deeds	
to Prepare for Your Destination	715
To Whom Are You Loyal?	719
Three Admonitions	722
It Is Very Important to Understand God's Disposition	726
How to Know the God on Earth	730
The Ten Administrative Decrees That Must Be Obeyed by	
God's Chosen People in the Age of Kingdom	736
You Ought to Consider Your Deeds	737
God Is the Source of Man's Life	741
The Sighing of the Almighty	745
Man Can Only Be Saved Amidst the Management of God	748

Part Three
Utterances of Christ at the End

Knowing God Is the Path to Fearing God and Shunning Evil	759
How to Know God's Disposition and the Result of His Work	768
God's Work, God's Disposition, and God Himself I	814
God's Work, God's Disposition, and God Himself II	853
God's Work, God's Disposition, and God Himself III	932
God Himself, the Unique I	994
God Himself, the Unique II	1048
God Himself, the Unique III	1089

PART ONE

GOD'S UTTERANCES TO THE ENTIRE UNIVERSE (UTTERANCES OF CHRIST IN THE BEGINNING) (SELECTED PASSAGES)

THE FOURTH UTTERANCE

All of My people who serve before Me should think back on the past: Was your love for Me tainted by impurity? Was your loyalty to Me pure and wholehearted? Was your knowledge of Me true? How much of a place did I hold within your hearts? Did I fill their entirety? How much did My words accomplish within you? Don't take Me for a fool! These things are perfectly clear to Me! Today, as the voice of My salvation is uttered forth, has there been some increase in your love for Me? Has part of your loyalty to Me become pure? Has your knowledge of Me deepened? Did the praise of the past lay a solid foundation for your knowledge today? How much of your inside is occupied by My Spirit? How much of a place does My image hold within you? Have My utterances struck you at your Achilles Heel? Do you truly feel that you have nowhere to hide your shame? Do you truly believe that you are unqualified to be My people? If you are completely oblivious to the questions above, then this shows that you are fishing in murky waters, that you are only there to make up the numbers, and at the time preordained by Me, you will surely be eliminated and cast into the bottomless pit for a second time. These are My words of warning, and any who take them lightly will be struck by My judgment, and, at the appointed time, will be assailed by disaster. Is this not so? Do I still need to provide examples to illustrate this? Must I speak more plainly to provide a benchmark for you? From the time of creation until today, many people have disobeyed My words and thus been cast out and eliminated from the flow of My restoration; ultimately, their bodies perish and their souls are cast into Hades, and even today they are still subjected to grievous punishment. Many people have followed My words, but they have gone against My enlightenment and illumination, and have thus been kicked aside by Me, falling under the domain of Satan and becoming those who oppose Me. (Today all those who directly oppose Me obey only the superficialities of My words, and disobey the substance of My words.) There have been many, too, who have merely listened to the words I spoke yesterday, who have held on to the junk of the past and not treasured the produce of the present day. These people have not only been taken captive by Satan, but have become eternal sinners and become My enemies, and they directly oppose Me. Such people are the objects of My judgment at the height of My wrath, and today they are still blind, still within the dark dungeons (which is to

say, such people are rotten, benumbed corpses that are controlled by Satan; because their eyes have been veiled by Me, I say that they are blind). It would be well to provide an example for your reference, so that you can learn from it:

At the mention of Paul, you will think of his history, and of some of the stories about him that are inaccurate and out of line with reality. He was taught by his parents from a young age, and received My life, and as a result of My preordination he was possessed of the caliber that I require. At the age of 19, he read various books about life; thus I do not need to go into detail about how, because of his caliber, and because of My enlightenment and illumination, he could not only speak with some insight about spiritual matters, but was also able to grasp My intentions. Of course, this does not exclude the combination of internal and external factors. Nevertheless, his one imperfection was that, because of his talents, he would often be glib and boastful. As a result, due to his disobedience, part of which directly represented the archangel, when I became flesh for the first time, he made every effort to defy Me. He was one of those who do not know My words, and My place in his heart had already vanished. Such people directly oppose My divinity, and are struck down by Me, and only bow down and confess their sins at the very end. Hence, after I had utilized his strong points—which is to say, after he had worked for Me for a period of time—he once more fell into his old ways, and although he did not disobey My words directly, he disobeyed My inner guidance and enlightenment, and thus all that he had done in the past was futile; in other words, the crown of glory he spoke of had become empty words, a product of his own imagination, for even today he is still subjected to My judgment amid My bonds.

From the example above it can be seen that whoever opposes Me (by opposing not only My fleshly self but more importantly, My words and My Spirit—which is to say, My divinity), receives My judgment in their flesh. When My Spirit leaves you, you plummet downward, descending directly into Hades. And although your fleshly body is upon earth, you are like someone suffering from mental illness: You have lost your reason, and immediately feel as if you are a corpse, such that you beg Me to terminate your flesh without delay. Most of you who are possessed of the spirit have a deep appreciation of these circumstances, and I need not go into further detail. In the past, when I worked in normal humanity, most people had already measured themselves against My wrath and majesty, and already knew a little of My wisdom and disposition. Today, I speak

and act directly in divinity, and there are still some people who will see My wrath and judgment with their own eyes; moreover, the main work of the second part of the era of judgment is to make all of My people know My deeds in the flesh directly, and to make all of you behold My disposition directly. Yet because I am in the flesh, I am considerate of your weaknesses. My hope is that you do not treat your spirit, soul and body as playthings, insouciantly dedicating them to Satan. It is better to treasure all that you have, and to not treat it like a game, for such things relate to your fate. Are you really able to understand the true meaning of My words? Are you really capable of being considerate of My true feelings?

Are you willing to enjoy My blessings on earth, blessings that are akin to those in heaven? Are you willing to treat the understanding of Me, and the enjoyment of My words and the knowledge of Me, as the most valuable and meaningful things in your life? Are you truly able to fully submit to Me, without thought to your own prospects? Are you truly able to allow yourselves to be put to death by Me, and led by Me, like a sheep? Are there any among you capable of achieving such things? Could it be that all who are accepted by Me and receive My promises are the ones who gain My blessings? Have you understood anything from these words? If I test you, can you truly put yourselves at My mercy, and, in the midst of these trials, search for My intentions and perceive My heart? I do not wish for you to be able to speak many touching words, or tell many exciting stories; rather, I ask that you are able to bear fine testimony to Me, and that you can fully and deeply enter into reality. If I did not speak directly, could you forsake everything around you and allow yourself to be used by Me? Is this not the reality that I require? Who is able to grasp the meaning in My words? Yet I ask that you no longer be weighed down by misgivings, that you be proactive in your entry and grasp the substance of My words. This will prevent you misunderstanding My words, and being unclear as to My meaning, and thus violating My administrative decrees. I hope that you grasp My intentions for you in My words. Think no more of your own prospects, and act as you have resolved before Me that all should be at the mercy of God. All of those who stand within My household should do as much as they possibly can; you should offer the best of yourself to the last section of My work on earth. Are you truly willing to put such things into practice?

THE FIFTH UTTERANCE

When My Spirit gives voice, it expresses the whole of My disposition. Are you clear on this? To be unclear on this point would be tantamount to opposing Me directly. Have you truly seen the importance that lies herein? Do you really know how much effort, how much energy, I expend on you? Do you really dare to lay bare what you have done before Me? And you have the nerve to call yourselves My people to My face—you have no sense of shame, still less any reason! Sooner or later, people like this will be expelled from My house. Don't you come the old soldier with Me, thinking that you have stood for My testimony! Is this something that humanity is capable of doing? If nothing remained of your intentions and your goals, you would long since have struck out on a different path. Do you think I don't know how much the human heart can hold? From this time forth, in all things you must enter into the reality of practice; merely flapping your gums, as you used to do, will no longer get you by. In the past, most of you managed to sponge under My roof; the fact that you are able to stand firm today is entirely due to the severity of My words. Do you think that My words are randomly spoken without an object? Impossible! I look down upon all things from on high, and exercise dominion over all things from on high. In the same way, I have sent forth My salvation over the earth. There is never a moment when I am not watching, from My secret place, humanity's every move, everything they say and do. Humanity is to Me an open book: I see and know them one and all. The secret place is My abode, and the empyrean the bed on which I lie. Satan's forces cannot reach unto Me, for I am overflowing with majesty, righteousness, and judgment. An ineffable mystery resides in My words. When I am speaking, you become like fowls that have just been cast into water, overwhelmed with confusion, or babies who have just had a fright, seeming to know nothing, because your spirit has fallen into a state of stupefaction. Why do I say that the secret place is My abode? Do you know the deeper meaning of what I say? Who in all humanity is capable of knowing Me? Who among you is capable of knowing Me as you know your own father and mother? Resting in My abode, I observe closely: All the people on earth bustle about, "traveling around the world" and rushing back and forth, all for the sake of their destiny, their future. But not a single one has energy to spare for building My kingdom, not even

so much as the strength one might use in drawing breath. I created the human race, and I have rescued them many times from tribulation, but these humans are all ingrates: Not a single one among them is able to enumerate all the instances of My salvation. How many years, how many centuries has it been from the creation of the world down to the present day, and how many miracles have I worked, how many times made manifest My wisdom? But man, like a lunatic afflicted with dementia and torpor or, even worse, sometimes like a wild beast flailing about in the forest, has not the slightest intention of paying heed to My affairs. Many times I have given man the death sentence and condemned him to die, but the plan of My management cannot be altered by anyone. And so man is, still in My hands, strutting the old things he clings to. Because of the steps of My work, I have, once again, rescued you, you beings born into the corrupt, decadent, filthy, and sordid big family.

The work I have planned keeps pressing forward without a moment's surcease. Having moved into the Age of Kingdom, and having carried you into My kingdom as My people, I will have other demands to make of you; that is to say, I will begin to promulgate before you the constitution with which I will govern this era:

Since you are called My people, you should be able to glorify My name, that is, stand testimony in the midst of trial. If anyone attempts to deceive Me and conceal the truth from Me, or engage in disreputable dealings behind My back, they will without exception be chased out, removed from My house to await summary action. Those who have been unfaithful and disobedient to Me in the past, and today rise up again to judge Me openly, they too will be chased out from My house. Those who are My people must constantly care for My burdens as well as seek to know My words. Only people like this will I enlighten, and they will surely live under My guidance and enlightenment, never meeting with chastisement. Those who, failing to care for My burdens, concentrate on planning for their own futures, that is, those who do not aim with their doings to satisfy My heart but rather to cadge a handout, these beggar-like creatures I absolutely refuse to use, because from the time they were born they know nothing of what it means to care for My burdens. They are people with abnormal sense; people like this are suffering from "malnutrition" of the brain, and need to go home for some "nourishment." I have no use for people of this kind. Among My people, everyone will be required to regard knowing Me as an obligat-

ory duty to be fulfilled to the end, like eating, dressing, and sleeping, something that one never forgets about for a moment, so that in the end knowing Me will become a familiar skill like eating, something you do effortlessly, with a practiced hand. As for the words I speak, every single one must be taken with the utmost certainty and fully assimilated; there can be no perfunctory half-measures. Anyone who does not pay attention to My words will be regarded as directly opposing Me; anyone who does not eat My words, or does not seek to know them, will be regarded as not giving Me attention, and will directly be swept out the door of My house. For, as I have said in the past, what I desire is not a great many people, but a select few. Out of a hundred people, if only one is able to know Me through My words, then I would willingly throw away all the others to focus on enlightening and illuminating this single one. From this you can see, it is not necessarily true that greater numbers alone can manifest Me, live out Me. What I want is wheat (even though the kernels may not be full) and not tares (even when the kernels are full enough to call for admiration). As for those who give no regard to seeking but instead behave in a slack manner, they should leave of their own accord; I don't wish to see them anymore, lest they go on bringing disgrace to My name. On what I require of My people, I will stop at these precepts for now, and will wait to make further sanctions depending on how circumstances change.

In days past, the great majority of people thought I was the God Himself of wisdom, that I was the very God who saw deep into the hearts of men; but it was all superficial talk. If man had truly known Me, he would not have presumed to leap to conclusions, but would have kept on trying to know Me through My words. Only when he had arrived at a stage where he truly saw My deeds, would he have been worthy to say that I was Wise, that I was Wonderful. Your knowledge of Me is too shallow. Throughout the ages, how many people have served Me for how many years and, having seen My deeds, really came to know something of Me; and so they always had a submissive heart toward Me, not daring to harbor the least intention of opposing Me, because how difficult it is to seek out My footprints. Among these people were those who, absent My guidance, dared not act rashly, and so, after living through many years' experience, they eventually generalized a portion of knowledge about Me, saying that I am Wise, Wonderful and Counselor, that My words are like a double-edged sword, that My deeds are great, astounding, and wondrous, that I am

robed in majesty, that My wisdom reaches higher than the firmament, and other insights. But today you are only knowing Me on the foundation they have laid, so the great majority of you, like parrots, are just mouthing the words that they have spoken. It is only because I take into account how shallow is the way in which you know Me and how poor your “education” is that I have spared you so much chastisement. But even so, the great majority of you still do not know yourselves, or think you have already reached My will in your deeds, and for this reason have escaped judgment. Or you think that, after becoming flesh, I have completely lost track of man’s doings, and for this reason you have also escaped chastisement. Or you think that the God you believe in does not exist in the wide spaces of the universe, and so you have relegated knowing God to a chore to be done in your spare time rather than holding it in your hearts as a duty that must be fulfilled, using belief in God as a way of beguiling the time that otherwise would be spent in idleness. If I did not take pity on your lack of qualifications, reason, and insights, then all of you would perish in the midst of My chastisement, wiped out from existence. But until My work on earth is finished, I will remain lenient to mankind. This is something you must all know. Stop getting good and bad muddled up.

February 25, 1992

THE SIXTH UTTERANCE

In matters within the spirit, you should be delicately sensitive; to My words, you should be carefully attentive. You should aim for the state in which you see My Spirit and My fleshly self, My words and My fleshly self, as one indivisible whole, and make it so that all of humanity will be able to satisfy Me in My presence. I have trodden the universe with My feet, stretching out My gaze over its entire expanse, and I have walked in the midst of all mankind, tasting the sweet, sour, bitter, and pungent flavors of human experience, but man never truly recognized Me, nor did he notice Me as I walked abroad. Because I was silent, and performed no supernatural deeds, because of this no one ever truly saw Me. Things are not now as they once were: I am going to do things that, since the beginning of creation, the world has never seen, I am going to speak words

that, throughout the ages, men have never heard, because I ask that all humanity come to know Me in the flesh. These are steps in My management, about which humanity has not the faintest inkling. Even when I speak of them openly, man is still so befuddled in his mind that it is impossible to articulate them to him in every detail. Herein lies man's abject lowliness, does it not? This is precisely what I wish to remedy in him, is it not? All these years, I have not worked anything upon man; all these years, even those who were in direct touch with My incarnate flesh never heard the voice coming directly from My divinity. And so it is unavoidable that human beings should be lacking in their knowledge of Me, but this one thing alone has not affected humanity's love for Me through the ages. Now, however, I have wrought upon you countless amount of work miraculous and unfathomable as well as spoken to you many words. And yet, even under conditions like these, so many people still oppose Me to My face. Let Me give you a few examples:

Daily you pray to a vague God, trying to grasp My intentions, to get the feel of life. But, when My words actually come down, you look at them differently: You take My words and My Spirit as one indivisible entity, but you kick the man aside, thinking that the man that I am is simply incapable of uttering words of this kind, and that they are rather the result of My Spirit's disposing. How would you know about a situation like this? You believe in My words to a certain extent, but as for the flesh that I put on, to greater or lesser degree you entertain your own ideas, about which you cogitate day by day, saying: "Why does He do things in that way? Could it be that this comes from God? Impossible! In my view, He is pretty much the same as I am—a normal, ordinary person." Again, how would you explain a situation like this?

Regarding what I said above, is there any one among you who is not equipped with it? Any who does not possess it? It would appear to be something that you're holding onto like a piece of personal property, and all this time you've been reluctant to let it go. Still less have you been willing to pursue active effort; instead you wait for Me to do the work in person. Truth be told, there is not a single human being who, without seeking after Me, comes to know Me with ready ease. Indeed, these are not shallow words with which I preach you a lesson, because I can raise an example from a different angle for your reference:

As soon as Peter is mentioned, everybody is full of praise, instantly reminded of all these stories about Peter—how he thrice denied knowing God and moreover rendered service unto Satan, thereby testing

God, but in the end was nailed upside down on the cross for His sake, and so on. Now I place great importance on narrating for you how Peter came to know Me as well as his final outcome. This man Peter was of excellent caliber, but his circumstances were different from those of Paul. His parents persecuted Me, they belonged to demons possessed by Satan, and for this reason one cannot say that they transmitted the way to Peter. Peter was agile of wit, endowed with native intelligence, doted on from boyhood by his parents; after growing up, however, he became their enemy, for he always sought to know Me, and this led him to turn his back on his parents. This was because, first of all, he believed that the heavens and earth and all things are in the hands of the Almighty, and that all positive things originate from God and come directly from Him, without passing through any processing by Satan. With the counterexample of his parents to serve as a foil, this enabled him all the more readily to recognize My love and mercy, thereby inflaming in him an even greater passion to seek after Me. He paid close attention not only to eating and drinking My words, but even more to grasping My intentions, and was constantly prudent and cautious in his thoughts, so that he was always keenly astute in his spirit, and hence was able to please Me in everything he did. In ordinary life, he paid close attention to integrating into his own life^[a] the lessons of those who had failed in the past so as to spur himself on to greater endeavor, deeply afraid that he might fall into the nets of failure. He also paid close attention to assimilating the faith and love of all those who through the ages had loved God. In this way he not only in negative aspects, but much more importantly, in positive aspects sped up the progress of his growth, until he became in My presence the one human being who knew Me best. For this reason, it is not difficult to imagine how he could place all that he had in My hands, no longer being his own master even in eating, dressing, sleeping, or where he stayed, but made satisfying Me in all things the foundation on which he enjoyed My bounty. So many times did I put him under trial, which of course left him half dead, but even in the midst of these hundreds of trials, he never once lost faith in Me or became disillusioned with Me. Even when I said I had already thrown him aside, he did not grow faint of heart or fall into despair, but continued as before to carry out his principles so as to realize his love for Me. When I told him that, even though he loved

Footnotes:

a. The original text omits “into his own life.”

Me, I did not commend him but would cast him into Satan's hands in the end. In the midst of these trials, which did not reach unto his flesh but were trials by means of words, he still prayed to Me: Oh, God! Among the heavens and earth and the myriad things, is there any man, any creature, or any thing that is not in the hands of You, the Almighty? When You wish to show me mercy, my heart rejoices greatly on account of Your mercy; when You wish to pass judgment on me, unworthy though I may be, I feel all the more the profound mystery of Your deeds, because You are filled with authority and wisdom. Though my flesh may suffer, I am comforted in my spirit. How could I not extol Your wisdom and Your deeds? Even if I die after coming to know You, I would be ever ready and willing. Oh, Almighty One! Surely it is not that You truly do not wish to let me see You? Surely it is not that I am truly unworthy of receiving Your judgment? Can it possibly be that there is something in me that You do not wish to see? In the midst of these kinds of trials, even though Peter was not able to grasp My intentions accurately, it is evident that he considered it a matter of pride and personal glory to be used by Me (be it only to receive My judgment so that humanity might see My majesty and wrath), and was anything but dejected on account of being put under trial. Because of his loyalty in My presence, and because of My blessings upon him, he has become an exemplar and a model for mankind for thousands of years. Is this not precisely the example that you should follow? At this time, you should think hard and try to work out why I have given such a lengthy account of Peter. This should serve you as a code of conduct.

Even though there are very few people who know Me, I will not on that account vent My anger upon humanity, because human beings have so many shortcomings that it is difficult for them to attain the level that I ask of them. And so I have been lenient to humanity for thousands of years, all the way down to the present day. But I hope that you will not, because of My leniency, be too ready to accommodate yourselves; you should rather, through Peter, come to know Me and seek after Me, and through all of Peter's stories, become enlightened in unprecedented ways, and in this way arrive at a realm previously unattained by humanity. Throughout the universe and the limitless expanses of the firmament, the myriad things of creation, the myriad things on earth, and the myriad things in heaven are each and every one consecrating their whole strength for the sake of My last stage of work. Surely you do not wish to remain spectators on the sidelines,

driven hither and yon by Satan's forces? Satan is constantly devouring the knowledge that men hold of Me in their hearts, and constantly, with teeth bared and claws unsheathed, engaged in the last throes of its death struggle. Do you wish to be captured by its deceitful stratagems at this moment? Do you wish, at the moment that the last phase of My work is completed, to cut off your own life? Surely you are not still waiting for Me to dispense My leniency one more time? Seeking to know Me is the key thing, but neither should you neglect to pay attention to actual practice. I am revealing insights to you directly in My words, in hopes that you will be able to submit to My guidance, and cease to entertain aspirations or designs of your own.

February 27, 1992

THE SEVENTH UTTERANCE

All of the western branches should listen to My voice:

In the past, have you been faithful to Me? Have you obeyed My excellent words of counsel? Do you have hopes that are realistic and not vague and uncertain? Man's loyalty, his love, his faith—there is none but what comes from Me, none but what is bestowed by Me. My people, when you listen to My words, do you understand My will? Do you see My heart? In the past, as you traveled the path of service, you met with ups and downs, advances and setbacks, and there were times when you were in danger of falling down and even of betraying Me; but did you know that at every moment I was ever in the act of saving you? That at every moment I was ever uttering My voice to call and save you? How many times have you fallen into Satan's nets? How many times have you been entangled in the snares of men? And again, how often have you, failing to let go of yourselves, lapsed into endless contention with one another? How often have your bodies been in My house but your hearts were who knows where? Nevertheless, how many times have I reached out My saving hand to hold you up; how many times have I cast among you the grains of mercy; how many times have I been unable to bear seeing the pitiful state of your suffering? How many times ... don't you know?

But today, you have, in My keeping, at last conquered all difficulties

and entered into happiness together with Me; this is the crystallization of My wisdom. Nevertheless, remember this well! Who among you has fallen down while you remained strong? Who among you has been strong without ever having moments of weakness? Among men, who has enjoyed any blessing that did not come from Me? Who has experienced any misfortune that did not come from Me? Could it be that all those who love Me receive only benediction? Could it be that misfortunes befell Job because he failed to love but rather resisted Me? Could it be that Paul managed to serve Me with loyalty in My presence because he was truly able to love Me? Though you may hold fast to My testimony, can there be any one among you whose testimony is, like pure gold, unadulterated with impurities? Is man capable of genuine loyalty? That your testimony brings Me enjoyment does not conflict with your “loyalty,” because I have never demanded much from anyone. Going by the original intention of My plan, you would all be “second-rate goods—unsatisfactory.” Is this not an example of what I told you “casting grains of mercy”? Is not what you see My salvation?

You should all cast your minds back: Since returning to My house, is there anyone who, without reflecting on his gain or loss, comes to know Me in the way that Peter did? You have got the surface of the Bible down pat, but did you imbibe anything of its essence? Even so, you are still holding onto your “capital,” refusing to truly let go of yourselves. When I make an utterance, when I speak to you face to face, who among you has ever put down the closed “scroll” to receive the words of life that I have disclosed? You have no regard for My words, nor do you cherish them. Rather, you use My words like a machine gun to fire upon your enemies in order to maintain your own position; not in the slightest degree do you try to accept My judgment to know Me. Every one of you points a weapon at someone else, you are all “unselfish,” all “taking thought for others” in every situation; isn’t this precisely what you were doing yesterday? And today? Your “loyalty” has gone up by a few points, you are all a bit more seasoned, a bit more mature, and because of this, your “fear” of Me has increased somewhat, and no one “dares to act lightly.” Why do you exist in a state of perpetual passivity? Why is it that the positive aspects are always nowhere to be found in you? Oh, My people! The past is long gone; you must not cling to it any longer. Having stood your ground yesterday, today you should give Me your sincere loyalty, and even more you should bear a good testimony for Me tomorrow, and you will inherit My benediction in the future.

This is what you should understand.

Though I am not present before you, My Spirit will surely confer grace on you. I hope that you will treasure My benediction and be able, relying on this, to know yourselves. Do not take this to be your capital; rather, you should fill what is lacking in you from within My words, and from this derive the positive elements you need. This is the message I bequeath to you!

February 28, 1992

THE EIGHTH UTTERANCE

When My revelations reach their peak, and when My judgment draws to an end, it will be the time when all My people are revealed and made complete. My footsteps tread across all corners of the universe in perpetual search of those who are after My own heart and fit for My use. Who can stand up and cooperate with Me? Man's love of Me is too meager and his faith in Me is pitifully small. If the brunt of My words was not directed at man's weaknesses, he would boast and exaggerate, and would pontificate and concoct high-sounding theories, as if he was omniscient and all-knowing about matters upon the earth. Who still dares to boast among those who were "loyal" to Me in the past, and who today "stand fast" before Me? Who is not secretly delighted by their own prospects? When I did not expose directly, man had nowhere to hide and was tormented by shame. How much worse would it be when I speak through other means? People would have an even greater sense of indebtedness, they would believe that nothing could cure them, and would all be tightly bound by their passiveness. When man loses hope, the salute of the kingdom formally rings out, which is "the time when the seven-fold intensified Spirit begins to work," as spoken of by man, when, in other words, the life of the kingdom officially begins on earth, that is, when My divinity comes forth to act directly (without being processed by the brain). All people become as busy as bees; it seems as if they are revived, as if they are roused from a dream, and as soon as they awake, they are astonished to find themselves in such circumstances. In the past, I said much about the building of the church, I revealed many mysteries, and when the building of the church reached

its peak, it came to an abrupt end. The building of the kingdom, however, is different. Only when the battle in the spiritual realm reaches its final stage do I begin anew on earth. That is to say, it is only when man is about to draw back that I formally begin and raise up My new work. The difference between the building of the kingdom and the building of the church is that, in the building of the church, I worked in humanity that was governed by divinity. I directly dealt with man's old nature, directly revealed the ugly self of man, and exposed the essence of man. As a result, man came to know himself on this basis, and so was utterly convinced. In the building of the kingdom I act directly in My divinity, and allow all people to know what I have and am based on the knowledge of My words, ultimately allowing them to achieve the knowledge of Me who is in the flesh. Thus it brings to an end all mankind's pursuit of the vague God, and puts an end to the place of the "God in heaven" in man's heart, which is to say, it allows man to know My deeds in My flesh, and so concludes My time on earth.

The building of the kingdom is aimed directly at the spiritual realm. In other words, the battle of the spiritual realm is made plain directly among all My people, and from this can be seen that all people are always warring, not just in the church, but even more in the time of the kingdom, and that although man is in the flesh, the spiritual realm is revealed directly, and man engages with the life of the spiritual realm. Thus, when you begin to be faithful, you must properly prepare for the next part of My work. You should give over the entirety of your heart, and only then can you satisfy My heart. I care nothing about what man previously did in the church; today, it is in the kingdom. In My plan, Satan has ever snapped at the heels of every step, and, as the foil of My wisdom, has always tried to find ways and means to disrupt My original plan. But could I succumb to its deceitful schemes? All in heaven and on earth serves Me—could the deceitful schemes of Satan be any different? This is precisely the intersection of My wisdom, it is precisely that which is wondrous about My deeds, and it is the principle by which My entire management plan is carried out. During the time of the building of the kingdom, still I do not avoid the deceitful schemes of Satan, but continue to do the work I must do. Among all things in the universe, I have chosen the deeds of Satan as My foil. Is this not My wisdom? Is this not precisely that which is wondrous about My work? On the occasion of the entry into the time of kingdom, tremendous changes occur in all things in heaven and on earth, and they celebrate and rejoice. Are

you any different? Who does not feel as sweet as honey in their heart? Who does not burst with joy in their heart? Who does not dance with delight? Who does not speak words of praise?

In all that I have talked of and spoken of above, do you grasp aims and origins of My utterances, or do you not? If I did not ask this, most people would believe that I am merely prattling on, and would be unable to locate the source of My words. If you ponder them carefully, you will know the importance of My words. You'd do well to read them closely: Which of them are not of benefit to you? Which of them are not for the sake of the growth of your life? Which of them do not speak of the reality of the spiritual realm? Most people believe there is no rhyme or reason to My words, that they lack any explanation and interpretation. Are My words really so abstract and unfathomable? Do you truly submit to My words? Do you truly accept My words? Do you not treat them as toys? Do you not use them as clothing to cover your ugly appearance? In this vast world, who has personally been examined by Me? Who has personally heard the words of My Spirit? So many people grope around in the darkness, so many pray in the midst of adversity, so many watch in hope whilst hungry and cold, so many are bound by Satan, yet so many know not where to turn, so many betray Me amid happiness, so many are ungrateful, and so many are loyal to the deceitful schemes of Satan. Who among you is Job? Who is Peter? Why have I made repeated mention of Job? And why have I referred to Peter many times? Have you ever perceived My hopes for you? You should spend more time pondering such things.

Peter was faithful to Me for many years, yet he never grumbled or had a complaining heart, and even Job was not his equal. Throughout the ages the saints, too, have all fallen far short of him. He not only pursued the knowledge of Me, but also came to know Me during the time that Satan was carrying out its deceitful schemes. This led to many years of service that was after My own heart, as a result of which he was never exploited by Satan. Peter drew upon the faith of Job, yet he also clearly perceived his shortcomings. Although Job was of great faith, he lacked a knowledge of matters in the spiritual realm, and thus he said many words that did not correspond to reality; this shows that his knowledge was still shallow, and incapable of being perfect. And so, Peter always looked to gaining a sense of the spirit, and always focused on observing the dynamics of the spiritual realm. As a result, he was not only able to ascertain something of My wishes, but also understood

a little of the deceitful schemes of Satan, and thus his knowledge was greater than any other throughout the ages.

From Peter's experiences it is not hard to see that if man wishes to know Me, he must concentrate on the careful consideration in the spirit. I do not ask that you "devote" a great amount to Me externally; this is of secondary concern. If you do not know Me, then all the faith, love and loyalty that you speak of are but illusions, they are froth, and you are sure to become someone who makes great boasts before Me but does not know himself, and thus you will once more be ensnared by Satan and unable to extricate yourself; you will become the son of perdition, and will become the object of destruction. But if you are cold and uncaring toward My words, then you undoubtedly oppose Me. This is fact, and you'd do well to look through the gate to the spiritual realm at the many and varied souls that are chastised by Me. Which of them were not passive, and uncaring, and unaccepting toward My words? Which of them were not cynical toward My words? Which among them did not try to find a handle in My words? Which among them did not use My words as a "defensive weapon" with which to "protect themselves"? They did not pursue the knowledge of Me through My words, but merely used them as toys to play with. In this, did they not directly oppose Me? Who are My words? Who is My Spirit? So many times have I posed such words to you, yet have your seeings ever been higher and clear? Have your experiences ever been true? I remind you once again: If you do not know My words, do not accept them, and do not put them into practice, then you will inevitably become the object of My chastisement! You will surely become a victim of Satan!

February 29, 1992

THE NINTH UTTERANCE

Since you are one of the people of My household, and since you are faithful in My kingdom, all that you do must meet the standards that I require. I do not ask that you be nothing more than a drifting cloud, but that you be gleaming snow, and possessed of its substance and even more its value. Because I came from the holy land, not like the lotus, which has only a name and no substance because it came from the mire

and not the holy land. The time that a new heaven descends upon the earth and a new earth spreads over the skies is also the very time that I formally work among man. Who among man knows Me? Who beheld the moment of My arrival? Who has seen that I not only have a name, but, moreover, am also possessed of substance? I sweep away the white clouds with My hand and closely observe the skies; in space, nothing is not arranged by My hand, and beneath space, no man does not contribute his own tiny effort to the accomplishment of My mighty enterprise. I do not make onerous demands of the people on earth, for I have always been the practical God, and because I am the Almighty that created man and knows man well. All people are before the eyes of the Almighty. How could even those in the remotest corners of the earth avoid the scrutiny of My Spirit? Although man “knows” My Spirit, he also offends My Spirit. My words lay bare the ugly face of all people, and lay bare the innermost thoughts of all people, and cause all upon earth to be made plain by My light and fall down in the midst of My scrutiny. But though man falls down, his heart does not dare to stray far from Me. Among the creatures of God, who does not come to love Me because of My deeds? Who does not yearn for Me as a result of My words? In whom are not born feelings of devotion because of My love? It is only because of the corruption of Satan that man is unable to reach the realm as required by Me. Even the lowest standards that I require produce misgivings in him, to say nothing of today, the era in which Satan runs riot and is madly despotic, or the time when man has been so trampled by Satan that his entire body is caked in filth. When has man’s failure to care for My heart as a result of his depravity not caused Me grief? Could it be that I pity Satan? Could it be that I am mistaken in My love? When man disobeys Me, My heart secretly weeps; when man opposes Me, I chastise him; when man is saved by Me and resurrected from the dead, I feed him with the utmost care; when man obeys Me, My heart rests easy and I immediately sense great changes in all things in heaven and on earth; when man praises Me, how could I not enjoy it? When man witnesses Me and is gained by Me, how could I not be glorified? Could it be that all man does is not governed and supplied by Me? When I do not provide direction, people are idle and quiescent, and, “behind My back,” they engage in those dirty dealings that bring “pleasure.” Do you think the flesh, with which I clothe Myself, knows nothing of your actions, your behavior, and your words? Many years have I endured the wind and the rain, and so too have I experienced the

bitterness of the human world, yet upon closer reflection, no amount of suffering can make man of flesh lose hope in Me, much less can any sweetness cause man of flesh to become cold, downhearted, or dismissive toward Me. Is man's love for Me really limited to that area between pain and sweetness?

Today, I inhabit flesh and have begun to officially carry out the work that I must do, yet though man fears the voice of My Spirit, he disobeys the substance of My Spirit. I need not elaborate upon how difficult it is for man to know the Me of the flesh in My words. As I have said before, I am not exacting in My requirements, and it is not necessary for you to achieve a full knowledge of Me (for man is lacking; this is an inherent condition, and acquired conditions are incapable of making up for it). You need only know all that is done and said by the Me in fleshly form. Since My requirements are not exacting, it is My hope that you can come to know, and that you can achieve. You must rid yourselves of your impurities in this filthy world, must strive to make progress in this backward family of emperors, and must not cut yourselves some slack. You should not be the slightest bit lenient toward yourself: You would need to devote great time and effort in order to know that which I utter in a single day, and the knowledge of even a single sentence spoken by Me is worthy of a lifetime's experiencing. The words I speak are not vague and abstract, they are not empty talk. Many people hope to gain My words, but I pay them no heed; many people yearn for My fatness, but I give them not a bit; many people wish to see My face, yet I have ever hidden it; many people listen intently to My voice, but I close My eyes and tilt back My head, unmoved by their "yearning"; many people fear the sound of My voice, but My words are always "on the offensive"; many people are fearful of seeing My face, but I deliberately appear to strike them down. Man has never truly seen My face and has never truly heard My voice, for he does not truly know Me. Even though he is struck down by Me, even though he leaves Me, even though he is chastised by My hand, he still does not know whether all that he does is truly after My own heart, and is still ignorant of just whom My heart is revealed to. From the creation of the world until today, no one has ever truly known Me, or truly seen Me, and though I have become flesh today, you still do not know Me. Is this not a fact? Have you ever beheld even a little of My actions and disposition in the flesh?

In heaven is where I recline, and beneath heaven is where I find rest. I have somewhere to dwell, and I have a time for when I display My

powers. If I were not on earth, if I did not conceal Myself within flesh, and if I were not humble and hidden, would heaven and earth not have already been changed long ago? Would you, the people of Mine, not have already been “picked up and used” by Me? Yet there is wisdom to My actions, and although I am fully aware of man’s deceit, I do not “follow his example,” but instead “make an exchange for it.” My wisdom in the spiritual realm is inexhaustible, while My wisdom in the flesh is everlasting. Is this not the very time in which My deeds are made plain? I have forgiven and pardoned man many times, right up until today, in the Age of Kingdom. Could I really delay My time any longer? Although I have been somewhat more merciful toward the fragility of man, once My work is complete, could I still bring trouble upon Myself by doing old work? Could I wittingly allow Satan to accuse? I do not need man to do anything but accept the reality of My words and the original meaning of My words. Though My words are simple, in substance they are complex, for you are too small, and have grown too numb. When I reveal My mysteries directly and make plain My will in the flesh, you take no notice; you listen to My voice, but do not understand the meaning. I am overcome with sadness. Although I am in the flesh, I am unable to do the work of the ministry of the flesh.

Who has come to know My deeds in the flesh among My words and actions? When I reveal My mysteries in writing, or speak them aloud, people are all dumbstruck, they close their eyes in silence. Why is what I say incomprehensible to man? Why are My words unfathomable to him? Why is he blind to My deeds? Who is able to see Me and never forget? Who is able to hear My voice and not allow it to pass them by? Who is able to sense My will and please My heart? I live and move among people, I have come to experience their lives, and though I felt that everything was good after I created them for man, I take no joy from life among man, and am not gladdened by the happiness among man. I do not detest and reject man, but neither am I sentimental toward him—for he does not know Me, he finds it hard to see My face in the darkness, and has difficulty hearing My voice, and is unable to discern My words, amid the clamor. Thus, superficially, all that you do is in obedience to Me, but in your heart, you still disobey Me. The whole of mankind’s old nature, it can be said, is like this. Who is an exception? Who is not one of the objects of My chastisement? But who does not live under My tolerance? If man were destroyed by My wrath, what would be the significance of My creation of the heavens and earth? I

once warned many people, and exhorted many people, and openly judged many people—is this not much better than directly destroying man? My aim is not to put man to death, but to cause him to know all My deeds amid My judgment. When you ascend from the bottomless pit, which is to say, when you free yourselves from My judgment, your personal considerations and plans will all disappear, and all people will aspire to satisfy Me. And in this, will I not have achieved My aim?

March 1, 1992

THE TENTH UTTERANCE

The Age of Kingdom is, after all, different from times past. It does not concern what man does. Instead, I personally carry out My work after descending upon the earth—work that human beings can neither conceive nor accomplish. From the creation of the world until today, all these years it has always been about building the church, but one never hears of building the kingdom. Even though I speak of this with My own mouth, is there anyone who knows its essence? I once descended into the world of men and experienced and observed their suffering, but without fulfilling the purpose of My incarnation. When the building of the kingdom gets under way, My incarnate flesh formally begins to perform the ministry; that is, the King of the kingdom formally takes up His sovereign power. From this it is evident that the descent of the kingdom into the human world, far from being merely a matter of words and appearances, is one of actual reality; this is one aspect of the meaning of “the reality of practice.” Man has never seen a single one of My acts, has never heard a single one of My utterances. Even if he had seen, what would he have discovered? And should he have heard Me speak, what would he have understood? Throughout the world, all humanity lies within My love, My compassion, but so does all humanity lie under My judgment, and likewise under My trial. I have been merciful and loving to mankind, even when all men had been corrupted to a certain degree; I have meted out chastisement to mankind, even when all men had bowed down in submission before My throne. But is there any human being who is not in the midst of the suffering and refinement that I have sent? How many people are groping through the

darkness for the light, how many are struggling bitterly through their trial? Job had faith, and yet, for all that, was he not seeking a way out for himself? As My people, although you can stand firm in trial, is there anyone who, without saying it aloud, believes it in his heart? Is it not rather that he mouths his belief while doubting in his heart? There are no human beings who have stood fast in trial, who give true obedience in trial. Did I not cover My face to avoid looking at this world, the entire human race would topple under My burning gaze, for I do not ask anything of humanity.

When the salute to the kingdom rings out—which is also when the seven thunders peal—this sound convulses heaven and earth, shaking up the empyrean and causing the heartstrings of every human being to vibrate. An anthem to the kingdom ceremoniously rises up in the nation of the great red dragon, proving that I have destroyed the great red dragon's nation and then established My kingdom. Even more important, My kingdom is established on the earth. At this moment, I begin sending My angels out to every one of the world's nations so that they may shepherd My sons, My people; this is also to meet the needs of the next step of My work. But I personally go to the place where the great red dragon lies coiled, to do battle with it. And when all of humanity comes to know Me from within the flesh, and is able to see My deeds from within the flesh, then the great red dragon's lair will turn to ashes and vanish without a trace. As the people of My kingdom, since you abominate the great red dragon in your bones, you must satisfy My heart with your actions and in this way bring shame upon the dragon. Do you really feel that the great red dragon is hateful? Do you really feel that it is the enemy of the King of the kingdom? Do you really have faith that you can bear wonderful testimony to Me? Do you really have faith to defeat the dragon? This is what I ask of you. All I need is for you to be able to go as far as this step; will you be able to do this? Do you have faith that you can attain this? What is man capable of doing? Is it not rather that I do it Myself? Why do I say that I personally descend upon the place where battle is joined? What I want is your faith, not your deeds. Human beings are incapable of receiving My words in a straightforward way, but just peer from the side. And have you attained the goal in this way? Have you come to know Me in this way? To tell the truth, of the men on the earth, not one is able to look Me straight in the face, not one is able to receive the pure and unadulterated meaning of My words. And so I have set in motion an unprecedented feat of engin-

eering upon the earth, in order to attain My goal and set up the true image of Myself in men's hearts, and in this way bring to an end the period when notions wield power over men.

Today, not only am I descending upon the nation of the great red dragon, I am also turning My face toward the entire universe, so that the whole empyrean is quaking. Is there a single place that does not undergo My judgment? Is there a single place that does not exist under the scourges that I hurl down? Everywhere I go I have scattered "seeds of disaster" of all kinds. This is one of the ways in which I work, and is without doubt an act of salvation for man, and what I extend to him is still a kind of love. I wish to make even more people come to know Me, be able to see Me, and in this way come to revere God whom they have not seen for so many years but who, today, is real. For what reason did I create the world? For what reason, when mankind became corrupt, did I not completely destroy them? For what reason does the whole human race live under scourges? For what reason did I Myself put on the flesh? When I am performing My work, humanity knows the taste not only of the bitter but also of the sweet. Of the people in the world, who but lives within My grace? Did I not endow human beings with material blessings, who would be able to enjoy sufficiency in the world? Surely, allowing you to take up your place as My people is not the only blessing, is it? Supposing that you were not My people but rather service-doers, would you not be living within My blessing? Not one among you is capable of fathoming the place whence My words come. Humanity—far from treasuring the names that I have conferred upon you, so many of you, at the title "service-doers," nurse resentment in their hearts, and so many, at the title "My people," breed love in their hearts. Do not dare try to fool Me—My eyes see and penetrate all! Who among you receives willingly, who among you gives complete obedience? If the salute to the kingdom did not ring out, would you truly be able to obey to the end? What man is capable of doing, of thinking, how far he is able to go—all these I have predetermined since long ago.

The great majority of people accept My burning fire in the light of My countenance. The great majority of people, inspired by My encouragement, stir themselves to forge ahead in pursuit. When the forces of Satan attack My people, I am there to fend them off; when Satan's plots wreak havoc in the lives of My people, I send it fleeing in a rout, once gone never to return. On earth, all manner of evil spirits are endlessly on the prowl for a place to rest, are ceaselessly searching for the corpses

of men to eat up. My people! You must remain inside My care and protection. Never behave dissolutely! Never behave recklessly! Rather, offer up your loyalty in My house, and only with loyalty can you mount a countercharge against the devil's cunning. Under no circumstances must you behave as in the past, doing one thing before My face and another behind My back—that way you are already beyond redemption. Surely I have uttered more than enough of words like these, have I not? It is precisely because man's old nature is incorrigible that I have repeatedly reminded him. Do not get bored! All that I say is for the sake of ensuring your destiny! What Satan needs is precisely a foul and filthy place; the more hopelessly irredeemable, and the more debauched you are, refusing to submit to restraint, the more will unclean spirits avail themselves of any opportunity to infiltrate. Once you have arrived at this pass, your loyalty will be but idle chatter, without any reality, and your resolution will be eaten up by unclean spirits, to be turned into disobedience or Satan's wiles, and used to disrupt My work. Thereat I will smite you to death whenever and wherever I please. No one knows the gravity of this situation; all regard what they hear to be so much hot air and do not take caution in the least. I remember not what was done in the past. Do you still wait for Me to be lenient toward you by forgetting once more? Though humanity has opposed Me, I will not hold it against him, for man's stature is too short, and so I do not make high demands of him. All I require is that he should not dissipate himself, and submit to restraint. Surely it is not beyond your capacity to meet this one stipulation? The majority of people are waiting for Me to reveal even more mysteries for them to feast their eyes upon. And yet, should you come to understand all the mysteries of heaven, what could you do with that knowledge? Would it increase your love for Me? Would it inflame your love for Me? I do not underestimate man, nor do I lightly arrive at a verdict about him. Except for the facts, I would never casually put a label on man's head to wear as a crown. Think back upon the past: Have there been any times when I slandered you? Any times when I underestimated you? Any times when I have watched over you without regard for your actual circumstances? Any times when what I say has failed to fill your hearts and your mouths with conviction? Any times when I have spoken without sounding a deeply resonant chord within you? Who among you has read My words without fear and trembling, deeply afraid that I will strike him down into the bottomless pit? Who does not endure trial within My words? Inside My words

resides authority, but this is not for passing casual judgment on man; rather, mindful of man's actual circumstances, I constantly manifest to man the meaning that inheres in My words. In point of fact, is there anyone who is capable of recognizing My omnipotent might in My words? Is there anyone who can receive into himself the purest gold of which My words are made up? How many words have I spoken, but has anyone ever treasured them?

March 3, 1992

THE ELEVENTH UTTERANCE

Every person in mankind should accept the observation of My Spirit, should closely scrutinize their every word and action, and, moreover, should look upon My wondrous deeds. How do you feel at the time of the kingdom's arrival on earth? When My sons and people stream back to My throne, I formally commence judgment before the great white throne. Which is to say, when I begin My work on earth in person, and when the era of judgment nears its end, I start to direct My words to the entire universe, and release the voice of My Spirit to the entire universe. Through My words, I will wash clean all the people and things among all that is in heaven and on earth, so that the land is no longer filthy and licentious, but is a holy kingdom. I will renew all things, so that they will be provided for My use, so that they will no longer bear the earthy breath, and no longer be stained with the flavor of the ground. On earth, man has groped for the goal and origins of My words, and has observed My deeds, yet no one has ever truly known the origins of My words, and no one has ever truly beheld the wondrousness in My deeds. It is only today, when I personally come among man and speak My words, that man has a little knowledge of Me, removing the place for "Me" in their thoughts, instead creating a place for the practical God in their consciousness. Man has conceptions and is full of curiosity; who would not want to see God? Who would not wish to encounter God? Yet the only thing that occupies a definite place in man's heart is the God that man feels is vague and abstract. Who would realize this if I did not tell them plainly? Who would truly believe that I indeed exist? Surely without a hint of doubt? There is a vast difference between the

“Me” in man’s heart and the “Me” of reality, and no one is capable of drawing comparisons between them. If I did not become flesh, man would never know Me, and even if he came to know Me, wouldn’t such knowledge still be a conception? Each day I walk among the unceasing flow of people, and each day I operate within every person. When man truly sees Me, he will be able to know Me in My words, and will grasp the means by which I speak as well as My intentions.

When the kingdom formally arrives on earth, what, among all things, is not silent? Who, among all people, is not afraid? I walk everywhere throughout the universe, and everything is personally arranged by Me. At this time, who does not know that My deeds are wonderful? My hands uphold all things, yet I am also above all things. Today, is not My incarnation and My personal presence among man the true meaning of My humility and hiddenness? Outwardly, many people applaud Me as good, and praise Me as beautiful, but who truly knows Me? Today, why do I ask that you know Me? Is My aim not to shame the great red dragon? I do not wish to force man to praise Me, but to make him know Me, through which he will come to love Me, and thus praise Me. Such praise is worthy of its name, and is not empty talk; only praise such as this can reach My throne and soar into the skies. Because man has been tempted and corrupted by Satan, because he has been taken over by the thinking of conceptions, I have become flesh in order to personally conquer all of mankind, to expose all the conceptions of man, and to tear apart the thinking of man. As a result, man no longer parades about in front of Me, and no longer serves Me using his own conceptions, and thus the “Me” in man’s conceptions is completely dispelled. When the kingdom comes, I first of all begin this stage of work, and I do so among My people. Being My people who are born in the country of the great red dragon, surely there is not only a little, or a part, of the great red dragon’s venom within you. Thus, this stage of My work is primarily focused on you, and this is one aspect of the significance of My incarnation in China. Most people are unable to grasp even a fragment of the words I speak, and when they do, their understanding is hazy and muddled. This is one of the turning points of the method by which I speak. If all people were able to read My words and understand their meaning, then who among man could be saved, and not cast down into Hades? When man knows Me and obeys Me will be when I rest, and will be the very time that man is able to grasp the meaning of My words. Today, your stature is too small, it is almost pitifully small, not

even worthy of mention—to say nothing of your knowledge of Me.

Though I say the angels have begun to be sent forth to shepherd My sons and people, no one is able to understand the meaning of My words. When I personally come among man, the angels simultaneously begin the work of shepherding, and during the time of the angels' shepherding, all the sons and people not only receive trials and shepherding, but are also able to behold, with their own eyes, the occurrence of all kinds of visions. Because I work directly in divinity, everything enters into a new beginning, and because this divinity works directly, it is not the slightest bit constrained by humanity, and seems to man to operate freely under supernatural circumstances. Yet, to Me, all is normal (man believes it is supernatural because he has never encountered divinity directly); it is possessed of none of the conceptions of man, and is untainted by human meaning. People will only see this when they all enter onto the right track; because now is the beginning, when it comes to his entry man has many shortcomings, and such failings and opacity can hardly be avoided. Today, since I have led you to this point, I have made fitting arrangements, and have My own aims. If I were to tell you of them today, would you truly be able to know them? I am well acquainted with the thoughts of man's mind and the wishes of man's heart: Who has never looked for a way out for themselves? Who has never thought of their own prospects? Yet even though man is possessed of a rich and prismatic intellect, who was able to predict that, following the ages, the present would turn out as it has? Is this really the fruit of your own subjective efforts? Is this the payment for your tireless industry? Is this the beautiful tableau envisaged by your mind? If I did not guide all mankind, who would be able to separate themselves from My arrangements and find another way out? Is it the thoughts and wishes of man that have brought him to today? Many people go their whole lives without having their wishes fulfilled. Is this really because of a fault in their thinking? Many people's lives are filled with unexpected happiness and satisfaction. Is this really because they expect too little? Who of the whole of mankind is not cared for in the eyes of the Almighty? Who does not live in the midst of the Almighty's predestination? Whose birth and death come from their own choices? Does man control his own fate? Many people cry out for death, yet it is far away from them; many people want to be those who are strong in life and fear death, yet unknownst to them, the day of their demise draws near, plunging them into the abyss of death; many people look to the skies and sigh deeply;

many people cry great, wailing sobs; many people fall amidst trials; and many people become the prisoners of temptation. Though I do not appear in person to allow man to behold Me clearly, many people fear seeing My face, deeply afraid that I will strike them down, that I will snuff them out. Does man truly know Me, or does he not? No one can say for sure. Is this not so? You fear both Me and My chastisement, yet you also stand up and openly oppose Me and pass judgment on Me. Is this not the case? That man has never known Me is because he has never seen My face or heard My voice. Thus, even though I am within man's heart, are there any in whose heart I am not hazy and indistinct? Are there any in whose heart I am perfectly clear? I do not wish for those who are My people to also see Me vaguely and opaquely, and thus I embark upon this great work.

I quietly come among man, and I softly depart. Has anyone ever seen Me? Is the sun able to see Me because of its burning flames? Is the moon able to see Me because of its lustrous clarity? Can the constellations see Me because of their place in the sky? When I come, man does not know, and all things remain ignorant, and when I depart, still man is unaware. Who can bear testimony to Me? Could it be the praise of the people on earth? Could it be the lilies blossoming in the wild? Is it the birds flying in the sky? Is it the lions roaring in the mountains? No one can fully witness Me! No one can do the work that I will do! Even if they did do this work, what effect would it have? Each day I observe every action of many people, and each day I search the hearts and minds of many people; never has anyone escaped My judgment, and never has anyone divested themselves of the reality of My judgment. I stand above the skies and look into the distance: Innumerable people have been struck down by Me, yet so, too, do countless people live amid My mercy and lovingkindness. Do you also not live under such circumstances?

March 5, 1992

THE TWELFTH UTTERANCE

When lightning issues forth from the East—which is also precisely the moment that I begin to speak—at the moment the lightning comes forth, the whole empyrean is illuminated, and all the stars begin to transform. It seems as though the entire human race is subjected to a proper cleaning and sorting out. Under the glow of this shaft of light from the East, all of mankind is revealed in their original form, eyes dazzled, stymied in confusion; still less are they able to conceal their ugly features. Again, they are like unto animals fleeing from My light for refuge in mountain caves; yet, not one among them can be effaced from within My light. All human beings lie in the grip of terror and alarm, all are waiting, all are watching; with the advent of My light, all rejoice at the day they were born, and likewise all are cursing the day they were born. Conflicting emotions are impossible to articulate; tears of self-castigation form rivers, and are borne away on the sweeping torrent, gone without trace in a twinkling. Once again, My day is pressing close upon the human race, once again arousing the human race, giving humanity a point from which to make a new beginning. My heart beats and, following the rhythms of My heartbeat, the mountains leap for joy, the waters dance with joy, and the waves, keeping time, beat upon the rocky reefs. It is difficult to express what is in My heart. I want all unclean things to burn up into ashes under My gaze, I want all the sons of disobedience to disappear from before My eyes, never more to linger on in existence. Not only have I made a new beginning in the dwelling place of the great red dragon, I have also embarked on new work in the universe. Soon the kingdoms of the earth will become My kingdom; soon the kingdoms of the earth will forever cease to exist because of My kingdom, because I have already achieved victory, because I have returned triumphant. The great red dragon has exhausted every conceivable means to disrupt My plan, hoping to erase My work on the earth, but can I grow disheartened on account of its deceitful stratagems? Can I be frightened into losing confidence by its threats? There has never been a single being in either heaven or earth that I do not hold in the palm of My hand; how much the more is this true of the great red dragon, this device that serves as a foil to Me? Is it not also an object to be manipulated with My hands?

At the time of My incarnation in the human world, mankind arrived

unwittingly at this day with the help of My guiding hand, came unwittingly to know Me. But, as for how to walk the path that lies ahead, no one has any inkling, no one is aware, and still less does anyone have a clue as to the direction in which that path will take him. Only with the Almighty watching over him will anyone be able to walk the path to the end; only guided by the lightning in the East will anyone be able to cross over the threshold leading to My kingdom. Among men, there has never been one who has seen My face, one who has seen the lightning in the East; how much the less, one who has heard the voice emanating from My throne? In fact, since the days of old, not one human being has directly come into contact with My person; only today, when I have come into the world, do men have a chance to see Me. But even now, men still do not know Me, just as they look only upon My face and hear only My voice, but without understanding what I mean. All human beings are like this. Being one of My people, do you not feel deep pride when you see My face? And do you not feel abject shame because you do not know Me? I walk among men, and I live among men, for I have become flesh and I have come into the human world. My aim is not merely to enable humanity to look upon My flesh; more importantly, it is to enable humanity to know Me. What is more, I will, through My incarnate flesh, convict humanity of his sins; I will, through My incarnate flesh, vanquish the great red dragon and stamp out its lair.

Although the human beings that populate the earth are as numerous as the stars, I know them all as clearly as I see the palm of My own hand. And, though the human beings that “love” Me are also as innumerable as the sands of the sea, only a few are chosen by Me: only those that pursue the bright light, who are apart from those who “love” Me. I do not overestimate man, nor do I underestimate him; rather, I make demands of man according to his natural attributes, and so what I require is the kind of man who sincerely seeks after Me—this is in order to attain My goal in choosing men. There are wild beasts without number in the mountains, but they are all as tame as sheep before Me; unfathomable mysteries lie underneath the ocean, but they present themselves to Me as clearly as all things upon the face of the earth; in the empyrean above are realms that man can never reach, yet I walk about freely in those inaccessible realms. Man has never recognized Me in the light, but has only seen Me in the world of darkness. Are you not in exactly the same situation today? It was at the climax of the great red dragon’s rampages that I formally put on the flesh to do My work. It

was when the great red dragon revealed its true form for the first time that I bore witness to My name. When I walked about on the roads of mankind, not one being, not one person, was startled into wakefulness, and so when I was incarnate in the human world, nobody knew it. But when, in My incarnate flesh, I began to take up My work, then humanity awoke, was startled out of his dreams by My thunderous voice, and from this moment commenced upon life under My guidance. Among My people, I have once again started upon new work. Having said that My work on the earth is not finished, this is sufficient to prove that those people of whom I spoke previously are not the ones I had perceived Myself as needing, but nevertheless I am still counting chosen ones among these people. From this it becomes evident that I do this not only to enable My people to know the incarnate God, but also in order to cleanse My people. Due to the severity of My administrative decrees, a great majority of people are still in danger of being eliminated by Me. Unless you make every effort to deal with yourself, to overcome your own body, unless you do this, you will assuredly become an object that I despise and reject, to be cast down into hell, just as Paul received chastisement directly from My hands, from which there was no escape. Have you perhaps discovered something in My words? As before, it is still My intention to cleanse the church, to continue to purify the people I need, because I am God Himself, who is all holy and immaculate. I will make My temple not just iridescent with the colors of the rainbow, but also spotlessly clean, with an interior to match its exterior. In My presence, you should one and all think back on what you have done in the past, and decide whether you can today resolve to give Me perfect satisfaction in My heart.

It is not merely that man does not know Me in My flesh; even worse, he has failed to understand his own self that resides in a fleshly body. How many years has it been, and all this time human beings have deceived Me, treating Me as a guest from outside? How many times have they shut Me out from the door to their home? How many times have they, standing before Me, paid Me no heed? How many times have they renounced Me in the midst of other men? How many times have they denied Me in front of the devil? And how many times have they attacked Me with their bickering mouths? Yet I do not keep account of man's weaknesses, nor do I on account of his disobedience ask for a tooth in return for a tooth. All I have done is to apply medicine to his illnesses, in order to cure his incurable diseases, thereby restoring him

to health, so that he may at last come to know Me. Has not all I have done been for the sake of humanity's survival, for the sake of giving humanity a chance at life? Many times I came into the world of men, but men did not, because I had come in My own person into the world, pay Me any regard; instead, each went about his own affairs, seeking a way out for himself. Little do they know that every single road below the heavens comes out from My hands! Little do they know that every single thing below the heavens is subject to My ordination! Which one of you dares to harbor resentment in his heart? Which one of you dares lightly to come to a settlement? I have just been quietly going about My work in humanity's midst, that is all. If, during the period of My incarnation, I had not cared for man's frailty, then all of humanity would, solely on account of My incarnation, have been frightened out of their wits and, as a result, fallen into Hades. It is only because I humbled Myself and hid Myself away that humanity has escaped catastrophe, met deliverance from My chastisement, and in this way arrived at today. Mindful of how difficult it was to arrive at today, should you not cherish all the more the tomorrow that is still to come?

March 8, 1992

THE THIRTEENTH UTTERANCE

Hidden within the proclamations of My voice are a number of My intentions. But man knows and understands nothing of these, and keeps receiving My words from the outside and following them from the outside, without being able to realize My heart or intuit My will from within My words. Even if I have made My words clear, has anyone understood? From Zion I came into mankind. Because I have put on the humanity of an ordinary man and clothed Myself in the skin of a man, men merely come to know My appearance from the outside, but they do not know the life that lies within Me, nor do they recognize the God of the Spirit, and only know the man of flesh. Could it be that the real God Himself is unworthy of your trying to know Him? Could it be that the real God Himself is unworthy of your making an effort to try to "dissect" Him? I detest the corruption of the whole human race, but I feel compassion for their weakness. I am also dealing with the old nature of the whole hu-

man race. As one of My people in China, are you not also a part of the human race? Among all My people, and among all My sons, that is, among the ones that I have chosen out of the whole human race, you belong to the lowest group. For this reason, I have expended the largest amount of energy on you, the greatest amount of effort. Do you still not cherish the blessed life that you enjoy today? Are you still hardening your hearts to rebel against Me and set upon your own designs? Were it not that I still have pity and love for you, the whole of humanity would long ago have fallen captive to Satan and turned into “delectable morsels” in its mouth. Today, in the midst of all humanity, those who genuinely expend themselves for Me and who genuinely love Me are still rare enough to be counted on the fingers of one hand. Could it be that today the title of^[a] “My people” has already become your personal property? Has your conscience simply grown ice-cold? Are you truly worthy to become the people that I require? Thinking back on the past, and looking again at today, which of you has satisfied My heart? Which of you has shown genuine solicitude for My intentions? Had I not prompted you, you would still not have awakened, but would have remained as if in a frozen state, and again, as if in a state of hibernation.

In the midst of the roiling waves, man sees My wrath; in the tumbling welter of dark clouds, men are terrified out of their wits, and know not where to flee, as though in fear that the thunder and rain will wash them away. Then, after the swirling snowstorm has drifted past, their mood grows easy and lightsome as they delight in nature’s beauteous scenery. But, at such moments, which one among them has ever experienced the boundless love I bear humanity? In their hearts is only My figure, but not the substance of My Spirit: Could it be that man is not openly defying Me? When the tempest has blown over, all mankind is as if renewed, as if, following refinement through tribulations, they have regained light and life. Did you not also, after enduring the blows I struck, have the good fortune to arrive at today? But, when today is gone and tomorrow comes, will you be able to keep the purity that followed upon the downpour? Will you be able to keep the devotion that followed upon your refinement? Will you be able to keep the obedience of today? Can your devotion remain steadfast and unchanging? Surely this is not a demand that lies beyond man’s capacity to fulfill? Day by day, I live with men, and act together with men, in mankind’s midst, but no one has

Footnotes:

a. The original text omits “the title of.”

ever noticed this. If not for the guidance of My Spirit, who out of the entire human race would still exist in the present age? Could it be that, when I say I live and act in the company of men, I am exaggerating? In the past, I said “I created humanity, and guided the whole of humanity, and commanded the whole of humanity”; was this not actually so? Could it possibly be that your experience of these things is insufficient? The mere phrase “service-doer” should be enough for you to spend the effort of a lifetime in explicating. Without actual experience, a human being would never come to know Me, would never be able to come to know Me through My words. But today I have come personally into your midst: Won’t this facilitate your getting to know Me? Could it be that My incarnation is not also salvation for you? If I did not descend into mankind in My own person, the entire human race would long ago have been permeated with conceptions, which is to say, have become Satan’s possessions, because what you believe in is merely Satan’s image and has nothing whatever to do with God Himself. Is this not My salvation?

When Satan comes before Me, I do not recoil from its wild ferocity, nor am I frightened by its hideousness: I simply ignore it. When Satan tempts Me, I see through its trickery, causing it to slink away in shame and humiliation. When Satan fights with Me and tries to wrest away My chosen people, I go all-out with it in My flesh; and in My flesh I sustain and shepherd My people so that they may not easily fall down or get lost, and I lead them every step of the way. And when Satan retires in defeat, I will have been glorified in My people, and My people will have borne bright and resounding witness to Me. Hence, I will take the foils in My plan of management and cast them down once and for all into the bottomless pit. This is My plan, this is My work. In your lives, there may come a day when you will meet with this kind of situation: Would you willingly allow yourselves to fall captive to Satan, or will you have Me obtain you? This is your own fate, and you must think it over carefully.

Life in the kingdom is the life of the people and God Himself. All humanity lies under My care and protection, and all are engaged in a fight to the death with the great red dragon. In order to win this final battle, in order to finish off the great red dragon, all people should offer up their whole being to Me in My kingdom. When I say “kingdom,” what I mean is the life that is lived directly under the auspices of divinity, in which all humankind is shepherded by Me directly, is trained by Me directly, so that the lives of all humankind, though still on earth, are as if in heaven, a true embodiment of life in the third heaven. Although I

am in My flesh, I do not suffer the limitations of the flesh. How many times have I come into man's midst to listen to his prayers, and how many times have I, walking among men, enjoyed their praises? Even though human beings have never been aware of My existence, I still go about My work in this way. In My dwelling place, which is the place where I am hidden, nevertheless, in this My dwelling place, I have defeated all My enemies; in My dwelling place, I have gained real experience of living on earth; in My dwelling place, I am observing man's every word and action, and watching over and dictating to the whole of the human race. If humanity could feel solicitude for My intentions, thereby satisfying My heart and giving Me pleasure, I would then surely bless all mankind. Is this not what I intend for humanity?

As mankind lies comatose, it is only through the peals of My thunder that human beings are aroused from their dreams. And when they open their eyes, many are hurt in the eye by these blasts of cold radiance, to the point of losing their sense of direction, and knowing not whence they come nor whither they are going. Most people are struck by the laser-like beams and as a result collapse in a heap under the tempest, their bodies swept away by the gushing torrents, leaving behind no trace. In the light, the survivors are finally able to see My face clearly, and only then do they come to know something of My external appearance, to the point where they no longer dare to look Me directly in the face, deeply fearful lest I visit My chastisement and curses once more upon their flesh. How many people break down in uncontrollable sobbing? How many fall into despair? How many form rivers with their blood? How many become corpses drifting aimlessly this way and that? How many people, finding their own place in the light, feel the sudden pang of heartache and shed tears for their long years of unhappiness? How many people, under the ominous glare of the light, confess their uncleanness and resolve upon self-reformation? How many people, being blinded, have already lost the joy of living and in consequence have no mind to take notice of the light, and thus continue to stagnate, waiting for their end? And how many people are hoisting up the sails of life and, under the guidance of the light, eagerly anticipate their tomorrow? ... Today, who among mankind does not exist in this state? Who does not exist within My light? Even if you are strong, or supposing you are weak, how can you avoid the coming of My light?

THE FOURTEENTH UTTERANCE

Throughout the ages, no human has entered the kingdom and thus none has enjoyed the grace of the Age of Kingdom, none has seen the King of the kingdom. Though under the illumination of My Spirit many people have prophesied the kingdom's beauty, they know but its exterior, not its significance within. Today, as the kingdom comes into formal existence on earth, most of humanity still knows not just what is to be accomplished, what realm man is ultimately to be brought to, during the Age of Kingdom. About this, I'm afraid all men are in a state of confusion. Because the day of the kingdom's complete realization has not fully come, all men are befuddled, unable to see it clearly. My work in divinity begins formally with the Age of Kingdom. It is with the formal start of the Age of Kingdom that My disposition begins to progressively manifest itself to man. Thus at this moment the holy trumpet formally begins to sound and proclaim to all. When I formally take My power and reign as King in the kingdom, all My people shall over time be made complete by Me. When all the nations of the world are disrupted, that is precisely when My kingdom will be established and shaped and also when I will be transfigured and turn to the entire universe. At that time, all people shall see My glorious face, see My true countenance. From the creation of the world to the present, humanity has been corrupted by Satan to the extent that exists today. With man's corruption, I have become more and more concealed from humans and increasingly unfathomable to them. Man has never seen My true face, never directly interacted with Me. Only in hearsay and myth has there been a "Me" of man's imagination. I therefore accord with human imagination, that is, with human conceptions, to tackle the "Me" in men's minds, that I might change the state of "Me" that they have harbored for myriad years. This is My work principle. Not a single person has been able to know it through and through. Although men have prostrated themselves to Me and come before Me to worship Me, I do not enjoy such acts of men because in their hearts they hold not My image, but an image exterior to Me. Therefore, their mind lacking My disposition, they know nothing about My true face. Therefore, when they believe they have resisted Me or offended My administrative decrees, I yet turn a blind eye. And therefore, in their memories, I am a God who shows mercy on men rather than chastises them, or I am God Himself who does not mean what He says. These are all imaginations born of hu-

man thought and not in accordance with the facts.

I stand over the universe day after day, observing, and I humbly hide Myself in My dwelling place to experience human life, closely studying man's every deed. No one has ever truly offered up himself to Me. No one has ever pursued the truth. No one has ever been conscientious for Me. No one has ever made resolutions before Me and kept to his duty. No one has ever allowed Me to dwell in him. No one has valued Me as he would his own life. No one has ever seen in practical reality the whole being of My divinity. No one has ever been willing to be in contact with the practical God Himself. When the waters swallow men whole, I save them from the stagnant waters and give them a chance to have life anew. When men lose their confidence to live, I pull them up from the brink of death, granting them the courage to live, that they take Me as the foundation of their existence. When men disobey Me, I cause them to know Me in their disobedience. In light of humanity's old nature and in light of My mercy, rather than putting humans to death, I allow them to repent and make a fresh start. When men suffer famine, I wrest them from death so long as they have one breath left, preventing them from falling prey to Satan's trickery. How many times have people seen My hands; how many times have they seen My kind countenance, seen My smiling face; and how many times have they seen My majesty, seen My wrath. Though humanity has never known Me, I do not seize upon their weakness to make unnecessary trouble. Experiencing humanity's hardships, I thus sympathize with man's weakness. It is only in response to men's disobedience, their ingratitude, that I mete out chastisements in varying degrees.

I conceal Myself in men's times of busyness and reveal Myself in their times of leisure. Humanity imagines Me to be omniscient and the God Himself who grants all pleas. Most therefore come before Me only to seek God's help, not owing to a desire to know Me. When in the throes of illness, men urgently plead My aid. When in adversity, they confide their difficulties to Me with all their might the better to shed their suffering. Yet not a single human being has been able to also love Me whilst in comfort. Not a single person has reached out in their time of peace and happiness that I might partake of their joy. When their immediate family is happy and well, men already cast Me aside or shut the door on Me, prohibiting Me from entering, and thus enjoying the family's blessed happiness. The human mind is too narrow, too narrow even to hold a God as loving, merciful, and touchable as I. How many times

was I rejected by men in their time of joyous laughter; how many times was I leaned upon as a crutch by men as they stumbled; how many times was I forced into the role of doctor by men suffering illness. How cruel is mankind! Utterly unreasonable and immoral. Not even the feelings that humans are supposedly equipped with, can be perceived in them. They are nearly devoid of any human touch. Ponder the past and compare it to the present. Are changes taking place within you? Is less of that past at play in the present? Or has that past yet to be replaced?

Over hill and down dale I have traversed, experiencing the ups and downs of the world. Among men I have roamed and among men I have lived for many a year, yet it appears that humanity's disposition has changed little. And it is as if men's old nature has taken root and sprouted in them. Never are they able to change that old nature, only to improve it somewhat upon the original foundation. As people say, the essence has not changed, but the form has changed much. Everyone, it seems, is trying to fool Me, to dazzle Me, that he might slip by and win My appreciation. I neither admire nor pay attention to people's tricks. Rather than flying into a rage, I adopt an attitude of looking but not seeing. I plan to grant humanity a certain degree of laxity and, thereafter, deal with all humans as one. As humans are all un-self-respecting and worthless wretches, cherishing not themselves, why then would they even need Me to show renewed mercy and love? Without exception, men do not know themselves, and do not know their heft. They should put themselves on a scale to be weighed. Humanity pays Me no heed, thus neither do I take them seriously. Humans pay no attention to Me, so neither do I need to exert effort on them. Is this not the best of both worlds? Does this not describe you, My people? Who has made resolutions before Me and not discarded them afterward? Who has made long-term resolutions before Me rather than resolved frequently on this and that? Always, men make resolutions before Me in times of ease and write them all off in times of adversity. Later they pick their resolve back up and set it before Me. Am I so disrespectful that I would casually accept the junk that man has picked up from the garbage heap? Few humans hold fast to their resolutions, few are chaste, and few offer their most precious as their sacrifice to Me. Are all of you not this same way? If, as one of My people in the kingdom, you are unable to keep to your duty, you will be detested and rejected by Me!

March 12, 1992

THE FIFTEENTH UTTERANCE

Man is a creature without self-knowledge. Yet, unable to know himself, he nevertheless knows everyone else like the palm of his hand, as though all others have first passed his “inspection” and received his approval before they say or do anything, and hence as though he has taken the full measure of all others down to their psychological state. Human beings are all like this. Man has entered into the Age of Kingdom today, but his nature remains unchanged. He still does as I do in front of Me, but behind My back he starts getting up to his own unique “business.” Once that’s over and he comes before Me again, however, he is like a different person, seeming audaciously calm, features composed, pulse steady. Is this not precisely what makes man so despicable? How many people wear two completely different faces, one in front of Me and another one behind My back? How many of them are like newborn lambs before Me but behind Me turn into ravening tigers, and then become like little birds flitting merrily about in the hills? How many show purpose and resolve in front of Me? How many come before Me, seeking My words with thirst and longing but, behind My back, grow sick of them and renounce them, as though My words were an encumbrance? So many times, seeing the human race corrupted by My enemy, I have given up placing My hopes in mankind. So many times, seeing man come before Me in tears to sue for pardon, but on account of his lack of self-respect, his stubborn incorrigibility, I have closed My eyes to his action in anger, even when his heart is genuine and his intentions sincere. So many times, I see man capable of having faith to cooperate with Me, and how, before Me, he seems to be lying in My embrace, tasting the warmth of My embrace. So many times, seeing the innocence, liveliness, and loveliness of My chosen people, in My heart I have always taken pleasure on account of these things. Human beings know not how to enjoy their predestined blessing in My hands, because they do not know what is ultimately meant by either blessing or suffering. For this reason, mankind is far from sincere in their quest for Me. If there were no such thing as tomorrow, which of you, standing before Me, would be as white as the driven snow, as unspotted as pure jade? Surely your love for Me is not something that can be exchanged for a delicious meal, or a classy suit of clothes, or high office with handsome emoluments? Or can it be exchanged for the love that others bear you? Surely, undergoing

trial will not drive man to abandon his love for Me? Surely, suffering and tribulation will not cause him to complain against what I have arranged? No man has ever truly appreciated the sword in My mouth: He knows only its surface meaning without truly grasping the inner. If human beings were genuinely able to see the sharpness of My sword, they would go scurrying like rats into their holes. Because of their numbness, human beings understand nothing of the true meaning of My words, and so they have no clue as to how formidable My words are, or just how much of their nature is revealed, and how much of their corruption has received judgment, within those words. For this reason, based on their half-baked ideas about My words, most people have taken up a lukewarm and noncommittal attitude.

Within the kingdom, not only do utterances issue forth from My mouth, but My feet tread ceremoniously everywhere upon the ground. In this way, I have triumphed over all unclean and filthy places, so that not only is heaven changing, but earth also is in the process of change, soon thereafter to be renewed. Within the cosmos, everything becomes new in the radiance of My glory, presenting a heartwarming aspect that ravishes the senses and lifts the spirits, as if it now exists in a heaven beyond the heavens, as conceived in the human imagination, unmolested by Satan, free from the assaults of enemies from outside. Above the cosmos, the myriad stars take up their appointed places at My command, beaming their light through the astral regions in the hours of darkness. Not one single being dares to harbor thoughts of recalcitrance, and so, in accordance with the substance of My administrative decree, the entire universe is well regulated and in perfect order: No disturbance has ever arisen, nor has the unity of the cosmos ever been broken. I execute flying leaps above the stars, and when the sun shoots forth its rays, I blot their warmth right out of the sky, sending giant flurries of snowflakes as big as goose feathers drifting down from My hands. But when I change My mind, all the snow melts into a river. In a moment, spring has sprung everywhere beneath the skies, and emerald green transforms the entire landscape upon the earth. I go wandering above the firmament, and immediately, the earth is shrouded in pitch-black darkness because of My shape: Without warning, “night” has arrived, and throughout the world it is so dark that one cannot see the hand in front of one’s face. With the light’s extinction, mankind seizes the moment to embark on a rampage of mutual destruction, snatching and plundering one from another. The nations of the earth, falling into

chaotic disunity, enter upon a state of muddy turbulence, to the point where they are past redemption. Men struggle in the throes of suffering, moan and groan in the midst of suffering, set up a piteous wail in their suffering, yearning for the light to come into their midst once again and so end the days of darkness and restore the vitality that was once existing. But I have long since left man with a flick of My sleeves, never again to take pity on him for the wrongs of the world: Long have I detested and rejected the people of the whole world, closed My eyes to the conditions on earth, turned My face away from man's every move, his every gesture, and ceased to take pleasure in his babyhood and innocence. I have embarked on another plan to make the world anew, so that this new world may find rebirth betimes and no longer be submerged. In humanity's midst, how many outlandish states are waiting for Me to set them to rights, how many mistakes for Me to come in person to prevent them from happening, how much dust for Me to sweep away, how many mysteries for Me to unveil: All humanity awaits Me, and longs for My coming.

On earth, I am the practical God Himself in the hearts of men; in heaven, I am the Master of all creation. I have climbed mountains and forded rivers, and I have also drifted in and out of humanity's midst. Who dares openly to oppose the practical God Himself? Who dares to break away from the sovereignty of the Almighty? Who dares to assert that I am, beyond the shadow of a doubt, in heaven? Again, who dares to assert that I am, without the slightest chance of error, on earth? There is no one in all of humanity capable of articulating in every detail the places where I reside. Could it be that, when I am in heaven, I am then the supernatural God Himself? Could it be that, when I am on earth, I am then the practical God Himself? That I am the Ruler of all creation, or that I experience the sufferings of the human world—surely these cannot determine whether or not I am the practical God Himself? If man thinks so,^[a] is not he benighted beyond all hope? I am in heaven; I am also on earth; I am among the myriad things of creation, and also in the midst of the myriads of people. Man can touch Me every day; moreover, he can see Me every day. As far as humanity is concerned, I seem to be sometimes hidden and sometimes visible; I seem to have real existence, and yet I seem also not to have being. In Me lie mysteries unfathomable to humanity. It is as though all men are peering at Me

Footnotes:

a. The original text reads "In this case."

through a microscope in order to discover even more mysteries in Me, hoping thereby to dispel that uncomfortable feeling in their hearts. But even were they to use a fluoroscope, how could humanity uncover any of the secrets lodged in Me?

When My people, through My working, are glorified together with Me, at that moment the great red dragon's lair will be unearthed, all the mud and dirt swept clean away, and the polluted water, accumulated over countless years, dried up in My burning fires, to exist no more. Thereupon the great red dragon will perish in the lake of fire and brimstone. Are you truly willing to remain under My watchful care so as not to be snatched away by the dragon? Do you really hate its deceitful stratagems? Who is able to bear staunch witness for Me? For the sake of My name, for the sake of My Spirit, for the sake of My whole plan of management—who is able to offer up all the strength in his body? Today, when the kingdom is in the world of men, is the time that I have come in person into the world of men. If this were not so, is there anyone who could, intrepidly, go into the battlefield in My behalf? So that the kingdom may take shape, so that My heart may be contented, and again, so that My day may come, so that the time may come when the myriad things of creation are reborn and grow abundant, so that man may be rescued out of the sea of suffering, so that tomorrow may come, and so that it may be wondrous, and blossom and flourish, and again, so that the enjoyment of the future may come to pass, all of humanity is striving with all their might, sparing nothing in sacrificing themselves for Me. Is this not a sign that victory is already Mine, and a mark of the completion of My plan?

The more that men dwell in the last days, the more they will feel the emptiness of the world and the less courage they will have for living life. For this reason, countless people have died in disappointment, countless others have been disappointed in their quest, and countless others suffer themselves to be manipulated in Satan's hands. I have rescued so many people, succored so many, and, so often, when human beings have lost the light, I have moved them back into a place of light, so that they might know Me within the light, and enjoy Me in the midst of happiness. Because of the coming of My light, adoration grows in the hearts of the people who dwell in My kingdom, for I am a God for humanity to love, a God to whom humanity clings in fond attachment, and mankind is filled with an abiding impression of My figure. But, when all is said and done, there is no one who understands whether

this is the working of the Spirit, or a function of the flesh. This one thing alone is sufficient for man to experience in minute detail through the course of a lifetime. Man has never despised Me in his heart's innermost reaches; rather, he cleaves to Me in the depths of his spirit. My wisdom raises his admiration, the wonders that I work are a feast for his eyes, My words boggle his mind, and yet he cherishes them dearly. My reality renders man at a loss, dumbfounded and perplexed, and yet he is willing to accept it all. Is this not precisely the measure of man as he really is?

March 13, 1992

THE SIXTEENTH UTTERANCE

There is so much that I wish to say to man, so many things that I must tell him. But man's abilities of acceptance are too lacking: He is incapable of fully grasping My words according to that which I provide, and only understands one aspect but remains ignorant of the other. Yet I do not put man to death because of his powerlessness, nor am I aggrieved by his weakness. I merely do My work, and speak as I have always done, even though man does not understand My will; when the day comes, people will know Me in the depths of their hearts, and will remember Me in their thoughts. When I depart from this earth will exactly be when I ascend to the throne in man's heart, which is to say, it will be when all men know Me. So, too, will it be when My sons and people rule over the earth. Those who know Me will assuredly become the pillars of My kingdom, and none but they will be qualified to rule and wield power in My kingdom. All those who know Me are possessed of My being, and able to live out Me among all men. I care not to what extent man knows Me: No one can hinder My work in any way, and man can offer Me no assistance and do nothing for Me. Man can only follow My guidance in My light, and seek My will in this light. Today, people have become qualified, and believe they can strut about in front of Me, and laugh and joke with Me without the slightest inhibition, and address Me as an equal. Still man does not know Me, still he believes that in essence we are about the same, that we are both of flesh and blood, and both dwell in the human world. His reverence for Me is too meager;

he reveres Me when he is before Me, but is incapable of serving Me before the Spirit. It is as if, for man, the Spirit does not exist at all. As a result, no man has ever known the Spirit, and all people see only the flesh and blood of My incarnation, and do not behold the Spirit of God. Can My will really be accomplished in such a way? People are experts at deceiving Me; they seem to have been specially trained by Satan in order to fool Me. Yet I am untroubled by Satan. I will still use My wisdom to conquer the whole of mankind and to defeat the corrupter of all mankind, in order that My kingdom may be established on earth.

Among man, there are those who have attempted to ascertain the size of the stars, or the magnitude of space. Yet never has their research proved fruitful, and they can but hang their heads in dismay and resign themselves to failure. Looking up among all men and observing the dynamics of man in his failures, I see none who are utterly convinced of Me, none who obey Me and submit to Me. How wild are the ambitions of man! When the entire face of the deep was murky, among man I began to taste the bitterness of the world. My Spirit travels throughout the world and looks upon the hearts of all people, yet so, too, do I conquer mankind in My incarnate flesh. Man does not see Me, for he is blind; man does not know Me, for he has grown numb; man opposes Me, for he is disobedient; man comes to bow down before Me, for he has been conquered by Me; man comes to love Me, for I am inherently worthy of man's love; man lives out Me and manifests Me, because My power and My wisdom make him after My heart. I have a place in man's heart, but never have I received man's love of Me in his spirit. There are indeed things in man's spirit that he loves above all else, but I am not one of them, and so man's love is like a soap bubble: When the wind blows it pops and is gone, never to be seen again. I have always been constant and unchanging in My attitude toward man. Could any among man have done the same? In the eyes of man, I am as impalpable and invisible as air, and for this reason the great majority of people seek only in the boundless sky, or upon the rolling sea, or upon the placid lake, or among empty letters and doctrines. There is not a single person who knows the substance of mankind, much less is there one who can say anything of the mystery within Me, and so I do not ask that man achieve the highest of standards that he imagines I require of him.

Amid My words, mountains topple, waters flow in reverse, man becomes submissive, and lakes begin to flow without cease. Though the roiling seas surge angrily toward the sky, amid My words such seas are

becalmed like the surface of a lake. With the slightest wave of My hand, fierce gales immediately dissipate and depart from Me, and the human world is immediately returned to tranquility. But when I unleash My wrath, the mountains are immediately torn asunder, the ground immediately begins to convulse, water immediately dries up, and man is immediately beset by disaster. Because of My wrath, I pay no heed to the screams of man, provide no assistance in answer to his cries, for My anger is rising. When I am among the heavens, never have the stars been thrown into panic by My presence. Instead, they put their hearts into their work for Me, and so I bestow more light upon them and make them shine more brilliantly, so that they gain greater glory for Me. The brighter the heavens, the darker the world beneath; so many people have complained that My arrangements are unbefitting, so many have left Me to make their own kingdom, which they employ to betray Me, and reverse the current state of darkness. Yet who has achieved this by their resolve? And who has been successful in their resolution? Who can reverse that which has been arranged by My hand? When spring spreads across the land, I secretly and quietly send light to the world, so that, on earth, man has a fleeting sense of freshness in the air. Yet at that very moment, I obscure the eyes of man, so that he sees only a fog cloaking the ground, and all people and things are rendered indistinct. People can but sigh to themselves, Why did the light last only for a moment? Why does God give man only fog and haziness? Amid people's despair, the fog disappears in an instant, but when they spy a glimmer of light, I unleash a torrent of rain upon them, and their eardrums are shattered by the thunderstorm as they sleep. Seized by panic, they have no time to take shelter, and are engulfed by the downpour. In an instant, all things beneath the heavens are washed clean in the midst of My wrathful ire. People no longer complain about the onset of heavy rain, and in them all is born reverence. Because of this sudden onslaught of rain, the great majority of people are drowned by the water that rains down from the sky, becoming corpses in the water. I look upon the entire earth and see that many are awakening, that many are repenting, that many are searching for the source of the waters in little boats, that many are bowing down to Me to ask for My forgiveness, that many have seen the light, that many have seen My face, that many have the courage to live, and that the whole world has been transformed. Following this great torrent of rain, all things have returned to how I pictured them in My mind, and are no longer disobedient. Before long,

the whole land is filled with the sound of laughter, everywhere on earth there is an atmosphere of praise, and nowhere is without My glory. My wisdom is everywhere on earth, and throughout the entire universe. Among all things are the fruits of My wisdom, among all people teem the masterworks of My wisdom; everything is like all things in My kingdom, and all people dwell in rest beneath My heavens like the sheep upon My pastures. I move above all men and am watching everywhere. Nothing ever looks old, and no person is as he used to be. I rest upon the throne, I recline across the whole universe, and I am fully satisfied, for all things have recovered their holiness, and I can peacefully reside within Zion once again, and the people on earth can lead serene, contented lives under My guidance. All peoples are managing everything in My hand, all peoples have regained their former intelligence and original appearance; they are no longer covered with dust, but, in My kingdom, are as pure as jade, each with the face like that of the holy one within man's heart, for My kingdom has been established among man.

March 14, 1992

THE SEVENTEENTH UTTERANCE

My voice rings out like thunder, illuminating all four quadrants and the whole earth, and in the midst of thunder and lightning, humanity is struck down. No man has ever stayed firm in the midst of thunder and lightning: Most men are terrified out of their wits at the coming of My light and know not what to do. When a faint glimmer of light begins to show in the East, many people, moved by this tenuous luminescence, are instantaneously roused from their illusions. Yet no one has ever realized that the day has come when My light descends upon the earth. The great majority of men are dumbstruck by the sudden advent of the light; some of them, with a gaze of curious fascination, observe the light's movements and from what direction it is approaching; or some stand at the ready as they face the light, that they might more clearly understand the source whence the light comes. Be this as it may, has anyone ever discovered how precious is the light of today? Has anyone ever awakened to the strangeness of the light? The great majority of men are merely bewildered; they are wounded in the eyes and cast down

into the mud by the light. One could say that, under this nebulous light, the earth lies blanketed under chaos, making an unbearably sorry sight that, examined closely, assails one with an overwhelming melancholy. From this one gathers that, when the light is at its strongest, the state of the earth will be such that it cannot allow mankind to stand up before Me. Humanity lies in the radiance of the light; again, humanity lies in the salvation of the light but at the same time also under the wounds inflicted by the light: Is there anyone who does not lie under the light's killing blows? Is there anyone who can escape the burning of the light? I have walked all over the face of the earth, strewing with My hands the seeds of My Spirit, so that all humanity upon the earth will on this account be moved by Me. From heaven's highest height, I look down upon the whole earth, watching the grotesque and fantastic phenomena of the creatures on earth. The surface of the ocean seems to be suffering the shock of an earthquake: Seabirds fly this way and that, looking for fish to swallow up. Meanwhile, this is completely unknown at the bottom of the sea, which the surface conditions are utterly unable to rouse into consciousness, because the ocean's bottom is as serene as the third heaven: Here living things great and small coexist in harmony, never once engaging in "conflicts of mouth and tongue." Among the myriad bizarre and whimsical phenomena, humanity is the one that finds it most difficult to please Me. This is because the position I have given man is too high, and so his ambition is too great, and in his eyes there is always a measure of rebelliousness. Within My discipline of man, within My judgment of him, there has been much that is painstaking, much that is compassionate, but of these things mankind has not the least inkling. I have never treated any human being harshly: I have only, when mankind has been disobedient, administered suitable corrections, and only, when mankind has been weak, proffered suitable help. But, when humanity keeps aloof from Me and moreover makes use of Satan's deceitful stratagems to rebel against Me, I will forthwith exterminate mankind, leaving men no chance to make a grand display of their skills in front of Me, so that they will no longer be able to swagger about with pomp and circumstance, bullying others, upon the face of the earth.

I wield My authority upon the earth, unfolding My work in its entirety. All that is in My work is reflected upon the face of the earth; mankind has never, on earth, been able to grasp My movements in heaven, nor to ponder exhaustively the orbits and trajectories of My Spirit. The vast majority of human beings only grasp the minutiae that

lie outside the spirit, without being able to comprehend the actual state of the spirit. The demands that I make of humanity do not issue from the vague I that am in heaven, or from the imponderable I that am on the earth: I make demands according to the measure that I have taken of man as he is on earth. I have never put anyone in difficulties, nor have I ever asked anyone to “squeeze out his blood” for My pleasure: Could it be that My demands are limited only to these conditions? Of the myriad creatures on earth, which one does not submit to the dispositions of the words in My mouth? Which of these creatures, coming before Me, is not completely incinerated through My words and My burning fire? Which of these creatures dares to strut about in proud exultation in front of Me? Which of these creatures does not bow down before Me? Am I the God that merely imposes silence on creation? Of the myriad things in creation, I choose those that satisfy My intention; of the myriad human beings in mankind, I choose those who care for My heart. I choose the best of all the stars, thereby adding a faint gleam of light to My kingdom. I go walking upon the earth, dispersing My fragrance everywhere, and in every place I leave behind My form. Each and every place reverberates with the sound of My voice. People everywhere linger nostalgically over the beauteous scenes of yesterday, for all humanity is remembering the past. ...

All humanity longs to see My face, but when I descend in person upon the earth, they are all averse to My coming, they all chase away the light from coming, as if I were man’s enemy in heaven. Man greets Me with a defensive light in his eyes, and remains constantly on the alert, deeply afraid that I might have “other plans” for him. Because human beings regard Me as an unfamiliar friend, they feel as if I bear the intent of killing them indiscriminately. In man’s eyes, I am a deadly antagonist. Having tasted My warmth in the midst of calamity, man is nevertheless still unaware of My love, and is still bent on fending Me off and defying Me. Far from taking advantage of his being in this condition to take action against him, I enfold man in the warmth of embrace, fill his mouth with sweetness, and put needful food into his stomach. But, when My wrathful ire shakes the mountains and rivers, I will no longer, on account of man’s cowardice, bestow on him these different forms of succor. At this moment, I will wax furious, refusing all living things a chance to repent and, abandoning all hope of man, I will mete out the punishment that he so richly deserves. At this time, thunder and lightning flash and roar, like the ocean’s waves raging in anger, like

ten thousand mountains crashing down. For his rebelliousness, mankind is felled by the thunder and lightning, other creatures are wiped out in the blasts of thunder and lightning, the whole universe descends abruptly into chaos, and creation is unable to recover the primal breath of life. The myriad hosts of humanity cannot escape from the thunder's roar; in the midst of flashes of lightning, human beings, horde upon horde, topple over into the swiftly flowing stream, to be swept away by torrents cascading down from the mountains. All of a sudden, in mankind's place of "refuge" there converges a world of "men." Corpses drift about on the ocean's surface. All of humanity goes far away from Me on account of My wrath, for man has offended against the essence of My Spirit, his rebellion has displeased Me. But, in the places empty of water, other men are still enjoying, amid laughter and song, the promises that I have vouchsafed unto them.

When the whole of humanity quiets down, I emit a gleam of light before its gaze. Thereupon, men become clear of mind and bright of eye, and cease to be willing to keep silent; thus, spiritual feeling is summoned up in their hearts immediately. At this time, all humanity is resurrected. Casting aside their unspoken grievances, all men come before Me, having won another chance at survival through the words that I proclaim. This is because human beings all wish to live on the face of the earth. Yet who among them has ever had the intention of living for My sake? Who among them has ever uncovered splendid things in him to give Me pleasure? Who among them has ever detected a seductive scent on Me? Human beings are all made of coarse and unrefined stuff: On the outside, they seem to dazzle the eyes, but in their essential selves they do not love Me sincerely, because in the deep recesses of the human heart there has never been even the smallest measure of Me. Man is too lacking: Comparing him with Myself, it would appear that we are as far apart as earth from heaven. But, even so, I do not attack man in his weak and vulnerable spots, nor do I laugh him to scorn on account of his deficiencies. My hands have been working^[a] on earth for thousands of years, and all the while My eyes have kept watch over all of humanity. But I have never casually taken up a single human life to play with as if it were a toy. I observe the heart's blood of man, and I understand the price that he has paid. As he stands before Me, I do not wish to take advantage of man's defenselessness to chastise him, nor to

Footnotes:

a. The original text omits "working."

bestow upon him undesirable things. Instead, I have only provided for man, and given unto man, all this time. And so, what man enjoys is entirely My grace, entirely the bounty that comes from My hand. Because I am on earth, man has never had to suffer the torments of hunger. Rather, I allow man to receive from My hands the things that he may enjoy, and allow mankind to live within My blessings. Does not all of mankind live under My chastisement? Just as the mountains hold in their depths things of plenty and abundance, and the waters in their capaciousness things to be enjoyed, do not the people living within My words today have, all the more, the food that they appreciate and taste? I am on earth, and mankind enjoys My blessings on earth. When I leave the earth behind, which is also when My work reaches its completion, at that time, humankind will no longer receive any accommodation from Me on account of their weakness.

March 16, 1992

THE EIGHTEENTH UTTERANCE

In a flash of lightning, every animal is revealed in its true form. So too, illuminated by My light, human beings have regained the sanctity they once possessed. Oh, that the corrupt world of the past has at last toppled over into the filthy water and, sinking below the surface, dissolved into mud! Oh, that all the humanity I created has at last come back to life again in the light, found the foundation for existence, and ceased to struggle in the mud! Oh, the myriad things of creation that I hold in My hands! How can they not, through My words, be renewed? How can they not, in the light, give play to their functions? Earth is no longer still and silent, heaven no longer desolate and sad. Heaven and earth, no longer separated by a void, are united as one, never to be sundered again. On this jubilant occasion, at this moment of exultation, My righteousness and My holiness have gone abroad throughout the universe, and all mankind extols them without surcease. The cities of heaven are laughing with joy, and the kingdoms of earth are dancing with joy. Who at this moment is not rejoicing? And who at this moment is not weeping? Earth in its primordial state belongs to heaven, and heaven is united with earth. Man is the cord uniting heaven and earth,

and thanks to his sanctity, thanks to his renewal, heaven is no longer concealed from earth, and earth is no longer silent toward heaven. The faces of humanity are wreathed in smiles of gratification, and secreted in their hearts is a sweetness that knows no bounds. Man does not quarrel with man, nor do men come to blows with one another. Are there any who, in My light, do not live peacefully with others? Are there any who, in My days, disgrace My name? All human beings direct their reverential gaze toward Me, and in their hearts they secretly cry out to Me. I have searched humanity's every action: Among the human beings who have been cleansed, there are none that are disobedient to Me, none that pass judgment on Me. All humanity is suffused with My disposition. Everyone is coming to know Me, is drawing closer to Me, and is adoring Me. I stand fast in the spirit of man, am exalted to the highest pinnacle in man's eyes, and flow through the blood in his veins. The joyous exaltation in men's hearts fills every place on the face of the earth, the air is brisk and fresh, dense fogs no longer blanket the ground, and the sun shines resplendent.

Now, look upon My kingdom, where I am King over all, and where I reign over all. From the beginning of creation until the present day, My sons have, guided by Me, undergone so many of life's hardships, so many of injustices from the world, so many ups and downs of the world, but now they dwell in My light. Who does not weep at yesterday's injustices? Who does not shed tears at the hardships of getting to today? And again, are there any who do not take this occasion to dedicate themselves to Me? Are there any who do not take this opportunity to give vent to the passion swelling in their hearts? Are there any who, at this moment, do not give voice to what they have experienced? At this time, all human beings are consecrating the best part of themselves to Me. How many are tormented with regret for the benighted follies of yesterday, how many abominate themselves for yesterday's pursuits! Human beings have all come to know themselves, they have all seen Satan's deeds and My wonderfulness, and inside their hearts a place has been established for Me. No longer will I meet with aversion or renunciation among men, for My great work has already been accomplished, and is hindered no more. Today, among the sons of My kingdom, are there any who have not taken thought in their own behalf? Are there any who do not have additional cause for worry on account of the ways in which My work is done? Are there any who have sincerely offered up themselves for My sake? Have the impurities inside your hearts

lessened? Or have they increased? If the impure elements in your hearts have become neither less nor more, such people I will assuredly throw away. What I want are saints who are after My heart, not unclean spirits that rebel against Me. Even though I do not ask much of humanity, the inner world of men's hearts is so complicated that humanity cannot readily accord with My will or immediately satisfy My desires. The great majority of human beings are secretly exerting themselves in hopes of being able to lay hold of the crowning laurel in the end. The great majority of human beings are striving with all their might, not daring to slacken for even a moment, fearful of falling captive to Satan a second time. They dare not presume any longer to harbor grievances against Me, but are constant in showing their loyalty before Me. I have heard the words spoken from the heart by so many people, the accounts told by so many people about the painful experiences in the midst of suffering; I have seen so many, in the direst straits, unfailingly offer up their loyalty to Me, and watched so many, as they walked the rocky path, struggle to find a way out. In these circumstances, they have never complained; even when, unable to find the light, they grew a little dejected, they have never once complained. But I have also heard so many people giving vent to curses from the depths of their hearts, imprecating Heaven and accusing earth, and I have seen, too, so many people abandon themselves to despair in the midst of their distress, throwing themselves away like garbage into a dustbin, to be covered up with filth and grime. I have heard so many people quarreling one with another, because a change in position, with accompanying changes of "face," has led to a change in their relationships with their fellow human beings, so that friends cease to be friends and become enemies, attacking each other with their mouths. The great majority of people use My words like bullets from a machine gun, opening fire on others unawares, until the world of men is everywhere filled with a noisy clamor that shatters the tranquil calm. Fortunately, we have arrived at today; otherwise who knows how many might have perished under the relentless barrage of this machine gun fire.

Following the words that issue forth from Me, and keeping pace with the conditions of all humanity, My kingdom, step by step, descends onto the earth. No longer does man harbor worrisome thoughts, or "take account of" other people, or "take thought" in their behalf. And so, contentious disputes are no more, and, following the words that issue forth from Me, the sundry "weapons" of the modern age too are

withdrawn. Man finds peace again with man, the human heart once more radiates a spirit of harmony, no longer is anyone on the defensive against covert attack. All mankind has returned to normal and embarked upon a new life. Existing in the new surroundings, a goodly number of people look around them, feeling as if they have entered into a brand-new world, and because of this they are not able to adapt to their present environment right away or get straight onto the right track. And so it's a case of "the spirit is willing but the flesh is weak" as far as humanity is concerned. Although I have not, like man, tasted the bitterness of adversity Myself, I do know all there is to know about his inadequacies. I am intimately acquainted with man's needs, and My understanding of his weaknesses is complete. For this reason, I do not make fun of man for his shortcomings; I only administer, depending on his unrighteous deeds, a fitting measure of "education," the better to enable everyone to get onto the right track, so that humanity will cease to be wandering orphans and become cherished babies with a home. Nevertheless, My actions are governed by principles. If human beings are unwilling to enjoy the bliss that is in Me, all I can do is to go along with their desires and send them into the bottomless pit. At this point, no one should harbor grievances in his heart anymore, but all should be able to see My righteousness in the arrangements I have made. I do not compel humanity to love Me, nor do I strike any human being for loving Me. In Me is total freedom, total release. Though man's fate rests in My hands, I have given man a free will, which is not subject to My control. In this way, human beings will not "invent ways of getting into trouble" on account of My administrative decrees, but will rather, relying on My magnanimity, "win release." And so many people, far from being held in restraint to Me, go seeking their own way out in the act of being released.

I have always treated humanity with a liberal hand, never setting insoluble problems, never putting any single person in difficulty; is this not so? Although a great many people do not love Me, far from being vexed by this kind of attitude, I have given human beings freedom, allowing them leeway to the extent of letting them swim about in the bitter sea. For man is a vessel not to be prized: Though he sees the blessing that I hold in My hand, he has no interest in enjoying it, but would rather pluck a scourge from the hand of Satan, thereby dooming himself to be sucked up by Satan as "nourishment." Of course, there are some who have seen My light with their eyes, and so, even though they

are living in the mists of the present time, they have not on account of these obscuring mists lost faith in the light, but continue to grope and seek through the mists—albeit along a path strewn with obstacles. When man rebels against Me, I hurl My wrathful ire upon him, and so man may perish by his disobedience. When he obeys Me, I remain hidden from him, in this way exciting a love in the depth of his heart, a love that seeks not to cozen but to afford Me enjoyment. How many times, in man's quest for Me, have I closed My eyes and kept silent, in order to elicit his true faith? But when I do not speak, man's faith changes in an instant, and so all I see are his counterfeit "wares," because man has never sincerely loved Me. It is only when I manifest Myself that human beings all make a tremendous show of "faith"; but when I am hidden in My secret place, they grow weak and faint of heart, as if afraid of offending Me, or even because some cannot see My face, they subject Me to a good working over and from that conclude I do not in fact exist. How many people remain in this state, how many have this mentality, but it is just that human beings are all good at covering up what is shameful in themselves. Because of this, they are reluctant to call attention to their own inadequacies, and only admit to the truth of My words while brazenly seeking to give protective camouflage to their own self-respect.

March 17, 1992

THE NINETEENTH UTTERANCE

It is mankind's proper occupation to take My words as the basis for his survival. Man must establish his individual portion in each and every part of My words; not to do so would be asking for trouble, seeking his own destruction. Humanity does not know Me, and because of this, instead of bringing his own life to Me to offer in exchange, all he does is parade in front of Me with the dilapidated goods in his hands, trying thereby to give Me satisfaction. But, far from being satisfied by things as they are, I keep on making demands of humanity. I love man's tribute, but hate his extortions. All men have hearts filled with greed; it is as if the human heart is in thrall to the devil, and man is unable to break free and offer his heart up to Me. When I speak, man listens to

My voice in rapt attention; but when I stop speaking, he starts again on his own “enterprise” and ceases entirely to heed My words, as if My words were an adjunct to his “enterprise.” I have never been lax with humanity, and yet I have also been long-suffering and magnanimous with humanity. And so, because of My leniency, human beings have all grown overweening, incapable of self-knowledge and self-reflection, and they take advantage of My forbearance to deceive Me. Not a single one among them sincerely cares for Me, and not a single one truly treasures Me as an object dear to his heart; only when they have idle moments to spare do they give Me their perfunctory regard. The effort I have expended on man is already beyond measure. I have wrought on man an unprecedented kind of work, and apart from this, I have given him an additional burden, in order that, out of what I have and what I am, man might gain in knowledge and undergo a change. I do this not to make man into a mere consumer, but to make him into a producer capable of inflicting defeat on Satan. Though I may not demand anything of man, nonetheless I do have standards for the demands I make, for there is a purpose in what I do, as well as principles in accordance with which I act: I do not, as man imagines, play around haphazardly, nor do I, in willful capriciousness, fashion the heavens and earth and the myriad things of creation. In My working, man should be able to see something, gain something. He should not squander away the spring-time of his “youth,” or treat his own life like a garment on which dust is carelessly allowed to gather; rather, he should stand strict guard over himself, taking from My bounty to provide for his own enjoyment, until, for My sake, he cannot turn back toward Satan, and for My sake he mounts an attack against Satan. Isn’t what I ask of man as simple as this?

When a faint glimmer of light begins to show in the East, all the people within the universe on that account turn their attention for the nonce toward the light in the East. No longer steeped in slumber, mankind goes to observe the source of the eastern light, but due to the limits of human power, no one is able to see the place whence the light originates. When all within the universe is fully illuminated, man will rouse from sleep and dream, and only then will he realize that My day is slowly coming into the world. All humanity celebrates because of the coming of the light, and because of this no longer lies sound asleep, and is senseless no longer. Under the radiance of My light, all humanity becomes clear of mind and sight, and suddenly awakens to the joy of

living. Under cover of a shrouding mist, I look out over mankind. The animals are all at rest; because of the coming of a faint glimmer of light, everything in creation becomes conscious that a new life is approaching. For this reason, the animals too all creep out from their caves, looking for food. Plants, of course, are no exception, and in the light's radiance their green leaves glisten with a lustrous sheen, waiting to consecrate their individual portion to Me at the time when I am on the earth. All human beings wish for the coming of the light, and yet they all fear its advent, anxious that their own ugliness will no longer find concealment, for man is stark naked, and lacks for covering. How many people have fallen into panic, because of the light's coming, and because the light has appeared, are in a state of shock? How many people, on seeing the light, are filled with boundless remorse, abhorring their own uncleanness, but, powerless to alter the accomplished fact, can only wait for Me to pronounce sentence. How many people, refined by suffering in the darkness, on seeing the light are suddenly struck by its profound meaning, and thenceforth hug the light close to their bosoms, fearful of losing it again? How many people, instead of being thrown out of orbit by the light's sudden appearance, simply go about the daily work in hand, because they have been blind for long years, and so they do not notice that the light has come, nor are they gratified by it. In men's hearts, I am neither high up, nor low down. As far as men are concerned, it is a matter of indifference whether I exist or not, as though man's life would not get any lonelier if I did not exist, and if I did, would not gain in pleasure. Because human beings do not cherish Me, the enjoyments that I afford them are few. But as soon as humanity gives Me so much as an ounce of adoration, then I will also make a change in the attitude I bear toward humanity. For this reason, only when humanity grasps this law, only then will men be fortunate enough to dedicate themselves to Me and demand the things I hold in My hand. Surely man's love for Me is not bound solely to his own interests? Surely his faith in Me is not bound solely to the things that I give? Could it be that, unless he sees My light, man is unable to love Me sincerely by means of his faith? Surely man's strength and vigor are not really restricted to the conditions of today? Could it be that man needs courage in order to love Me?

Relying on My existence, the myriad things of creation make obedient submission in the places where they reside, and do not, in the absence of My discipline, indulge in licentious abandon. Therefore, the

mountains become boundaries between nations upon the land, the oceans become barriers to keep people apart between the lands, and the air becomes that which flows from man to man in the space on earth. Only humanity is incapable of truly obeying the demands of My will; this is why I say that, out of all creation man alone belongs in the category of the disobedient. Man has never truly submitted to Me, and for this reason I have all along kept him under strict discipline. If in the midst of humanity, it should come to pass that My glory extends over the whole universe, then I will surely take all of My glory and make it manifest before mankind. Because in his defilement man is unfit to look upon My glory, for thousands of years I have never come into the open, but have remained hidden; for this reason My glory has never been manifest before mankind, and man has always been sunk in sin's deep abyss. I have forgiven the unrighteousness of humanity, but human beings know not how to preserve themselves, and are instead always laying themselves open to sin, allowing sin to injure them. Is this not man's lack of self-respect and self-love? In humanity's midst, is there one who can truly love? How many ounces can man's devotion weigh? Aren't there adulterated goods mixed into his so-called authenticity? Isn't his devotion compounded wholly of a mish-mash? What I require is man's undivided love. Man does not know Me, and though he may seek to know Me, he will not give Me his true and earnest heart. From man I do not exact what he is unwilling to give. If he gives Me his devotion, I will accept it without polite demurral; but if he does not trust Me, and refuses to offer up even an iota of himself to Me, rather than growing more vexed on that account, I will simply dispose of him in some other way and send him to the home for which he is fit. The thunder, rolling across the skies, strikes man down; the high mountains, as they topple, bury him; the wild beasts in their hunger raven him up; and the oceans, roiling, close over his head. As humanity engages in fratricidal conflict, all men will seek their own destruction in the calamities arising from humanity's midst.

The kingdom is expanding in humanity's midst, it is forming in humanity's midst, it is standing up in humanity's midst; there is no force that can destroy My kingdom. Of My people who are in the kingdom of today, which of you is not a human being among human beings? Which of you lies outside the human condition? When My new starting point is announced to the multitude, how will humanity react? You have seen with your own eyes the state of mankind; surely you do not still harbor

hopes of enduring forever in this world? I am now walking abroad in the midst of My people, I live in the midst of My people. Today, those who bear genuine love toward Me, people like these are blessed; blessed are those who submit to Me, they will surely stay in My kingdom; blessed are those who know Me, they will surely wield power in My kingdom; blessed are those who seek after Me, they will surely escape from Satan's bonds and enjoy blessing in Me; blessed are those who are able to forsake themselves, they will surely enter into My possession, and inherit My kingdom's bounty. Those who run around for My sake I will commemorate, those who go to expense for My sake I will joyfully embrace, those who make offering to Me I will give enjoyments. Those who find enjoyment in My words I will bless; they will surely be the pillars that hold up the ridgepole in My kingdom, they will surely have matchless bounty in My house, and no one can compare with them. Have you ever accepted the blessings that you were given? Have you ever sought the promises that you were made? You will surely, under the guidance of My light, break through the stranglehold of the forces of darkness. You will surely not, in the midst of darkness, lose the light guiding you. You will surely be the master of all creation. You will surely be an overcomer before Satan. You will surely, at the downfall of the kingdom of the great red dragon, stand up amid the myriad throngs to bear witness to My victory. You will surely be resolute and unwavering in the land of Sinim. Through the sufferings you endure, you will inherit the blessing that comes from Me, and will surely irradiate all within the universe with My glory.

March 19, 1992

THE TWENTIETH UTTERANCE

The riches of My household are without number and unfathomable, yet man has never come to Me to enjoy them. He is incapable of enjoying them on his own, nor of protecting himself using his own efforts; instead, he has always placed his trust in others. Of all those I look upon, no one has ever sought Me deliberately and directly. They all come before Me at the urging of others, following the majority, and they are unwilling to pay the price or spend the time to enrich their

lives. Hence, among man, no one has ever lived in reality, and all people live lives that are without meaning. Because of the long-established ways and customs of man, the bodies of all people are suffused with the odor of earthly soil. As a result, man has grown callous; insensitive to the world's desolation, he instead busies himself with the work of enjoying himself on this frozen earth. Man's life has not the slightest warmth, and is devoid of any human flavor or light—yet he has ever inured himself to it, abiding a lifetime bereft of worth in which he rushes about without achieving anything. In the blink of an eye, the day of death draws near, and man dies a bitter death. In this world, he has never accomplished anything, or gained anything—he only hurriedly arrives, and hurriedly departs. None of those in My eyes have ever brought anything, or taken anything away, and so man feels that the world is unfair. Yet none are willing to hurry away. They merely await the day when My promise from heaven will suddenly come among man, allowing them, at the time when they have gone astray, to once more behold the way of eternal life. Thus, man fixates upon My every deed and action to see whether I have really kept My promise to him. When he is in the midst of affliction, or in extreme pain, or beset by trials and about to fall, man curses the day of his birth so that he may sooner escape his troubles and move to another ideal place. But when the trials have passed, man is filled with joy. He celebrates the day of his birth on earth and asks that I bless his day of birth; at this time, man no longer mentions the oaths of the past, deeply fearful that death will come upon him a second time. When My hands raise up the world, people dance with joy, they are no longer sorrowful, and they all depend on Me. When I cover My face with My hands, and press people beneath the ground, they immediately feel short of breath, and are barely able to survive. They all cry out to Me, terrified that I will destroy them, for they all wish to behold the day when I am glorified. Man takes My day as the principal of his existence, and it is only because people long for the day when My glory will arrive that mankind has survived until today. The blessing decreed by My mouth is that those who are born during the last days are fortunate enough to behold all of My glory.

Throughout the ages, many have departed from this world in disappointment, and with reluctance, and many have come into it with hope and faith. I have arranged for many to come, and have sent many away. Countless people have passed through My hands. Many spirits have been cast into Hades, many have lived in the flesh, and many have died

and been reborn on earth. Yet never have any of them had the opportunity to enjoy the blessings of the kingdom today. I have given man so much, yet he has gained little, for the onslaught of Satan's forces has left him unable to enjoy all of My riches. He has only had the good fortune to look upon, but has never been able to fully enjoy. Man has never discovered the treasure house in his body to receive the riches of heaven, and so he has lost the blessings that I have bestowed upon him. Is man's spirit not the very faculty that connects him to My Spirit? Why has man never engaged Me with his spirit? Why does he draw near to Me in the flesh, yet is incapable of doing so in spirit? Is My true face of the flesh? Why does man not know My substance? Has there really never been any trace of Me in the spirit of man? Have I completely disappeared from the spirit of man? If man does not enter into the spiritual realm, how can he grasp My intentions? Is there that in the eyes of man which can directly penetrate the spiritual realm? Many are the times that I have called out to man with My Spirit, yet man acts as if he has been stabbed by Me, regarding Me from a distance, in great fear that I will lead him into another world. Many are the times that I have inquired in the spirit of man, yet he remains utterly oblivious, profoundly afraid that I will enter into his home and seize the opportunity to strip him of all his belongings. Thus, he shuts Me outside, leaving Me faced with nothing but a cold, tightly-closed "door." Many are the times that man has fallen and I have saved him, yet after waking he immediately leaves Me and, untouched by My love, shoots Me a guarded look; never have I warmed the heart of man. Man is an emotionless, cold-blooded animal. Even though he is warmed by My embrace, never has he been deeply moved by it. Man is like a mountain savage. Never has he treasured all of My cherishment of mankind. He is unwilling to approach Me, preferring to dwell among the mountains, where he endures the threat of wild beasts—yet still he is unwilling to take refuge in Me. I do not compel any man: I merely do My work. The day will come when man swims to My side from amid the mighty ocean, so that he might enjoy all the riches on earth and leave behind the risk of being swallowed by the sea.

Following the completion of My words, the kingdom is gradually formed on earth and man is gradually returned to normality, and thus there is established on earth the kingdom in My heart. In the kingdom, all the people of God recover the life of normal man. Gone is the frosty winter, replaced by a world of cities of spring, where it is spring all year

round. No longer are people faced with the gloomy, miserable world of man, no longer do they endure the cold chill of the world of man. People do not fight with each other, countries do not go to war against each other, no longer is there carnage and the blood that flows from carnage; all lands are filled with happiness, and everywhere teems with warmth between men. I move throughout the world, I enjoy from atop My throne, I live among the stars. And the angels offer unto Me new songs and new dances. No longer does their own fragility cause tears to run down their faces. No longer do I hear, before Me, the sound of the angels weeping, and no longer does anyone complain of hardship to Me. Today, you all live before Me; tomorrow, you will all exist in My kingdom. Is this not the greatest blessing that I bestow upon man? Because of the price you pay today, you will inherit the blessings of the future and will live among My glory. Do you still not wish to engage with the substance of My Spirit? Do you still wish to slay yourselves? People are willing to pursue the promises that he can see, even though they are ephemeral, yet none are willing to accept the promises of tomorrow, even though they are for eternity. The things that are visible to man are the things that I will annihilate, and the things that are impalpable to man are the things that I will accomplish. This is the difference between God and man.

Man has kept a record of My day, yet no one has ever known the exact date, and thus man can live only in the midst of stupor. Because man's longings resound across the limitless skies, and then disappear, man has lost hope over and over again, such that he has descended to his current circumstances. The goal of My utterances is not to make man pursue dates, nor to drive him to his own destruction as a result of his despair. I wish to make man accept My promise, and I wish for people all over the world to have a share of My promise. What I want are living creatures that are full of life, not corpses that have been steeped in death. Since I recline at the table of the kingdom, I will command all people on earth to receive My inspection. I do not allow the presence of any unclean thing before Me. I do not brook any man's interference in My work; all those who interfere in My work are cast into dungeons, and after they are released they are still beset by catastrophe, receiving the scorching flames of earth. When I am in My incarnate flesh, whosoever debates My work with My flesh will be loathed by Me. Many are the times that I have reminded all men that I am without kin on earth, and whosoever looks upon Me as an equal,

and pulls Me to them so that we may reminisce about times past, will be subject to destruction. This is what I command. In such matters I am not in the least bit lenient toward man. All those who interfere in My work and offer counsel to Me are chastised by Me, and will never be forgiven by Me. If I do not speak plainly, man will never come to his senses, and will unwittingly fall into My chastisement—for man does not know Me in My flesh.

March 20, 1992

THE TWENTY-FIRST UTTERANCE

Man falls in the midst of My light, and stands fast because of My salvation. When I bring salvation to the entire universe, man tries to find ways to enter among the flow of My restoration, yet there are many who are washed away without trace by this torrent of restoration; there are many who are drowned and engulfed by the torrential waters; and there are many, too, who stand fast amid the torrent, who have never lost their sense of direction, and who have thus followed the torrent until today. I advance in step with man, yet he has still never known Me; he knows only clothes that I wear on the outside, and is ignorant of the riches hidden within Me. Though I provide to man and give to him each day, he is incapable of true acceptance, is unable to receive all the riches given by Me. Nothing of man's corruption escapes My notice; to Me, his inner world is like the bright moon on the water. I am not playing around with man, nor going through the motions with him; it is just that man is unable to take responsibility for himself, and thus the whole of mankind has always been depraved, and even today remains incapable of extricating itself from such depravity. Poor, pitiable mankind! Why is it that man loves Me, but is unable to follow the intentions of My Spirit? Have I really not revealed Myself to mankind? Has mankind really never seen My face? Could it be that I have shown too little mercy toward mankind? O the rebels of all mankind! They must be destroyed beneath My feet, they must vanish amid My chastisement, and they must, on the day on which My great enterprise is completed, be cast out from among mankind, so that the whole of mankind knows their ugly face. That man rarely sees My face or hears My voice is because the

whole world is too turbid, and its clamor is too great, and thus man is too lazy to search for My face and try to understand My heart. Is this not the cause of man's corruption? Is this not why man is in need? The whole of mankind has always been among My provision; if it were not so, if I were not merciful, who would have survived until today? The riches in Me are without equal, yet all disaster is also held within My hands—and who is able to escape from disaster whenever they please? Do the prayers of man allow him to do so? Or the tears in man's heart? Man has never truly prayed to Me, and so among the whole of mankind no one has ever lived their entire life amid the light of truth, and people only live amid the fitful appearance of the light. It is this that has led to mankind's need today.

Everyone is chomping at the bit, willing to go all out for Me in order to get something from Me, and so, in keeping with man's psychology, I give him promises to inspire true love in him. Is it really man's true love that gives him strength? Is it man's loyalty to Me that has moved My Spirit in heaven? Heaven has never been the slightest bit affected by the actions of man, and if My treatment of man were based on his every action, then the whole of mankind would live amid My chastisement. I have seen many people with tears coursing down their cheeks, and I have seen many people offer up their hearts in exchange for My riches. Despite such "piousness," I have never freely given My all to man as a result of his sudden urges, for man has never been gladly willing to devote himself before Me. I have plucked off the masks of all people and thrown these masks into the lake of fire, and as a result, man's supposed loyalty and pleas have never held firm before Me. Man is like a cloud in the sky: When the wind howls, he fears the mightiness of its force and so floats hurriedly after it, deeply fearful that he will be struck down for his disobedience. Is this not the ugly face of man? Is this not the so-called obedience of man? Is this not the "true feeling" and phony goodwill of man? Many people refuse to be convinced by all the sayings from My mouth, and many do not accept My evaluation, and hence their words and actions betray their rebellious intentions. Is what I speak of contrary to the old nature of man? Have I not given man a fitting definition according to the "laws of nature"? Man does not truly obey Me; if he truly searched for Me, I would not have to say so much. Man is worthless trash, and I must use My chastisement to force him onward; if I did not do so, how—even though the promises I give him are sufficient for his enjoyment—could his heart be moved? Man has

lived amid painful struggle for many years; he has, it can be said, always lived in despair. As a result, he has been left despondent, and physically and mentally exhausted, and so he does not joyfully accept the riches that I give him. Even today, no one is able to accept all the sweetness of the spirit from Me. People can only remain poor, and await the last day.

Many people wish to truly love Me, but because their hearts are not their own, they have no control over themselves; many people truly love Me among the trials given by Me, yet they are incapable of grasping that I really exist, and merely love Me amid emptiness, and not because of My actual existence; many people, after laying their hearts before Me, pay them no heed, and thus their hearts are snatched away by Satan whenever it gets the chance, after which they leave Me; many people genuinely love Me when I provide My words, yet do not cherish My words in their souls, instead casually using them like public property and tossing them back to where they came from whenever they feel like it. Man searches for Me in the midst of pain, and he looks unto Me among trials. During times of peace he enjoys Me, when in peril he denies Me, when he is busy he forgets Me, and when he is idle he goes through the motions for Me—yet never has anyone loved Me throughout their whole life. I wish for man to be earnest before Me: I do not ask that he give Me anything, but only that all people take Me seriously, that, instead of misleading Me, they allow Me to bring back the sincerity of man. My enlightenment, illumination, and the cost of My efforts penetrate among all people, yet so too does the true fact of man's every action penetrate among all people, penetrating their deception of Me. It is as if the ingredients of man's deception have been with him since the womb, as if he has possessed these special skills of trickery since birth. What's more, he has never given the game away; no one has ever seen through to the source of these deceitful skills. As a result, man lives amid deception without realizing it, and it is as if he forgives himself, as if it is the arrangements of God rather than his deliberate deception of Me. Is this not the very source of man's deception of Me? Is this not his cunning scheme? Never have I been befuddled by the blandishments and chicanery of man, for I figured out his essence long ago. Who knows how much impurity is in his blood, and how much of Satan's venom is within his marrow? Man grows more accustomed to it with each passing day, such that he is insensible to Satan's affliction, and thus has no interest in finding out the "art of a healthy existence."

When man is distant from Me, and when he tests Me, I hide Myself from him among the clouds. As a result, he is unable to find any trace of Me, and lives only by the hand of the wicked, doing all that they ask. When man is close to Me, I appear to him and do not hide My face from him, and at this time, man sees My kind countenance. He suddenly comes to his senses, and though he does not realize it, in him is born the love of Me. In his heart, he suddenly feels an incomparable sweetness, and wonders how he could not have known of My existence in the universe. Thus man has a greater sense of My loveliness, and, moreover, of My preciousness. As a result, he wishes to never leave Me again, he sees Me as the light of his survival, and, deeply fearful that I will leave him, he hugs Me tight. I am not moved by man's zeal, but am merciful to him because of his love. At this time, man instantly lives amid My trials. My face disappears from his heart, and he immediately feels that his life is empty and thinks of escaping. At this moment, man's heart is laid bare. He does not embrace Me because of My disposition, but asks that I protect him because of My love. Yet when My love hits back at man, he immediately changes his mind; he tears up his covenant with Me and breaks away from My judgment, unwilling to look upon My merciful face ever again, and so he changes his view of Me, and says that I have never saved man. Does true love really involve nothing but mercy? Does man only love Me if he lives beneath My shining light? He looks back to yesterday but lives in today—are these not the circumstances of man? Will you really still be like this tomorrow? What I want is for man to have a heart that yearns for Me in its very depths, not one that is satisfied with superficialities.

March 21, 1992

THE TWENTY-SECOND UTTERANCE

Man lives amid the light, yet he is unaware of the preciousness of the light. He is ignorant of the substance of the light, and of the source of the light, and, moreover, of to whom it belongs. When I conferred the light among man, I immediately examine the conditions among man: Because of the light, all people are changing, and growing, and have left the darkness. I look upon every corner of the universe, and see that the

mountains are engulfed in fog, that the waters have frozen amid the cold, and that, because of the coming of the light, people look to the East in order that they might discover something more precious—yet man remains incapable of discerning a clear direction among the mist. Because the whole world is blanketed by fog, when I look on from among the clouds, My existence is never discovered by man; man is searching on earth for something, he seems to be foraging, he intends, it seems, to await My arrival—yet he does not know My day, and can only often look to the glimmer of light in the East. Among all peoples, I seek those who are truly after My own heart. I walk among all peoples, and live among all peoples, but man is safe and sound on earth, and so there are none who are truly after My own heart. People do not know how to care for My will, they cannot see My actions, and they cannot move among the light and be shined upon by the light. Although man ever treasures My words, he is incapable of seeing through the deceitful schemes of Satan; because man's stature is too small, he is unable to do as his heart wishes. Man has never loved Me sincerely. When I exalt him, he feels himself unworthy, but this does not make him try to satisfy Me. He merely holds the station I have given him in his hands and scrutinizes it; insensible to My loveliness, he instead persists in engorging himself on the blessings of his station. Is this not the deficiency of man? When the mountains move, could they make a detour for the sake of your station? When the waters flow, could they cease before your station? Could the heavens and the earth be reversed by your station? I was once merciful toward man, over and over again—yet no one cherishes or treasures this, they merely listened to it as a story, or read it as a novel. Do My words really not touch the heart of man? Do My utterances really have no effect? Could it be that no one believes in My existence? Man does not love himself; instead, he unites with Satan to attack Me, and uses Satan as an “asset” by which to serve Me. I will penetrate all the deceitful schemes of Satan, and stop the people from earth accepting the deceptions of Satan, so that they do not oppose Me because of Satan's existence.

In the kingdom, I am King—but instead of treating Me as its King, man treats Me as the Savior that has descended from heaven. As a result, he longs for Me to give him alms, and does not pursue the knowledge of Me. So many have cried out before Me like a beggar; so many have opened their “sacks” to Me and implored Me to give them food to survive; so many have fixed greedy eyes upon Me, like hungry

wolves, wishing they could gobble Me up and fill their bellies; so many have bowed their heads in silence because of their transgressions and felt ashamed, praying for My clemency, or willingly accepting My chastisement. When I speak, the various follies of man appear preposterous, and his true form is revealed amid the light, and in the shining light, man is unable to “forgive” himself. Thus, he hurries before Me to bow down and confess his sins. Because of man’s “honesty,” I draw him once more upon the chariot of salvation, and hence man is grateful to Me, and casts Me a loving look. Yet he is still unwilling to truly take refuge in Me, and has not fully given his heart to Me. He merely boasts of Me, yet he does not truly love Me, for he has not turned his mind to Me; his body is before Me, yet his heart is behind Me. Because man’s understanding of rules is too lacking and he has no interest in coming before Me, I provide him with appropriate “support,” so that he may turn toward Me from amid his pertinacious ignorance. This is precisely the mercy that I give unto man, and is the method by which I strive to save man.

People throughout the universe celebrate the arrival of My day, and angels walk among the masses. When Satan causes trouble, the angels, because of their service in heaven, always help My people. They are not deceived by the devil due to human weakness, but gain greater experience of the fog-enshrouded life of man as a result of the onslaught of the forces of darkness. All the people submit beneath My name, and never does anyone rise up to openly oppose Me. Because of the labors of the angels, man accepts My name and all are amid the stream of My work. The world is falling! Babylon is in paralysis! The religious world—how could it not be destroyed by My authority on earth? Who still dares to disobey and oppose Me? The scribes? All religious officials? The rulers and authorities on earth? The angels? Who does not celebrate the perfection and fullness of My body? Among all peoples, who does not sing My praises without cease, who is not unfailingly happy? I live in the land of the great red dragon’s lair, yet this does not cause Me to tremble with fear or run away, for all of its people have already begun to loathe it. Never has the “duty” of any thing been performed before the dragon; instead, all things go about their own business, picking the route that suits them best. How could the countries on earth not perish? How could the countries on earth not fall? How could My people not cheer? How could they not sing with joy? Is this the work of man? Is it the doing of man’s hands? I gave man the

root of his existence, and provided him with material things, yet man is dissatisfied with his current circumstances and asks that he enter My kingdom. But how could he enter My kingdom so easily, without having paid a price, and unwilling to offer his selfless devotion? Instead of exacting anything from man, I make requirements of him, so that My kingdom on earth may be filled with glory. Man has been guided by Me into the present age, he exists in this state, and he lives amidst the guidance of My light. If it were not thus, who among the people on earth would know their prospects? Who would understand My will? I add My provisions to the requirements of man; is this not in line with the laws of nature?

Yesterday you lived in the midst of wind and rain, today you have entered into My kingdom and become its people, and tomorrow you will enjoy My blessings. Who ever imagined such things? How much adversity and hardship will you experience in your life, do you know? I advance amid wind and rain, and have spent year after year among man, and that is followed by the present day. Are these not the steps of My management plan? Who has ever added to My plan? Who can break away from the steps in My plan? I live in the hearts of hundreds of millions of people, I am King among hundreds of millions of people, and I have been rejected and reviled by hundreds of millions of people. My image is not truly within the heart of man. Man only dimly perceives My glorious countenance in My words, but because of the interference in his thoughts, he does not trust his own feelings; there is only a vague Me in his heart, but it does not remain there long. And so, his love of Me is also thus: His love before Me appears fitfully, as if he loves Me as the urge takes him, as if his love winks in and out of view beneath hazy moonlight. Today, it is only because of My love that man remains and has had the good fortune to survive. If it were not thus, who among man would not, as a result of their emaciated body, be cut down by the laser light? Man still does not know himself. He shows off before Me, and brags about himself behind My back, yet no one dares to “oppose” Me before Me. However, man does not know the meaning of the opposition of which I speak; instead, he keeps trying to fool Me, and keeps exalting himself—and in this, does he not openly oppose Me? I tolerate the weakness of man, but I am not in the slightest bit lenient toward opposition of man’s own making. Although he knows its meaning, he is unwilling to act in accordance with this meaning and merely deceives Me as befits his own preferences. I make plain My disposition in My

words at all times, yet man is not reconciled to defeat—at the same time, he reveals his disposition. Amid My judgment man will be utterly convinced, and amid My chastisement he will finally live out My image and become a manifestation of Me on earth!

March 22, 1992

THE TWENTY-THIRD UTTERANCE

As My voice sounds out, as My eyes shoot forth fire, I am watching over the whole earth, I am observing the entire universe. All humanity are praying to Me, turning their gaze up to Me, beseeching Me to cease My anger, and swearing to rebel against Me no more. But this is no longer the past; it is now. Who can turn back My will? Surely not the invocation within men's hearts, nor the words in their mouths? Who has been able to survive until the present, if not because of Me? Who survives except by the words in My mouth? Who does not lie under My watchful eye? As I carry out My new work on the whole earth, who has ever been able to escape from it? Could it be that the mountains are able to evade it by means of their height? Could it be that the waters, by their multitudinous vastness, are able to fend it off? In My plan, I have never lightly let any creature go, and so there has never been any one man, or any one creature, that has eluded the grasp of My hands. Today, My holy name is extolled throughout humanity, and again, words of protest rise up against Me throughout humanity, and legends about My being on earth are rife throughout humanity. I do not tolerate men making their judgments about Me, nor do I tolerate their dividing up My body, still less do I tolerate their vituperations against Me. Because he has never truly known Me, man has always resisted and deceived Me, failing to cherish My Spirit or to treasure My words. For his every deed and action, and for the attitude he bears toward Me, I give man the "reward" that is his due. And so, men all act with an eye to their "reward," and not a single one has ever done any work involving self-sacrifice. Human beings are unwilling to render selfless dedication, but rather delight in rewards that can be got for nothing. Though Peter consecrated himself before Me, it was not for the sake of tomorrow's reward, but for the sake of the knowledge of today. Humanity has never

entered into a genuine connection with Me, but time and time again has dealt with Me in a superficial manner, thinking thereby effortlessly to win My approval. I have looked deep into man's heart, so I have unearthed in its innermost recesses "a mine of many riches," something of which even man himself is not yet aware but that I have discovered anew. And so, only when they have seen the "material evidence," only then do human beings cease their sanctimonious self-abasement and, with palms outstretched, admit to their own unclean state. Among men, there is much more that is new and fresh waiting for Me to "extract" for the enjoyment of all humanity. Far from stopping My work on account of man's incapacitation, I carry on mending and maintaining him in accordance with My original plan. Man is like a fruit tree: Without trimming and pruning, the tree will fail to bear fruit and, in the end, all one sees are withered branches and fallen leaves, with no fruit dropping onto the ground.

As I decorate the "inner chamber" of My kingdom day by day, no one has ever suddenly burst into My "workroom" to disrupt My work. All mankind are doing their utmost to cooperate with Me, fearful of "being dismissed" and "losing their position" and thus reaching a dead end in their lives where they may even fall into the "desert" occupied by Satan. Because of man's fears, I comfort him every day, move him to love every day and furthermore give him instruction in the midst of his daily life. It is as if human beings are all babies who have just been born; unless supplied with milk, they will soon depart this earth, to be seen no more. In the midst of humanity's supplications, I come into the world of men and, straight away, humanity lives in a world of light, no longer sealed up inside a "room" from which they cry out their prayers to heaven. As soon as they see Me, men insistently make plaint of the grievances stored in their hearts, opening their mouths before Me to beg for food to be dropped into them. But afterward, their fears allayed and composure restored, they no longer ask anything of Me, but fall soundly asleep, or else, denying My existence, they go off to mind their own affairs. In mankind's "abandonment" it is clearly evident how human beings, devoid of "feeling," carry out their "impartial justice" toward Me. Therefore, seeing man in his unlovely aspect, I depart silently and will no longer readily come down again at his earnest supplication. Unbeknownst to him, man's troubles grow day by day, and so, in the midst of his toil and moil, when he suddenly discovers My existence, he, refusing to take "no" for answer, grabs hold of Me by

the lapels and ushers Me into his house as a guest. But, though he may set forth a sumptuous meal for My enjoyment, he has never once considered Me to be one of his own, instead treating Me as a guest in order to obtain a modicum of help from Me. And so, at this time, man unceremoniously presents his sorry condition before Me, hoping to get My “signature,” and, like one in need of a loan for his business, he tackles Me with all his might. In his every gesture and motion, I catch a fleeting glimpse of man’s intent: It is as though, in his view, I do not know how to read the meaning hidden in a person’s facial expression or tucked away behind his words, or how to look deep into a person’s heart. And so man pours out in confidence to Me every single experience in every single encounter he has ever had, without error or omission, and afterward sets out his demands before Me. I hate and despise man’s every deed and action. Among humanity, there has never been a single one who has done work that I love, as if humanity is intentionally antagonizing Me, and purposefully inciting My wrath: They all parade back and forth in front of Me, indulging their own will before My eyes. There is not a single one among humanity who lives for My sake, and in consequence the existence of the entire human race has neither value nor meaning, so that humanity lives in an empty void. Even so, humanity still refuses to awaken, but continues to rebel against Me, persisting in its vanity.

In all the trials they have passed through, human beings have never once pleased Me. Because of their cruel iniquity, mankind does not aim to bear witness to My name; rather, he “runs the other way” while relying on Me for sustenance. Man’s heart does not wholly turn to Me, and so Satan lays waste to him till he is a mass of wounds, his body covered in filth. But man still does not realize how repulsive is his countenance: All along he has kept worshiping Satan behind My back. For this reason, with wrath I cast man down into the bottomless pit, making it so that he will never be able to free himself. Even so, in the midst of his piteous wailing, man still refuses to reform his mind, intent on opposing Me to the bitter end, and hoping thereby willfully to stir up My wrath. On account of what he has done, I treat him as the sinner that he is and deny him the warmth of My embrace. From the first, the angels have served Me and obeyed Me without change or surcease, but man has always done the exact opposite, as if he came not from Me, but was born of Satan. The angels in their respective places all give Me their utmost devotion; unswayed by Satan’s forces, they strive only to fulfill

their duty. Suckled and nourished by the angels, the multitudes of My sons and My people all grow strong and healthy, not one among them weak or feeble. This is My doing, My miracle. As salvo after salvo of cannon fire inaugurates the founding of My kingdom, the angels, walking to the rhythmic accompaniment, come before My rostrum to submit to My inspection, because their hearts are free of impurity and of idols, and they do not shun My inspection.

At the howling of the gale, the heavens come pressing down in an instant, suffocating all mankind so that human beings are no longer able to call upon Me as they wish. Without knowing it, all humanity has collapsed. The trees sway back and forth in the wind, from time to time branches are heard to snap, and all the withered leaves are blown away. The earth feels bleak and desolate all of a sudden, and people hug themselves tight, braced for the disaster following upon the autumn^[a] to strike their bodies at any moment. The birds on the hills fly hither and thither, as if crying out their sorrow to someone, and in the mountain caves, lions roar, terrifying people with the sound, freezing their marrow and making their hair stand on end, like an ill omen warning the human race of its imminent end. Unwilling to await My pleasure in disposing of them, all men pray silently to the “Sovereign Lord” in heaven. But how can a gale be blocked by the noise of water flowing in a little brook? How can it suddenly be stopped by the sound of men’s invocations? How can the rage in the heart of the thunderclap be stilled for the sake of man’s timidity? Man sways back and forth in the wind; he runs hither and thither to hide himself from the rain; and under My wrath, human beings quake and tremble, deeply afraid that I will plant My hand on their bodies, as if I am the muzzle of a gun pointed at all times at man’s breast, and again, as if he is My enemy, and yet he is My friend. Man has never discovered My true intentions to him, has never understood My true aims, and so, unawares, he offends against Me, unawares, he opposes Me, and yet, without meaning to, he has also seen My love. It is difficult for man to see My face in the midst of My wrath. I am hidden in the black clouds of My anger, and I stand, amid thunderclaps, above the entire universe to send My mercy down to man. Because man does not know Me, I do not chastise him for failing to understand My intent. In the eyes of men, I vent My wrath from time to time, I show My smile from time to time, but even when he sees Me,

Footnotes:

a. “The disaster following upon the autumn” means “the scourge of retribution.”

man has never seen the whole of My disposition, is still unable to hear the joyful noise of the clarion, because he has grown too numb and insensate. It is as if My image exists in man's memories, and My form in his thoughts. However, there has never been a single person who has truly seen Me throughout the evolution of the human race, because man's brain is too impoverished. For all that man has dissected Me, the science of the human race is so primitive that, till now, his "scientific research" has yielded no "conclusive results." And so, the subject of "My image" has always been a complete blank, with no one to fill it in, no one to "break a world record," because for mankind even to be able to keep his foothold in the present is already an inestimable consolation in the midst of great misfortune.

March 23, 1992

THE TWENTY-FOURTH UTTERANCE

My chastisement comes upon all people, yet it also remains distant from all people. Each life of every person is filled with love and hate toward Me, and no one has ever known Me—and so man's attitude toward Me blows hot and cold, and is incapable of being normal. Yet I have always cared for and protected man, and it is only because of his dull-wittedness that he is incapable of seeing all of My deeds and understanding My eager intentions. I am the leading One among all countries, and the Most High among all people; it is simply that man does not know Me. For many years I have lived among man and experienced life in the world of man, yet he has always ignored Me and treated Me like a being from outer space. In consequence, because of differences in disposition and language, people treat Me like a stranger in the street. My clothing, it seems, is also too idiosyncratic, as a result of which man lacks the confidence to approach Me. Only then do I feel the desolation of life among man, and only then do I sense the injustice of the world of man. I walk among passers-by, observing all of their faces. It is as if they live in the midst of an illness, which fills their faces with melancholy, and among chastisement, which prevents their release. Man shackles himself, and abases himself. Most people create a false impression of themselves before Me so that I might applaud them,

most people deliberately make themselves appear pitiable before Me so that they might gain My help. Behind My back, people all deceive Me and disobey Me. Am I not right? Is this not man's survival strategy? Who has ever lived out Me in their lives? Who has ever exalted Me among others? Who has ever been bound before the Spirit? Who has ever stood firm in their testimony to Me before Satan? Who has ever added the truthfulness to their "loyalty" to Me? Who has ever been eliminated by the great red dragon because of Me? People have cast their lot in with Satan, they are experts at defying Me, they are the inventors of opposition to Me, and they are graduates in paltering with Me. For the sake of his own destiny, man searches here and there on earth; when I beckon him, he remains insensible to My preciousness and continues to have "faith" in his reliance upon himself, unwilling to be a "burden" on others. Man's aspirations are precious, yet never have anyone's aspirations achieved full marks: They all crumble before Me, toppling without sound.

Each day I speak, and each day I do new things as well. If man does not draw upon all of his strength, then he will have difficulty hearing My voice, and will find it hard to see My face. The beloved may be fine, and His speech gentle, but man is incapable of easily beholding His glorious face and hearing His voice. Throughout the ages, no one has ever easily beheld My face. I once spoke to Peter and "appeared" to Paul, and no one else—with the exception of the Israelites—has ever truly seen My face. Today, I have personally come among man to live together with him. Does this really not feel rare and precious to you? Do you not wish to make the best use of your time? Do you want to let it pass you by in this way? Could the hands of time in people's minds suddenly stop? Or could time flow backward? Or could man become young again? Could the blessed life of today ever come again? I do not give man an appropriate "reward" for his "waste." I merely persist in doing My work, detached from all else, and do not stop the flow of time because man is busy, or because of the sound of his cries. For several thousand years, no one has been able to divide My strength, and no one has been able to upset My original plan. I will transcend space, and span the ages, and embark upon the core of My entire plan both above and among all things. No one has been able to receive special treatment from Me, no one has been able to obtain the "reward" in My hands. And even though people have opened their mouths and prayed to Me, even though, heedless of all else, they have reached out their hands to make demands of

Me, none of them have ever affected Me, and they have all been pushed back by My “heartless” voice. Most people still believe that they are “too young,” and so wait for Me to show great mercy, to be compassionate toward them for a second time, and they ask that I allow them to take the back door. Yet how could I casually meddle with My plan? Could I stop the earth rotating for the sake of man’s youth, so that he could live a few more years on earth? Man’s brain is so complex, yet it seems that there are also things it lacks. In consequence, in man’s mind there often appear “wonderful ways” to deliberately interrupt My work.

Although many are the times that I have forgiven man his sins, and shown him special favor because of his weakness, many are also the times that I have given him appropriate treatment because of his ignorance. It is simply that man has never known how to appreciate My kindness, such that he has sunk to his present denouement: covered in dust, his clothes in tatters, his hair covering his head like a growth of weeds, his face caked in grime, his feet shod in homemade shoes, his hands like the claws of a dead eagle, hanging weakly at his sides. When I open My eyes and look, it is as if man has just climbed out of the bottomless pit. I can’t help but be angry: I have always been tolerant of man, yet how could I allow the devil to come and go as it pleases from My holy kingdom? How could I allow a beggar to eat for free in My household? How could I tolerate having an unclean spirit as a guest of My household? Man has always been “strict with himself” and “lenient toward others,” yet he has never been the least bit courteous toward Me, for I am the God in heaven, and so he treats Me differently, and has never had the slightest affection for Me. It is as if man’s eyes are especially astute: As soon as he encounters Me, the look on his face immediately changes and he adds a little more expression to his cold, impassive visage. I do not impose appropriate restrictions on man because of his attitude toward Me, but merely look upon the skies from above the universes and thence carry out My work on earth. In the memories of man, I have never shown kindness to any person, but neither have I ever mistreated anyone. Because man does not leave an “empty seat” for Me in his heart, when I fling caution to the wind and reside within him, he unceremoniously forces Me out, and then uses smooth talk and flattery to make excuses, saying he is too lacking and incapable to provide himself for My enjoyment. As he talks, his face frequently becomes overcast with “dark clouds,” as if disaster might fall among man any time. Yet still he asks Me to leave, without any consid-

eration of the dangers involved. Even though I give to man with My words and the warmth of My embrace, he seems to have no hearing organ, and so he pays not the slightest attention to My voice, instead clutching his head as he takes to his heels. I depart from man feeling a little disappointed, but also a little wrathful. Man, meanwhile, immediately vanishes amid the onslaught of great gales and mighty waves. Soon after, he cries out to Me, but how could he affect the movement of the wind and waves? Gradually, all trace of man is lost, until he is nowhere to be found.

Before the ages, I looked upon all lands from above the universes. I planned a great undertaking on earth: the creation of a mankind that was after My own heart, and the building of a kingdom on earth like the one in heaven, allowing My power to fill the skies and My wisdom to spread throughout the entire universe. And so today, thousands of years later, I continue with My plan, yet no one knows of My plan or management on earth, much less do they see My kingdom on earth. Hence, man chases shadows, and comes before Me to try to fool Me, wanting to pay a “silent price” for My blessings in heaven. In consequence, he provokes My wrath and I bring judgment upon him, but still he does not awaken. It is as if he is working underground, completely ignorant of that which is above ground as he pursues nothing other than his own prospects. Among all people, I have never seen anyone who lives beneath My shining light. They live in a world of darkness, and seem to have become used to living amid the gloom. When the light comes they stay far away, and it is as if the light has disturbed their work; as a result, they look a little annoyed, as if the light has shattered all their peace and left them unable to sleep soundly. In consequence, man summons all his strength to drive away the light. The light, too, seems to lack “awareness,” and so rouses man from his sleep, and when man awakens, he closes his eyes, overcome with anger. He is somewhat displeased with Me, yet in My heart I know the score. I gradually intensify the light, causing all people to live amid My light, such that before long they become adept at associating with the light, and, furthermore, all treasure the light. At this time, My kingdom has come among man, all people dance with joy and celebrate, the earth is suddenly filled with jubilation, and several thousand years of silence is broken by the arrival of the light. ...

THE TWENTY-FIFTH UTTERANCE

Times passes, and in the blink of an eye today has arrived. Under the guidance of My Spirit, all people live amid My light, and no longer does anyone think of the past or pay heed to yesterday. Who has not ever lived in the present day? Who has not spent wonderful days and months in the kingdom? Who has not lived beneath the sun? Though the kingdom has descended among man, no one has truly experienced its warmth; man only regards it from the outside, uncomprehending of its substance. During the time that My kingdom is formed, who does not rejoice because of it? Can the countries on earth really escape? Is the great red dragon really able to escape thanks to its cunning? My administrative decrees are announced throughout the universe, and My authority is deployed among all people and begins to be exerted across the cosmos; nevertheless, man has never truly known this. When My administrative decrees are revealed to the universe is also when My work on earth is about to be completed. When I rule and wield power among all men and when I am recognized as the one God Himself, My kingdom will fully descend to earth. Today, all people have a new beginning upon a new path. They have begun a new life, yet no one has ever truly experienced a life on earth akin to heaven. Do you truly live amid My light? Do you truly live among My words? Who does not give thought to their own prospects? Who is not distressed by their own fate? Who does not struggle amid the sea of affliction? Who does not wish to free themselves? Are the blessings of the kingdom in exchange for man's hard work on earth? Could all of man's desires be fulfilled just as he wishes? I once presented the beautiful sight of the kingdom before man, yet he merely stared at it with greedy eyes and there were none who truly aspired to enter it. I once "reported" the true situation on earth to man, but he did no more than listen, and did not face the words that came from My mouth with his heart; I once told man of the circumstances in heaven, yet he treated My words as wonderful tales, and did not truly accept that which My mouth described. Today, scenes of the kingdom flash among man, but has anyone ever "crossed peak and vale" in search of it? Without My urging, man would still not have awoken from his dreams. Is really he so enthralled by his life on earth? Are there really no high standards in his heart?

Those whom I predestined as My people are able to dedicate them-

selves to Me and live in harmony with Me. They are precious in My sight, and shine with love for Me in My kingdom. Among the people of today, who fulfills such conditions? Who is able to make the grade as per My requirements? Do My requirements really cause difficulties for man? Do I deliberately cause him to make mistakes? I am lenient toward all people, and give them preferential treatment. However, this is only toward My people in China. It is not that I underestimate you, nor that I look upon you favorably, but that I am practical and realistic toward you. People inevitably encounter setbacks in their lives, whether in regard to their families or the wider world. Yet whose hardship has been arranged by their own hand? Man is incapable of knowing Me. He has some understanding of My external appearance, yet is ignorant of My substance; he does not know the “ingredients” of the food he eats. Who is able to carefully perceive My heart? Who is able to truly understand My will before Me? When I come down to earth, it is cloaked in darkness and man is “fast asleep.” I walk among all places, and all that I see is torn and tattered and unbearable to look at. It is as if man is only willing to enjoy, and has no desire to heed “things from the outside world.” Unbeknownst to all people, I survey the entire earth, yet I see nowhere that is filled with life. Straight away, I shine forth the light and heat and look upon the earth from the third heaven. Although the light falls upon the land and the heat spreads over it, only the light and heat seem to be rejoicing; they arouse nothing in man, who is reveling in comfort. Seeing this, I immediately bestow among man the “rod” that I have prepared. As the rod falls, the light and the heat are gradually dispersed and the earth immediately becomes desolate and dark—and because of the darkness, man seizes the “opportunity” to carry on “enjoying.” Man has a slight sense of the arrival of My rod, but he does not react, and carries on enjoying his “blessings on earth.” Next, My mouth proclaims the chastisement of all men, and people throughout the universe are nailed to the cross upside down. When My chastisement comes, man is shaken by the noise of the mountains toppling and the earth tearing apart. Having been startled awake, he is astounded and terrified, and wishes to run away, but it is too late. As My chastisement falls, My kingdom descends upon earth and all countries are smashed to pieces, disappearing without trace and leaving nothing behind.

Each day I look upon the face of the universe, and each day I do My new work among man. Yet people are all “working selflessly,” and no one pays attention to the dynamics of My work or takes notice of the

state of things beyond themselves. It is as if people live in “a new heaven and a new earth” of their own making, and don’t want anyone else to “interfere.” They’re all engaged in the work of enjoying themselves, are all admiring themselves as they do their “physical exercises.” Is there really none of My place in man’s heart? Am I really incapable of being the Ruler of man’s heart? Has man’s spirit really left him? Who has ever carefully pondered the words from My mouth? Who has ever perceived the desire of My heart? Has man’s heart really been taken over by some other thing? Many are the times that I have “cried out” to man, yet has anyone ever felt compassion? Has anyone ever lived in humanity? Man may live in the flesh, but he is without humanity. Was he born in the animal kingdom? Or was he born in heaven, and is possessed of divinity? I make My requirements of man, yet it is as if he doesn’t understand My words, as if I am an unapproachable monster that is alien to him. So many times have I been disappointed by man, so many times have I become enraged by his poor performance, and so many times have I been aggrieved by his weakness. Why do I not arouse the spiritual feeling in man’s heart? Why do I not inspire love in man’s heart? Why is man unwilling to treat Me as the apple of his eye? Is man’s heart not his own? Has some other thing taken up residence in his spirit? Why does man wail without cease? Why is he miserable? Why, when he is sorrowful, does he ignore My existence? Do I stab him? Have I deliberately abandoned him?

In My eyes, man is the ruler of all things. I have given him no small amount of authority, allowing him to manage all things on earth—the grass upon the mountains, the animals among the forests, and the fish in the water. Yet instead of being happy because of this, man is beset by anxiety. His entire life is one of anguish, and rushing about, and fun added to emptiness, and in his whole life there are no new inventions and creations. No one is able to extricate themselves from this hollow life, no one has ever discovered a life of meaning, and no one has ever experienced a real life. Although the people of today all live beneath My shining light, they know nothing of life in heaven. If I am not merciful toward man and do not save mankind, then all people have come in vain, their lives on earth are without meaning, and they will depart in vain, with nothing to be proud of. The people of every sect, sphere of society, nation, and denomination all know the emptiness on earth, and they all seek Me and await My return—yet who is capable of knowing Me when I arrive? I made all things, I created mankind, and today I

have descended among man. Man, however, hits back at Me, and takes revenge on Me. Is the work I do upon man of no benefit to him? Am I really incapable of satisfying man? Why does man reject Me? Why is man so cold and indifferent toward Me? Why is earth covered with corpses? Is this really the state of the world I made for man? Why is it that I have given man incomparable riches, yet he offers Me two empty hands in return? Why does man not truly love Me? Why does he never come before Me? Have all My words really been for nothing? Have My words vanished like heat from water? Why is man unwilling to cooperate with Me? Is the arrival of My day really the moment of man's death? Could I really destroy man at the time when My kingdom is formed? Why, during My entire management plan, has no one ever grasped My intentions? Why, instead of cherishing the utterances from My mouth, does man loathe and reject them? I condemn no one, but merely cause all people to calm down and carry out the work of self-reflection.

March 27, 1992

THE TWENTY-SIXTH UTTERANCE

Who has abided in My home? Who has stood up for My sake? Who has suffered in My behalf? Who has pledged his word before Me? Who has followed Me to the present and yet has not become indifferent? Why are all human beings cold and unfeeling? Why has mankind abandoned Me? Why has humanity grown weary of Me? Why is there no warmth in the human world? While in Zion, I have tasted the warmth that is in heaven, and while in Zion I have enjoyed the blessing that is in heaven. Again, I have lived in mankind's midst, I have tasted the bitterness in the human world, I have seen with My own eyes all the different states that exist amongst men. Unawares, man has changed along with My changes, and only in this way has he arrived at the present day. I do not require that man be able to do anything for My sake, nor do I require that he make any increase on My account. I only want him to be able to accord with My plan, neither disobeying Me nor becoming a mark of shame to Me, and to bear resounding witness unto Me. Among men, there have been those who have borne Me good witness and glorified My name, but how can man's practices, man's conduct possibly satisfy My heart? How

can he possibly meet with My desire or fulfill My will? Of the mountains and waters on the earth, and the flowers, grasses, and trees on the earth, not one but shows the work of My hands, not one but exists for My name. Yet why cannot man attain to the standards of what I demand? Could this be due to his abject lowliness? Could it be due to My elevation of him? Could it be that I am too cruel to him? Why is man always fearful of My demands? Today, among the multitudes in the kingdom, why is it that you only listen to My voice but do not wish to see My face? Why do you only look at My words without trying to match them to My Spirit? Why do you keep Me apart in heaven above and on the earth below? Could it be that I, when I am on earth, am not the same I that I am in heaven? Could it be that I, when I am in heaven, cannot come down onto the earth? Could it be that I, when I am on earth, am unworthy to be borne up to heaven? It is as though I, when I am on earth, am a lowly creature, as though I, when I am in heaven, am an exalted being, and as though there lies between heaven and earth an unbridgeable chasm. But in the world of men they seem to know nothing of the origins of these things, but all along have been going contrary to Me, as though My words have only sound and no meaning. All men spend effort on My words, undertaking investigations of their own into My outward semblance, but they all meet with failure, without any results to show, but instead are struck down by My words and dare not get up again.

When I put mankind's faith to the test, not one human being has the capacity to bear true witness, not one is capable of offering up his all; rather, man keeps hiding and refuses to open himself up, as if I were going to ravish his heart. Even Job never truly stood up under trial, nor did he emanate sweetness in the midst of suffering. All that humanity is capable of doing is to produce a faint hint of green in the warmth of springtime; he has never stayed evergreen under the cold blasts of winter. Bony and emaciated in stature, man cannot fulfill My intention. In all of humanity, there is no one who can serve as a model for others, because men are basically alike and no different from each other, with little to distinguish them one from another. For this reason, even today men are still unable fully to know My works. Only when My chastisement descends upon all mankind will men, unbeknownst to themselves, become aware of My works, and without My doing anything or compelling anyone, men will come to know Me, and thereby get to see My works. This is My plan, it is the aspect of My works that is manifest, and it is what man should know. In the kingdom, the myriad things of cre-

ation begin to revive and regain their life force. Due to changes in the state of the earth, the boundaries between one land and another also begin to shift. Formerly, I have prophesied: When land is divided from land, and land unites with land, this will be the time that I will smash up the nations into smithereens. At this time, I will renew all of creation and repartition the entire universe, thereby putting the universe in order, transforming its old state into a new one. This is My plan. These are My works. When the nations and the peoples of the world all return before My throne, I will thereupon take all the bounty of heaven and confer it upon the human world, so that, thanks to Me, it will brim with matchless bounty. But so long as the old world continues to exist, I will hurl forth My rage upon its nations, openly promulgating My administrative decrees throughout the universe, and visit chastisement on whomever violates them:

As I turn My face to the universe to speak, all mankind hears My voice, and thereupon sees all the works I have wrought throughout the universe. Those who go contrary to My will, that is to say, who oppose Me with the deeds of man, will fall down under My chastisement. I will take the multitudinous stars in the heavens and make them anew, and thanks to Me the sun and the moon will be renewed—the skies will no longer be as they were; the myriad things on the earth will be renewed. All will become complete through My words. The many nations within the universe will be partitioned afresh and replaced by My nation, so that the nations upon the earth will disappear forever and become a nation that worships Me; all the nations of the earth will be destroyed, and will cease to exist. Of the human beings within the universe, all those belonging to the devil will be exterminated; all who worship Satan will be laid low by My burning fire—that is, except for those now within the stream, the rest will be turned to ashes. When I chastise the many peoples, those in the religious world will, in differing degrees, return to My kingdom, conquered by My works, because they will have seen the advent of “the Holy One riding on a white cloud.” All of humanity will follow their own kind, and will receive chastisements varying with what they have done. Those who have stood against Me will all perish; as for those whose deeds on the earth have not involved Me, they will, because of how they have acquitted themselves, continue to exist on the earth under the governance of My sons and My people. I will reveal Myself to the myriad peoples and the myriad nations, sounding forth with My own voice upon the earth to proclaim the com-

pletion of My great work for all mankind to see with their own eyes.

As My voice deepens in intensity, I am also observing the state of the universe. Through My words, the myriad things of creation are all made new. Heaven changes, and earth too changes. Humanity is exposed in their original form and, slowly, each according to their kind, men find their way unawares back into the bosom of their families. At this, I will be greatly pleased. I am free from disruption, and My great work becomes complete, all unawares, the myriad things of creation are transformed, all unawares. When I created the world, I fashioned all things according to their kind, making everything with a visible form gather together with its kind. As the end of My management plan draws near, I will restore the former state of creation, I will restore everything to the way it originally was, profoundly changing everything, so that everything will return into the bosom of My plan. The time has come! The last stage in My plan is about to be accomplished. Ah, unclean old world! You shall surely fall down under My words! You shall surely be reduced to nothingness by My plan! Ah, the myriad things of creation! You will all gain new life within My words, you now have a Sovereign Lord! Ah, pure and unblemished new world! You shall surely revive within My glory! Ah, Mount Zion! Be silent no more. I have returned in triumph! From the midst of creation, I scrutinize the whole earth. On earth, mankind has begun a new life, has won new hope. Ah, My people! How can you not come back to life within My light? How can you not jump for joy under My guidance? The lands are shouting in jubilation, the waters are cacophonous with gleeful laughter! Ah, the resurrected Israel! How can you not feel pride on account of My foreordination? Who has wept? Who has wailed? The Israel of old has ceased to be, and today's Israel has risen up, erect and towering, in the world, has stood up in the hearts of all humanity. Today's Israel shall surely attain the source of existence through My people! Ah, hateful Egypt! Surely you do not still stand against Me? How can you take advantage of My mercy and try to escape My chastisement? How can you not exist within My chastisement? All those that I love will surely live for eternity, and all those who stand against Me will surely be chastised by Me for eternity. For I am a jealous God, I will not lightly spare men for all that they have done. I will watch over the whole earth, and, appearing in the East of the world with righteousness, majesty, wrath, and chastisement, I will reveal Myself to the myriad hosts of humanity!

THE TWENTY-SEVENTH UTTERANCE

Human behavior has never touched My heart, nor has it ever struck Me as precious. In the eyes of man, I am always treating him very strictly, and I am always exercising authority over him. In all of man's actions, there is scarcely anything done for Me, scarcely anything standing firm before My eyes. Ultimately, everything pertaining to man has imperceptibly crumbled before Me, and only in such a time do My actions become apparent, letting everyone, in their own failure, come to know Me. Human nature remains unchanged. What is in their hearts is not in accordance with My will—it is not what I need. What I detest the most is man's stubbornness and recidivism, but what force would there be provoking them to continue being a stranger to Me, to always keep a distance, to never act in accordance to My will before Me and oppose Me behind My back instead? Is this their loyalty? Is this their love for Me? Why can't they repent and be born again? Why are people forever willing to live in the swamp instead of a place free of mud? Could it be that I have mistreated them? Could it be that I have led them astray? Could it be that I lead them to hell? Everyone is willing to live in "hell." When the light comes, their eyes go instantly blind, as everything they have stored up in them comes from hell. However, they are ignorant of this, and they are just enjoying "infernal pleasures." They even hold them as treasures close to their chests with an intense fear that I will steal them away, leaving them without "the source of existence." People fear Me, which is why they stay far away from Me and hate to draw near to Me when I come to earth, for they are unwilling to "cause trouble for themselves," wishing instead to maintain a peaceful family life so that they might enjoy "happiness on earth." However I cannot allow them to fulfill their wishes, as destroying their families is precisely what I am here to do. From the moment of My arrival the peace in their homes will be disturbed. I will shatter all the nations, not to mention the families. Who could ever escape My grasp? How could it be that those who receive blessings could escape by virtue of their unwillingness? How could it ever be that those who suffer chastisement could gain My sympathy by virtue of their fear? In all of My words, people have seen My will and seen My actions, but who could ever break free of the entanglement of his own thoughts? Who could ever find a way out from within or without My words?

People experienced My warmth, they sincerely served Me, and they were sincerely obedient to Me and doing everything for Me in My presence. But people today somehow cannot arrive at this way of being, and they can only mourn in their spirits as if stolen away by a ravenous wolf. They can only look at Me with anxiously awaiting eyes, and furthermore they keep crying out to Me for help. But from start to finish, they cannot get themselves out of trouble. I think back to how people in the past made promises in My presence, swore to the end of the world in My presence, to repay My kindness with their affection. They wept sorrowfully before Me, and the sound of their cries was heartbreaking and difficult to tolerate. I often supported them by virtue of their will. People have come before Me countless times to obey Me, and their adorable manners have been memorable. Countless times they have come to love Me with unwavering faith, and their sincere emotion has been admirable. On countless occasions, they have risked their lives to love Me, to love Me more than themselves, and seeing their sincerity, I have accepted their love. On countless occasions, they have offered themselves in My presence, indifferent in the face of death for Me, and I wiped the worry off their faces, and carefully sized up their visages. There have been countless occasions where I have loved them like My own treasure, and there have been countless occasions where I have hated them as My own enemy. Such am I—they can never guess what is on My mind. When people are sad, I come to comfort them, and when they are weak, I come to help them along. When they are lost, I give them direction. When they weep, I wipe away their tears. However, when I am sad, who comforts Me with their hearts? When I am worried sick, who is considerate of My feelings? When I am sorrowful, who can make up for the hurt I feel? When I need someone, who would offer to cooperate with Me? How could it be that their past attitude toward Me is now lost and never to return? Why is it that there is not a little left in their memories? How is it that people have forgotten all these? Isn't this because mankind has been corrupted by his enemies?

When the angels play music and percussion in praise to Me, I cannot help but to have My sympathy evoked for man. I suddenly feel extremely sad in My heart, and it is difficult to rid Myself of this painful emotion. In My joys and sorrows, My separation and being reunited with man, I cannot wax nostalgic. Separated in heaven above and on earth below, we are unable to meet regularly. Who could ever break free from nostalgia? Who could ever stop reminiscing about the past? Who

would not eagerly anticipate the continuance of good feelings past? Who would not expect My return? Who would not long for My reunion with man? My heart is deeply troubled, and their spirits are deeply worried. Although we are the same in our spirits, we cannot often be together, and we cannot often see each other. Thus the life of all mankind is deeply aggrieved and lacking in vitality, as they have always yearned for Me. It is as if they were objects knocked out of heaven, crying out My name from the earth, lifting their gaze to Me from the ground—but how can they escape from the mouth of the ravenous wolf? How can they free themselves from its threat and temptation? How could they not sacrifice themselves by way of obedience to the direction of My plan? When they loudly entreat, I turn My face away from them, I can no longer bear to witness it; however, how could I not hear the sound of such weeping people? I want to correct the injustices of the human world. I will do My work personally throughout the entire world, forbidding Satan from harming My people again, forbidding the enemy from doing whatever they please again. I will become King on earth and move My throne there, making all the enemy fall to the ground and confess their crimes before Me. In My sadness mixed with anger, I will overcome the whole universe, sparing no one, and putting all of the enemy in awe. I want to reduce the earth to ruins, among which all the enemy will be, henceforth preventing them from further corrupting mankind. My plan is determined, and no one, no matter who they are, will be able to change it. As I float above the universe swaggering, all people will have a renewed outlook, and everything will be revived. They will no longer weep, and no longer cry out to Me for help. Then My heart will rejoice, and the people will return in celebration to Me. The whole universe, from top to bottom, will roil in jubilation....

Today among various countries, I am doing the work I have set out to accomplish. I am moving around everyone, doing all My work as planned, and all the people “split” the nations according to My will. The people on the ground have their attention fixed on their own destination, as the day is coming closer and the angels’ trumpets have already sounded. There will be no more delays in hours or days, and all things will begin to dance in jubilation. Who could ever extend My day just at their will? Could it be an earthling? Could they be the stars in the sky or the angels? When I make an utterance and start the salvation of Israel’s people, My day approaches all of mankind. Every man fears the return of Israel. When it returns, that will be My day of glory, and the day

when everything changes and becomes renewed. As a righteous judgment will be facing the whole universe, all are timid and fearful, because in the human world, righteousness is unheard of. When the sun of righteousness appears, the East will be illuminated, and then it will illuminate the whole universe, reaching everyone. If man can really do My righteousness, what would there be to fear? All My people await the arrival of My day, anticipating the coming of My day. They await Me to repay all of mankind and determine their destination as the sun of righteousness. My kingdom is forming over the whole universe, and My throne is seizing the hearts of trillions of people. With the angels' assistance, My great accomplishment will soon be brought to successful completion. All the masses of My sons and My people, anxiously await My return, anticipating My reuniting with them, never to be separated again. How could all the populace of My kingdom not run around in celebration with each other over My being together with them? Could this be a costless reunion? I am honorable in the eyes of everyone, I am proclaimed in everyone's words. When I return, I will conquer all enemy forces even more. The time has come! I want to put My work in motion, I want to reign supreme among man! I am returning! I am leaving! This is what everyone is anticipating, what they are hoping for. I want to let everyone see the arrival of My day and joyfully welcome the coming of My day!

April 2, 1992

THE TWENTY-EIGHTH UTTERANCE

When I came from Zion, I was awaited by all things, and when I returned to Zion, I was greeted by all men. As I came and went, never were My steps hindered by things that were in enmity to Me, and hence My work progressed smoothly. Today, when I come among all creatures, all things greet Me with silence, deeply fearful that I will depart once more and remove their support. All things follow My guidance, and all watch the direction indicated by My hand. The words from My mouth have made perfect many creatures and chastised many disobedient sons. Thus, all men gaze intently upon My words, and listen closely to the utterances from My mouth, and are profoundly afraid of missing

this good opportunity. It is for this reason that I have continued to speak, so that My work may be carried out more quickly, and so that gratifying conditions may appear sooner on earth and remedy the scenes of desolation on earth. When I look upon the skies is when I once more turn to mankind; all lands are instantly filled with life, dust no longer hangs in the air, and mire no longer blankets the ground. My eyes at once shine forth, causing the people of all lands to look up to Me and take refuge in Me. Among the people of today's world—including all those who are present in My household—who truly takes refuge in Me? Who gives their heart in exchange for the price I have paid? Who has ever dwelt in My household? Who has ever truly offered themselves before Me? When I make requirements of man, he immediately closes up his "little storehouse." When I give to man, he quickly opens his mouth to take My riches stealthily, and in his heart he often trembles, deeply fearful that I will "strike back" at him. Thus the mouth of man is "half open and half closed," and he is incapable of truly enjoying the riches that I bestow. I do not easily condemn man, yet he always "takes Me by the hand" and asks Me to bestow "mercy" upon him; only when man entreats Me do I once again bestow "mercy" upon him, and I give unto him the harshest words of My mouth, such that he immediately feels ashamed, and, being incapable of directly receiving My "mercy," instead makes others "pass it on" to him. When he has thoroughly grasped all of My words, man's stature is commensurate with My wishes, and his pleas are fruitful, and not in vain or futile; I bless the pleas of mankind that are sincere, and not a pretense.

I have been acting and speaking throughout the ages, yet never has man heard such utterances as I speak today, and never has he had a taste of My majesty and judgment. Although people in the world of the past have heard legends of Me, no one has ever truly discovered the extent of My riches. Though the people of today hear the words from My mouth, they remain ignorant of how many mysteries are in My mouth, and thus consider it a "cornucopia." All people wish to acquire something from My mouth. Whether it be the secrets of state, or the mysteries of heaven, or the dynamics of the spiritual world, or the destination of mankind, all people wish to receive such things. Thus, if I were to assemble people together and tell "stories" to them, they would immediately rise from their "sickbed" to hear My way. Too much is lacking within man: He requires not just "nutritional supplements," but even more "mental support" and a "spiritual supply." This is what

is lacking in all people; this is the “sickness” of all men. I provide a cure for man’s sickness in order that better effects may be achieved, so that all may be restored to health, and so that, thanks to My cure, they may return to normality. Do you truly hate the great red dragon? Do you truly, sincerely hate it? Why have I asked you so many times? Why do I keep asking you this question, again and again? What image is there of the great red dragon in your heart? Has it really been removed? Do you truly not consider it your “father”? All people should perceive My intention in My questions. It is not to provoke the anger of the people, nor to incite rebellion among man, nor so that man may find his own way out, but is to allow all people to liberate themselves from the bondage of the great red dragon. Yet no one should worry. All will be accomplished by My words; no man may partake, and no man can do the work that I will carry out. I will wipe clean the air of all lands and eradicate all trace of the demons on earth. I have already begun, and I will commence the first step of My work of chastisement in the dwelling place of the great red dragon. Thus it can be seen that My chastisement has befallen the entire universe, and that the great red dragon and all kinds of unclean spirits will be powerless to escape My chastisement, for I survey all lands. When My work on earth is completed, that is, when the era of judgment comes to an end, I will formally chastise the great red dragon. My people will see My righteous chastisement of the great red dragon, they will pour forth their praise because of My righteousness, and will forever extol My holy name because of My righteousness. Hence you will formally perform your duty, and will formally praise Me throughout the lands, forever and ever!

When the era of judgment reaches its peak, I will not hasten to conclude My work, but will integrate into it the “evidence” of the era of chastisement and allow this evidence to be seen by all My people; and in this will be borne greater fruit. This “evidence” is the means by which I chastise the great red dragon, and I will cause My people to behold it with their own eyes so that they will know more of My disposition. The time that My people enjoy Me is when the great red dragon is chastised. Causing the people of the great red dragon to rise up and revolt against it is My plan, and the method by which I make perfect My people, and is a great opportunity for all My people to grow in life. When the bright moon rises, the tranquil night is at once shattered. Though the moon is in tatters, man is in fine spirits, and sits peacefully under the moon-

shine, admiring the beautiful scene beneath the light. Man can't describe his emotions; it is as if he wishes to cast his thoughts back to the past, as if he wishes to look ahead to the future, as if he is enjoying the present. A smile appears on his face, and among the pleasing air there permeates a crisp scent; as a "gentle breeze" begins to blow, man detects the rich fragrance, and he seems intoxicated by it, unable to rouse himself. This is the very time that I have personally come among man, and man has a heightened sense of the rich aroma, and thereby all men live amid this fragrance. I am at peace with man, he lives in harmony with Me, no longer is he deviant in his regard of Me, no longer do I prune the deficiencies of man, no longer is there a distressed look upon the face of man, and no longer does death threaten the whole of mankind. Today, I advance together with man into the era of chastisement, going forth with him side by side. I am doing My work, which is to say, I strike down My rod among man and it falls upon that which is rebellious in man. In the eyes of man, My rod seems to have special powers: It comes upon all those who are My enemies and does not easily spare them; among all who oppose Me, the rod performs its inherent function; all those who are in My hands perform their duty according to My original intention, and never have they defied My wishes or changed their substance. As a result, the waters will roar, the mountains will topple, the great rivers will disintegrate, man will be ever given to change, the sun will grow dim, the moon will darken, man will have no more days of living in peace, there will be no more times of tranquility upon the land, the heavens will never again remain calm, and quiet, and will never again endure. All things will be renewed and will recover their original appearance. All households upon earth will be torn apart, and all nations on earth will be rent asunder; gone will be the days of the reunion between husband and wife, no more will mother and son meet again, never again will there be the coming together of father and daughter. All that used to be on earth will be smashed by Me. I do not give people the opportunity to release their emotions, for I am without emotions, and have grown to detest the emotions of people to an extent. It is because of the emotions between people that I have been cast to one side, and thus I have become an "other" in their eyes; it is because of the emotions between people that I have been forgotten; it is because of the emotions of man that he seizes the opportunity to pick up his "conscience"; it is because of the emotions of man that he is always weary of My chastisement; it is because of the emotions of man

that he calls Me unfair and unjust, and says that I am heedless of man's feelings in My handling of things. Do I also have kin upon earth? Who has ever, like Me, worked day and night, without thought for food or sleep, for the sake of My entire management plan? How could man be comparable to God? How could he be compatible with God? How could God, who creates, be of the same kind as man, who is created? How could I always live and act together with man on earth? Who worries for My heart? Is it the prayers of man? I once agreed to join man and walk together with him—and yes, unto this day man has lived under My care and protection, but when is the day that man can separate himself from My care? Though man has never cared for My heart, who can keep living in a land without light? It is only because of My blessings that man has lived until today.

April 4, 1992

THE TWENTY-NINTH UTTERANCE

On the day that all things were resurrected, I came among man, and I have spent wonderful days and nights with him. Only at this point does man sense a little of My approachability, and as his interaction with Me becomes more frequent, he sees some of what I have and am—and as a result, he gains some knowledge of Me. Among all people, I raise My head and watch, and they all see Me. Yet when disaster befalls the world, they immediately grow anxious, and My image vanishes from their hearts; panic-stricken by the arrival of the disaster, they pay no regard to My exhortations. Many years have I passed among man, yet he has always remained unaware, and has never known Me. Today I tell to him with My own mouth, and make all people come before Me to receive something from Me, but still they keep their distance from Me, and so they do not know Me. When My footsteps tread across the ends of the universe, man will begin to reflect upon himself, and all people will come to Me and bow down before Me and worship Me. This will be the day of My glorification, the day of My return, and also the day of My departure. Now, I have begun My work among all mankind, have formally embarked, throughout the entire universe, upon the finale of My management plan. From this moment onward, any who are not cau-

tious are liable to be plunged amid merciless chastisement at any moment. This is not because I am heartless, but is a step of My management plan; all must proceed according to the steps of My plan, and no man can change this. When I formally begin My work, all people move as I move, such that people throughout the universe occupy themselves in step with Me, there is “jubilation” across the universe, and man is spurred onward by Me. In consequence, the great red dragon itself is whipped into a state of frenzy and bewilderment by Me, and serves My work, and, despite being unwilling, is unable to follow its own desires, leaving it no choice but to “submit to My control.” In all of My plans, the great red dragon is My foil, My enemy, and also My “servant”; as such, I have never relaxed My “requirements” of it. Therefore, the final stage of the work of My incarnation is completed in its “household.” In this way, the great red dragon is more able to do service for Me properly, through which I will conquer it and complete My plan. As I work, all angels embark upon the “decisive battle” with Me and resolve to fulfill My wishes in the final stage, so that the people on earth yield before Me like the angels, and have no desire to oppose Me, and do nothing that rebels against Me. These are the dynamics of My work throughout the universe.

The purpose and significance of My arrival among man is to save all mankind, to bring all mankind back to My household, to reunite the heaven with the earth, and to make man “convey” the “signals” between heaven and earth, for such is the inherent function of man. At the time I created mankind, I had made all things ready for mankind, and later, I allowed mankind to receive the riches I gave him according to My requirements. Thus, I say that it is under My guidance that all mankind has reached today. And all this is My plan. Among all mankind, countless numbers of people exist under the protection of My love, and countless numbers live under the chastisement of My hate. Though people all pray to Me, still they are unable to change their present circumstances; once they have lost hope, they can only let nature take its course and cease to disobey Me, for this is all that can be accomplished by man. When it comes to the state of man’s life, man has yet to find the real life, he still hasn’t seen through to the injustice, desolation, and miserable conditions of the world—and so, were it not for the advent of disaster, most people would still embrace Mother Nature, and would still engross themselves in the flavor of “life.” Is this not the reality of the world? Is this not the voice of salvation that I

speak forth to man? Why, among mankind, has no one ever truly loved Me? Why does man love Me only in the midst of chastisement and trials, yet no one loves Me under My protection? I have “bestowed” My chastisement many times upon mankind. They take a look at it, but then they ignore it, and they do not “study and contemplate” it at this time, and so all that comes upon man is merciless judgment. This is only one of My methods of working, but it is still in order to change man and make him love Me.

I reign in the kingdom, and, moreover, I reign throughout the entire universe; I am both the King of the kingdom and the Head of the universe. From this time onward, I will assemble all those who are not the chosen ones and will begin My work among the Gentiles, and I will announce My administrative decrees to the whole universe, so that I may successfully embark upon the next step of My work. I will use chastisement to spread My work among the Gentiles, which is to say, I will use “force” against all those who are Gentiles. Naturally, this work will be carried out at the same time as My work among the chosen ones. When My people rule and wield power on earth will also be the day that all people on earth have been conquered, and, moreover, it will be the time when I rest—and only then will I appear to all those who have been conquered. I appear to holy nations, and hide Myself from impure lands. All who have been conquered and become obedient before Me are able to see My face with their own eyes, and able to hear My voice with their own ears. This is the blessing of those who are born during the last days, this is the blessing predestined by Me, and this is unalterable by any man. Today, I work in this way for the sake of the work of the future. All of My work is interrelated, in all of it is a call and response: Never has any step halted suddenly, and never has any step been carried out independently of any other. Is this not so? Is the work of the past not the foundation of the work today? Are the words of the past not the precursor to the words today? Are the steps of the past not the origin of the steps today? When I formally open the scroll is when people throughout the universe are chastised, when people all over the world are subjected to trials, and it is the climax of My work; all people live in a land without light, and all people live amid the threat of their environment. In other words, it is the life that man has never experienced from the time of creation until the present day, and no one throughout the ages has ever “enjoyed” this kind of life, and so I say that I do work that has never been done before. This is the true state of

affairs, and this is the inner meaning. Because My day draws near to all mankind, because it does not appear distant, but is right before man's eyes, who could not be fearful as a result? And who could not be delighted in this? The filthy city of Babylon has finally come to its end; man has met with a brand-new world, and heaven and earth have been changed and renewed.

When I appear to all nations and all peoples, the white clouds churn in the sky and enshroud Me. So, too, do the birds on earth sing out and dance with joy for Me, highlighting the atmosphere on earth, and thus causing all things on earth to come alive, to no longer "sediment" but instead live amid an atmosphere of vitality. When I am among the clouds, man dimly perceives My face and My eyes, and at this time he feels a little fearful. In the past, he has heard "historical records" about Me in legends, and as a result he is only half believing and half doubtful toward Me. He knows not where I am, or just how large My face is—is it as wide as the sea, or as boundless as green pastures? No one knows these things. It is only when man sees My face in the clouds today that man feels that the Me of legend is "material," and so he becomes a little more favorable toward Me, and it is only because of the stories about Me that his admiration for Me becomes a little greater. But man still does not know Me, and only sees one part of Me in the clouds. Thereafter, I stretch out My arms and show them to man. Man is astonished, and claps his hands over his mouth, deeply fearful of being struck down by My hand, and so he adds a little reverence to his admiration. Man fixes his eyes upon My every move, profoundly afraid that he will be struck down by Me when he is not paying attention—yet being watched by man does not restrict Me, and I continue to do the work on My hands. It is only in all the deeds I do that man has some favor toward Me, and thus gradually comes before Me to associate with Me. When My entirety is revealed to man, man will see My face, and from then on I will no longer hide or obscure Myself from man. Throughout the universe, I will appear publicly to all people, and all those who are of flesh and blood will behold all of My deeds. All those who are of the spirit will surely dwell in peace in My household, and will assuredly enjoy wonderful blessings together with Me. All those whom I care for will surely escape chastisement, and will certainly avoid the pain of the spirit and the agony of the flesh. I will appear publicly to all peoples and rule and wield power, so that the smell of corpses no longer pervades the universe; instead, My crisp fragrance will spread across the

whole world, because My day is drawing near, man is awakening, everything on earth is in order, and the days of “survival” of the earth are no more, for I have arrived!

April 6, 1992

PART TWO

THE WORDS OF CHRIST AS HE WALKED IN THE CHURCHES (SELECTED PASSAGES)

THE APPEARANCE OF GOD HAS BROUGHT A NEW AGE

God's six-thousand-year management plan is coming to an end, and the gate of the kingdom has been opened to all those who seek the appearance of God. Dear brothers and sisters, what are you waiting for? What is it that you seek? Do you await the appearance of God? Are you searching for the footprints of God? How the appearance of God is yearned for! And how difficult it is to find God's footprints! In an age such as this, in a world such as this, what must we do to witness the day of God's appearance? What must we do to follow the footprints of God? Such questions are faced by all those who await the appearance of God. You have all considered them on more than one occasion—but with what outcome? Where does God appear? Where are the footprints of God? Have you gained the answers? Many people's reply would be this: God appears among those who follow Him and His footprints are among us; it's that simple! Anyone can provide a formulaic answer, but do you understand what the appearance of God is, and what the footprints of God are? The appearance of God refers to His personal arrival on earth to do His work. With His own identity and disposition, and in His inherent method, He descends among man to conduct the work of initiating an age and ending an age. This kind of appearance is not a form of ceremony. It is not a sign, a picture, a miracle, or a grand vision, and even less is it a kind of religious process. It is a real and actual fact that can be touched and beheld. This kind of appearance is not for the sake of following a process, or for the sake of a short-term undertaking; it is, rather, for the sake of a stage of work in His management plan. The appearance of God is always meaningful, and is always connected to His management plan. This appearance is completely different from the appearance of God's guidance, leadership, and enlightenment of man. God carries out a stage of great work each time He reveals Himself. This work is different from that of any other age. It is unimaginable to man, and has never been experienced by man. It is work that starts a new age and concludes the old age, and it is a new and improved form of work for the salvation of mankind; moreover, it is work of bringing mankind into the new age. That is the significance of the appearance of God.

At the same time as understanding the appearance of God, how

should you seek the footprints of God? This question is not hard to explain: Where there is the appearance of God, you will find the footsteps of God. Such an explanation sounds very straightforward, but is not so easy to do, for many people do not know where God reveals Himself, much less where He is willing to, or should, reveal Himself. Some impulsively believe that where there is the work of the Holy Spirit, there is the appearance of God. Or else they believe that where there are spiritual figures, there is the appearance of God. Or else they believe that where people are well-known, there is the appearance of God. For the moment, let us not deliberate whether such beliefs are right or wrong. To explain such question, we must first be clear about an objective: We are searching for the footprints of God. We are not seeking spiritual figures, much less are we following famous figures; we are following the footprints of God. As such, since we are searching for the footprints of God, we must search for God's will, for the words of God, for the utterances of God—for where there are the new words of God, there is the voice of God, and where there are the footsteps of God, there are the deeds of God. Where there is the expression of God, there is the appearance of God, and where there is the appearance of God, there exists the truth, the way, and the life. While seeking the footprints of God, you ignored the words that "God is the truth, the way, and the life." So when many people receive the truth, they do not believe that they have found the footprints of God and much less acknowledge the appearance of God. What a serious error that is! The appearance of God cannot be reconciled with the conceptions of man, much less can God appear at the behest of man. God makes His own choices and has His own plans when He does His work; moreover, He has His own objectives, and His own methods. It is not necessary for Him to discuss the work He does with man or to seek the advice of man, much less notify each and every person of His work. This is the disposition of God and, moreover, should be recognized by everyone. If you desire to witness the appearance of God, if you wish to follow the footprints of God, then you must first transcend your own conceptions. You must not demand that God do this or that, much less should you place Him within your own confines and limit Him to your own conceptions. Instead, you should ask how you should seek the footprints of God, how you should accept the appearance of God, and how you should submit to the new work of God; that is what should be done by man. Since man is not the truth, and is not possessed of the truth, man should seek, accept, and obey.

Regardless of whether you are American, British, or any other nationality, you should step beyond your own confines, should surpass yourself, and should view the work of God as a creature of God. In this way, you shall not place constraints on the footprints of God. Because, today, many people conceive it to be impossible that God will appear in a certain country or nation. How profound is the significance of God's work, and how important is the appearance of God! How can they be measured by the conception and thinking of man? And so I say, you should break through the conceptions of your nationality or ethnicity when you seek the appearance of God. In this way, you shall not be constrained by your own conceptions; in this way, you will be qualified to welcome the appearance of God. Otherwise, you shall always be in the darkness, and shall never gain the approval of God.

God is the God of all mankind. He does not make Himself the private property of any country or nation, and does the work of His plan unconstrained by any form, country, or nation. Perhaps you have never imagined this form, or perhaps you deny its existence, or perhaps the country or nation in which God appears is discriminated against and the least developed on earth. Yet God has His wisdom. With His power and through His truth and disposition He has truly gained a group of people who are of one mind with Him. And He has gained a group of people that He wanted to make: a group conquered by Him, who endure agonizing trials and all manner of persecution and can follow Him to the very end. The objective of God's appearance free from the constraints of any form or country is for Him to be able to complete the work of His plan. For example, when God became flesh in Judea, His aim was to complete the work of crucifixion to redeem all mankind. Yet the Jews believed that it was impossible for God to do this, and they thought it impossible that God could become flesh and assume the form of the Lord Jesus. Their "impossible" became the basis by which they condemned and opposed God, and ultimately led to the destruction of Israel. Today, many people have committed a similar error. They wantonly proclaim the imminent appearance of God, yet also condemn His appearance; their "impossible" once more confines the appearance of God within the limits of their imagination. And so I have seen many people fall about laughing after coming upon the words of God. Isn't this laughter no different from the condemnation and blasphemy of the Jews? You are not devout in facing the truth, much less do you yearn for the truth. You merely study blindly and wait nonchalantly. What can you gain from studying and waiting like

this? Can you receive the personal guidance of God? If you cannot discern the utterances of God, how are you qualified to witness the appearance of God? Where God appears, there is the expression of the truth, and there is the voice of God. Only those who can accept the truth can hear the voice of God, and only such people are qualified to witness the appearance of God. Put your conceptions to one side! Stop and carefully read these words. If you yearn for the truth, God will enlighten you to understand His will and His words. Put aside your view of “impossible”! The more that people believe something is impossible, the more likely it is to occur, for the wisdom of God soars higher than the heavens, God’s thoughts are higher than man’s thoughts, and the work of God transcends the limits of man’s thinking and conception. The more that something is impossible, the more there is the truth to be sought; the more that something is beyond the conception and imagination of man, the more it contains the will of God. Because no matter where God reveals Himself, God is still God, and His substance will never change because of the location or manner of His appearance. The disposition of God remains the same regardless of where His footprints are. No matter where the footprints of God are, He is the God of all mankind. For example, the Lord Jesus is not only the God of Israelites, but is also the God of all people in Asia, Europe, and America, and even more the only God in the entire universe. So let us seek God’s will and discover His appearance from His utterances, and follow His footprints! God is the truth, the way, and the life. His words and His appearance exist concurrently, and His disposition and footprints shall always be accessible to mankind. Dear brothers and sisters, I hope that you can see the appearance of God in these words, and will begin to follow His footprints toward a new age, and into a beautiful new heaven and new earth prepared for those who await the appearance of God.

GOD PRESIDES OVER THE FATE OF ALL MANKIND

As members of the human race and devout Christians, it is the responsibility and obligation of us all to offer up our mind and body for the fulfillment of God’s commission, for our entire being came from God, and it exists thanks to the sovereignty of God. If our minds and

bodies are not for God's commission and not for the righteous cause of mankind, then our souls will be unworthy of those who were martyred for God's commission, much more unworthy of God, who has provided us with everything.

God created this world, He created this mankind, and moreover He was the architect of ancient Greek culture and human civilization. Only God consoles this mankind, and only God cares for this mankind night and day. Human development and progress is inseparable from the sovereignty of God, and the history and future of mankind are inextricable from the designs of God. If you are a true Christian, then you will surely believe that the rise and fall of any country or nation occurs according to the designs of God. God alone knows the fate of a country or nation, and God alone controls the course of this mankind. If mankind wishes to have a good fate, if a country wishes to have a good fate, then man must bow down to God in worship, repent and confess before God, or else the fate and destination of man will unavoidably end in catastrophe.

Look back to the time of Noah's ark: Mankind was deeply corrupt, had strayed from the blessing of God, was no longer cared for by God, and had lost the promises of God. They lived in darkness, without the light of God. Thus they became licentious by nature, abandoned themselves to hideous depravity. Such men could no longer receive the promise of God; they were unfit to witness the face of God, nor to hear the voice of God, for they had abandoned God, had cast aside all that He had bestowed upon them, and had forgotten the teachings of God. Their heart strayed farther and farther from God, and as it did, they became depraved beyond all reason and humanity, and became increasingly evil. Thus they came ever closer to death, and fell under the wrath and punishment of God. Only Noah worshiped God and shunned evil, and so he was able to hear the voice of God, and hear the instructions of God. He built the ark according to the instructions of God's word, and assembled all manner of living creatures. And in this way, once everything had been prepared, God unleashed His destruction upon the world. Only Noah and the seven members of his family survived the destruction, for Noah worshiped Jehovah and shunned evil.

Then look upon the present age: Such righteous men as Noah, who could worship God and shun evil, have ceased to exist. Yet God is still gracious toward this mankind, and absolves mankind during this final era. God seeks those who long for Him to appear. He seeks those who

are able to hear His words, those who have not forgotten His commission and offer up their heart and body to Him. He seeks those who are as obedient as babes before Him, and do not resist Him. If you are unhindered by any force in your devotion to God, then God shall look upon you with favor, and shall bestow His blessings upon you. If you are of high station, of honorable reputation, possessed of abundant knowledge, the owner of plentiful assets, and supported by many people, yet these things do not prevent you from coming before God to accept His calling and His commission, to do what God asks of you, then all that you do shall be the most significant on earth and the most righteous of mankind. If you reject the call of God for the sake of status and your own goals, all that you do shall be cursed and even despised by God. Maybe you are a president, or a scientist, a pastor, or an elder, but no matter how high your office, if you rely on your knowledge and ability in your undertakings, then you shall always be a failure, and shall always be bereft of the blessings of God, because God accepts nothing that you do, and He does not grant that your career is a righteous one, or accept that you are working for the benefit of mankind. He will say that everything you do, is to use the knowledge and strength of mankind to divest man of the protection of God, and to deny the blessings of God. He will say that you are leading mankind toward darkness, toward death, and toward the start of an existence without limits in which man has lost God and His blessing.

From when man first had social sciences, the mind of man was occupied by science and knowledge. Then science and knowledge became tools for the ruling of mankind, and there was no longer sufficient room for man to worship God, and no more favorable conditions for the worship of God. The position of God sunk ever lower in the heart of man. A world in man's heart with no place for God is dark, empty without hope. And so arose many social scientists, historians, and politicians to express theories of social science, the theory of human evolution, and other theories that contravene the truth that God created man, to fill the heart and mind of man. And in this way, those who believe that God created everything become ever fewer, and those who believe in the theory of evolution become ever greater in number. More and more people treat records of the work of God and His words during the Old Testament age as myths and legends. In their hearts, people become indifferent to the dignity and greatness of God, to the tenet that God exists and holds dominion over all things. The survival of mankind and the

fate of countries and nations are no longer important to them. Man lives in a hollow world only concerned with eating, drinking, and the pursuit of pleasure. ... Few people take it upon themselves to seek out where God does His work today, or to look for how He presides over and arranges the destination of man. And in this way, human civilization unconsciously becomes ever more incapable of meeting the wishes of man, and there are even many people who feel that, living in such a world, they are less happy than people who have gone. Even people of countries that used to be highly civilized air such grievances. For without the guidance of God, no matter how much rulers and sociologists wrack their brains to preserve human civilization, it is to no avail. No one can fill the emptiness in man's heart, for no one can be the life of man, and no social theory can free man from the emptiness with which he is afflicted. Science, knowledge, freedom, democracy, leisure, comfort, these are but a temporary respite. Even with these things, man will inevitably sin and bemoan the injustices of society. These things cannot allay man's craving and desire to explore. Because man was made by God and the senseless sacrifices and explorations of man can only lead to more distress. Man will exist in a constant state of fear, will not know how to face the future of mankind, or how to face the path that lies ahead. Man will even come to fear science and knowledge, and fear even more the feeling of emptiness within him. In this world, regardless of whether you live in a free country or one without human rights, you are utterly incapable of escaping the fate of mankind. Whether you are the ruler or the ruled, you are utterly incapable of escaping the desire to explore the fate, mysteries, and destination of mankind. Much less are you capable of escaping the bewildering sense of emptiness. Such phenomena, which are common to all of mankind, are called social phenomena by sociologists, yet no great man can come forth to solve such problems. Man, after all, is man. The position and life of God cannot be replaced by any man. Mankind does not just require a fair society in which everyone is well-fed and is equal and free, but the salvation of God and His provision of life to them. Only when man receives the salvation of God and His provision of life to them can the needs, yearning to explore, and spiritual emptiness of man be resolved. If the people of a country or a nation are unable to receive the salvation and care of God, then such a country or nation will tread the road to ruin, toward darkness, and shall be annihilated by God.

Perhaps your country currently prospers, but if you allow your

people to stray from God, then your country shall find itself increasingly bereft of the blessings of God. The civilization of your country shall be increasingly trampled underfoot, and before long the people shall rise up against God and curse Heaven. And so the fate of a country shall be unwittingly brought to ruin. God shall raise up powerful countries to deal with those countries that have been cursed by God, and may even wipe them from the face of the earth. The rise and fall of a country or nation is predicated upon whether its rulers worship God, and whether they lead their people closer to God and to worship Him. And yet, in this final era, because those who truly seek and worship God are increasingly scarce, God bestows special favor upon countries in which Christianity is the state religion. He gathers them together to form the relatively righteous camp of the world, while atheistic countries or those which do not worship the true God become the opponents of the righteous camp. In this way, God not only has a place among mankind in which to conduct His work, but also gains countries that can exercise righteous authority, so as to impose sanctions and restrictions on those countries that resist God. Yet despite this, still there are not more people who come forward to worship God, because man has strayed too far from Him, and God has been absent from the thoughts of man for too long. There remain on earth only countries that exercise righteousness and resist unrighteousness. But this is far from the wishes of God, for no country's rulers will allow God to preside over their people, and no political party shall gather together its people to worship God; God has lost His rightful place in the heart of every country, nation, ruling party, and even in the heart of every person. Although righteous forces do exist in this world, rule in which God holds no place in the heart of man is fragile. Without the blessing of God, the political arena shall fall into disarray and become vulnerable to attack. For mankind, being without the blessing of God is like having no sunshine. Regardless of how assiduously rulers make contributions to their people, irrespective of how many righteous conferences mankind holds together, none of this shall turn things around or alter the fate of mankind. Man believes that a country in which people are fed and clothed, in which they live together peacefully, is a good country, and one with good leadership. But God does not think so. He believes that a country in which no one worships Him is one that He shall annihilate. Man's way of thinking is too much at odds with that of God. If the head of a country does not worship God, then the fate of this coun-

try shall be a tragic one, and the country shall have no destination.

God does not partake in the politics of man, yet the fate of a country or nation is controlled by God. God controls this world and the entire universe. The fate of man and the plan of God are intimately connected, and no man, country or nation is exempt from the sovereignty of God. If man wishes to know his fate, then he must come before God. God shall cause those who follow and worship Him to prosper, and shall bring decline and extinction upon those who resist and reject Him.

Recall the scene in the Bible when God wrought destruction upon Sodom, and think also of how Lot's wife became a pillar of salt. Think back to how the people of Nineveh repented their sins in sackcloth and ashes, and recall what followed after the Jews nailed Jesus to the cross 2,000 years ago. The Jews were expelled from Israel and fled to countries around the world. Many were killed, and the entire Jewish nation was subjected to unprecedented destruction. They had nailed God to the cross—committed a heinous crime—and provoked the disposition of God. They were made to pay for what they did, were made to bear the consequences of their actions. They condemned God, rejected God, and so they had but one fate: to be punished by God. This is the bitter consequence and disaster that their rulers brought upon their country and nation.

Today, God has returned to the world to do His work. His first stop is the grand assemblage of dictatorial rulers: China, the staunch bastion of atheism. God has gained a group of people by His wisdom and power. During the period, He is hunted by China's ruling party in every means and subjected to great suffering, with no place to rest His head and unable to find a shelter. Despite this, God still continues the work He intends to do: He utters His voice and spreads the gospel. None can fathom the almightiness of God. In China, a country that regards God as an enemy, God has never ceased His work. Instead, more people have accepted His work and word, for God does all He can to save each and every member of mankind. We trust that no country or power can stand in the way of what God wishes to achieve. Those that obstruct God's work, resist the word of God, disturb and impair the plan of God shall ultimately be punished by God. He who defies the work of God shall be sent to hell; any country that defies the work of God shall be destroyed; any nation that rises up to oppose the work of God shall be wiped from this earth, and shall cease to exist. I urge the people of all nations, countries, and even industries to listen to the voice of God, to

behold the work of God, to pay attention to the fate of mankind, thus making God the most holy, the most honorable, the highest, and only object of worship, and allowing the whole of mankind to live under the blessing of God, just as the descendants of Abraham lived under the promise of Jehovah, and just as Adam and Eve, who were originally made by God, lived in the Garden of Eden.

The work of God is like mightily surging waves. No one can detain Him, and no one can halt His footsteps. Only those who listen carefully to His words, and who seek and thirst for Him, can follow His footsteps and receive His promise. Those who do not shall be subjected to overwhelming disaster and deserved punishment.

BEHOLDING THE APPEARANCE OF GOD IN HIS JUDGMENT AND CHASTISEMENT

Like hundreds of millions of other followers of the Lord Jesus Christ, we abide by the laws and commandments of the Bible, enjoy the abundant grace of the Lord Jesus Christ, and gather together, pray, praise, and serve in the name of the Lord Jesus Christ—and all this we do under the care and protection of the Lord. We are often weak, and often strong. We believe that all of our actions are in accordance with the teachings of the Lord. It goes without saying, then, that we also believe ourselves to walk the path of obedience to the will of the Father in heaven. We long for the return of the Lord Jesus, for the glorious arrival of the Lord Jesus, for the end of our life on earth, for the appearance of the kingdom, and for everything as it was foretold in the Book of Revelation: The Lord arrives, and brings disaster, and rewards the good and punishes the wicked, and takes all those who follow Him and welcome His return into the air to meet Him. Every time we think of this, we can't help but be overcome with emotion. We are thankful that we were born in the last days and are lucky enough to witness the coming of the Lord. Though we have suffered persecution, it is in return for "a far more exceeding and eternal weight of glory"; what a blessing that is! All of this longing and the grace bestowed by the Lord make us often sober unto prayer, and bring us together more often. Maybe next year, maybe tomorrow, or maybe even sooner when man does not expect it, the Lord shall suddenly arrive, and shall appear

among a group of people who have been attentively waiting for Him. We are all contending with each other, none wanting to fall behind, in order to be the first group to behold the appearance of the Lord, to become one of those who shall be raptured. We have given everything, regardless of the cost, for the coming of this day. Some have given up their jobs, some have abandoned their families, some have renounced marriage, and some have even donated all of their savings. What selfless devotion! Such sincerity and loyalty must be beyond even the saints of ages past! As the Lord bestows grace upon whomever He wishes, and has mercy on whomever He wishes, our devotion and spending, we believe, have already been beheld by His eyes. So, too, have our heartfelt prayers already reached His ears, and we trust that the Lord will reward us for our devotion. Moreover, God was graceful toward us before He created the world, and none shall take away God's blessings and promises to us. We are all planning for the future, and take it for granted that our devotion and spending are bargaining chips or stock for our rapture into the air to meet the Lord. What's more, without the slightest hesitation, we place ourselves on the future throne, presiding over all nations and all peoples, or ruling as kings. All this we take as a given, as something to be expected.

We disdain all those who are against the Lord Jesus; in the end, they will all be annihilated. Who told them not to believe that the Lord Jesus is the Savior? Of course, there are times when we learn from the Lord Jesus and are compassionate toward the world, for they do not understand, and we should be tolerant and forgiving of them. Everything that we do is in accordance with the words of the Bible, for everything that does not conform to the Bible is heresy, and an evil cult. Such belief is deeply embedded in each of our minds. Our Lord is in the Bible, and if we do not depart from the Bible we shall not depart from the Lord; if we abide by this principle, then we shall be saved. We spur each other on, and support each other, and every time we gather together we hope that everything we say and do is in accordance with the will of the Lord, and can be accepted by the Lord. Despite the severe hostility of our environment, our hearts are filled with joy. When we think of the blessings that are within such easy reach, is there nothing we cannot forsake? Is there nothing we cannot bear to part with? All of this is implicit, and all of this is looked upon by the eyes of God. We, the handful of the needy who have been lifted from the dunghill, are the same as all ordinary followers of the Lord Jesus: We dream of rapture, and of being

blessed, and of ruling all the nations. Our corruption is laid bare in the eyes of God, and our desires and greed are condemned in the eyes of God. Yet all of this happens so unremarkably, so logically, and none of us wonder whether our longing is right, much less do any of us doubt the accuracy of all that we hold to. Who can know God's will? We do not know to seek, or explore, or even concern ourselves with the path that we walk. For we only care about whether we can be raptured, whether we can be blessed, whether there is a place for us in the kingdom of heaven, and whether we shall have a share of the water of the river of life and the fruit of the tree of life. Do we not believe in the Lord, and are we not followers of the Lord, for the sake of gaining these things? Our sins have been forgiven, we have repented, we have drunk the bitter cup of wine, and we have put the cross upon our back. Who can say that the price we have paid will not be accepted by the Lord? Who can say that we have not prepared enough oil? We don't want to be those foolish virgins, or one of those who are forsaken. Moreover, we pray often, and ask the Lord to keep us from being deceived by false Christs, for it is said in the Bible that "Then if any man shall say to you, See, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so that, if it were possible, they shall deceive the very elect" (Matthew 24:23-24). We have all committed these verses of the Bible to memory, we know them back to front, and we see them as precious treasure, as life, and as the credentials for our rapture and salvation....

For thousands of years, the living have passed away, taking their longings and dreams with them, and no one truly knows whether they have gone to the kingdom of heaven. The dead return, and they have forgotten all the stories that once occurred, and still follow the teachings and the ways of the forefathers. And so, as the years pass and the days go by, no one knows whether our Lord Jesus, our God, truly accepts all that we do. We simply look forward to an outcome and speculate about all that will happen. Yet God has kept His silence throughout, and has never appeared to us, or spoken to us. And so we willfully judge God's will and disposition according to the Bible and the signs. We have become accustomed to the silence of God; we have become accustomed to measuring the rights and wrongs of our behavior using our own way of thinking; we have become accustomed to using our knowledge, conceptions, and moral ethics to replace God's demands of us; we have become accustomed to enjoying the grace of God;

we have become accustomed to God providing assistance whenever we need it; we have become accustomed to holding out our hands to God for all things, and to ordering God about; we have also become accustomed to following doctrine, not paying attention to how the Holy Spirit leads us; moreover, we have become accustomed to days in which we are our own master. We believe in a God such as this, whom we have never met. Questions such as what His disposition is like, what His possessions and being are, what His image is like, whether or not we will know Him when He comes, and so on—none of these are important. What's important is that He is in our hearts, that we all await Him, and that we are able to imagine what He is like. We appreciate our faith, and treasure our spirituality. We consider everything as dung, and tread all things underfoot. Because we are the followers of the glorious Lord, no matter how long and arduous the journey, no matter what hardships and dangers befall us, nothing can halt our footsteps as we follow the Lord. "A pure river of water of life, clear as crystal, proceeded out of the throne of God and of the Lamb. On either side of the river, was there the tree of life, which bore twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God gives them light: and they shall reign for ever and ever" (Revelation 22:1-5). Every time we sing these words, our hearts brim with surpassing joy and satisfaction, and tears flow from our eyes. Thanks be to the Lord for choosing us, thanks be to the Lord for His grace. He has given us a hundredfold now in this time, has given us eternal life in the world to come, and if He asked us to die now, we would do so without the slightest complaint. Lord! Please come soon! Do not delay a minute longer, for we desperately yearn for You, and have forsaken everything for You.

God is silent, and has never appeared to us, yet His work has never stopped. He looks upon all lands, and commands all things, and beholds all the words and deeds of man. His management is conducted in steps and according to His plan. It proceeds silently, without dramatic effect, yet His footsteps advance ever closer to mankind, and His judgment seat is deployed in the universe at the speed of lightning, immediately followed by the descent of His throne among us. What a

majestic scene that is, what a stately and solemn tableau. Like a dove, and like a roaring lion, the Spirit arrives among us all. He is wise, He is righteous and majestic, He quietly arrives among us possessed of authority and filled with love and compassion. No one is aware of His arrival, no one welcomes His arrival, and, moreover, no one knows all that He will do. Man's life remains unchanged; his heart is no different, and the days go by as usual. God lives among us like an ordinary person, as a most insignificant follower and an ordinary believer. He has His own pursuits, His own goals, and, moreover, He has divinity not possessed by ordinary men. No one has noticed the existence of His divinity, and no one has perceived the difference between His substance and that of man. We live together with Him, unconstrained and unafraid, for we see Him as nothing more than an insignificant believer. He watches our every move, and all of our thoughts and ideas are laid bare before Him. No one takes an interest in His existence, no one has any imagination of His function, and, moreover, no one has any suspicion about who He is. We merely continue our pursuits, as if He has nothing to do with us....

By chance, the Holy Spirit expresses a passage of words "through" Him, and though it feels very unexpected, we recognize that this is the utterance of God, and we readily accept it from God. That is because, regardless of who expresses these words, as long as they come from the Holy Spirit we should accept them, and cannot deny them. The next utterance could be through me, it could be through you, or it could be through him. Regardless of who it is, all is the grace of God. Yet no matter who the person is, we should not worship them, for regardless of anything else, they cannot possibly be God; we can by no means choose an ordinary person such as this to be our God. Our God is so great and honorable; how could He be represented by someone so insignificant? What's more, we are all awaiting the arrival of God to take us back to the kingdom of heaven, and so how could someone so insignificant be qualified for such an important and arduous task? If the Lord comes again, it must be upon a white cloud, visible to all. How glorious that will be! How could He quietly hide among an ordinary group of people?

And yet it is this ordinary person hidden among people who is doing the new work of saving us. He does not clarify anything for us, nor does He tell us why He has come. He merely does the work He intends to do in steps, and according to His plan. His words and utterances become

ever more frequent. From consoling, exhorting, reminding, and warning, to reproaching and disciplining; from a tone that is gentle and kind, to words that are fierce and majestic—they all instill both compassion and trepidation in man. Everything that He says hits home at the secrets hidden deep within us, His words sting our hearts, sting our spirits, and leave us ashamed and humiliated. We begin to wonder whether the God in this person's heart really loves us, and what exactly He intends to do. Perhaps we can only be raptured after enduring such pain? In our heads we are calculating ... about the destination to come, and about our future fate. Still none of us believes that God has assumed flesh and works among us. Even though He has been with us for so long, even though He has already spoken so many words face to face with us, we are still unwilling to accept someone so ordinary as the God of our future, much less are we willing to entrust control of our future and fate to someone so insignificant. From Him we enjoy an unending supply of living water, and thanks to Him we live face-to-face with God. We are only thankful for the grace of the Lord Jesus in heaven, and have never paid any attention to the feelings of this ordinary person who is possessed of divinity. He still does His work humbly hidden in the flesh, expressing His heart's voice, seemingly insensible to mankind's rejection of Him, apparently eternally forgiving of man's childishness and ignorance, and forever tolerant of man's irreverence toward Him.

Unbeknownst to us, this insignificant man has led us into step after step of God's work. We undergo countless trials, are subjected to innumerable chastenings, and tested by death. We learn of God's righteous and majestic disposition, enjoy, too, His love and compassion, come to appreciate God's great power and wisdom, witness the loveliness of God, and behold God's eager desire to save man. In the words of this ordinary person, we come to know the disposition and substance of God, come to understand God's will, come to know the nature and substance of man, and see the way of salvation and perfection. His words cause us to die, and cause us to be reborn; His words bring us comfort, yet also leave us wracked with guilt and a sense of indebtedness; His words bring us joy and peace, but also great pain. Sometimes we are as lambs to the slaughter in His hands; sometimes we are like the apple of His eye, and enjoy His love and affection; sometimes we are like His enemy, turned to ashes by His wrath in His eyes. We are the mankind saved by Him, we are the maggots in His eyes, and we are the lost

lambs that He thinks of finding day and night. He is merciful toward us, He despises us, He raises us up, He comforts and exhorts us, He guides us, He enlightens us, He chastens and disciplines us, and He even curses us. He worries for us night and day, He protects and cares for us night and day, He never leaves our side, and He devotes all His care to us and pays any price for us. Among the words of this small and ordinary flesh, we have enjoyed the entirety of God, and beheld the destination that God has bestowed upon us. Yet despite this, vanity still stalks within our hearts, and we are still unwilling to actively accept a person such as this as our God. Though He has given us so much manna, so much to enjoy, none of this can usurp the Lord's place in our hearts. We honor this person's special identity and status only with great reluctance. If He does not speak up to make us acknowledge that He is God, then we will never take it upon ourselves to acknowledge Him as the God that is soon to arrive yet has been working among us for so long.

The utterance of God continues, and He employs various methods and perspectives to admonish us what to do and express His heart's voice. His words carry life power, and show us the way we should walk, and allow us to understand what the truth is. We start to be drawn to His words, we begin to focus on the tone and manner of His speaking, and subconsciously begin to take an interest in the heart's voice of this unremarkable person. He makes painstaking efforts for us, loses sleep and appetite for us, weeps for us, sighs for us, groans in sickness for us, suffers humiliation for the sake of our destination and salvation, and His heart bleeds and sheds tears for our numbness and rebelliousness. Such being and possessions of His are beyond an ordinary person, and cannot be possessed or attained by any of the corrupted. He has tolerance and patience possessed by no ordinary person, and His love is not possessed by any created being. No one apart from Him can know all of our thoughts, or have such a grasp of our nature and substance, or judge the rebelliousness and corruption of mankind, or speak to us and work among us like this on behalf of the God of heaven. No one except for Him can possess the authority, wisdom, and dignity of God; the disposition of God and what He has and is are issued forth, in their entirety, from Him. No one apart from Him can show us the way and bring us light. No one apart from Him can reveal the mysteries God has not disclosed from creation until today. No one apart from Him can save us from Satan's bondage and our corrupt disposition. He repres-

ents God, and expresses the heart's voice of God, the exhortations of God, and the words of judgment of God toward all mankind. He has begun a new age, a new era, and brought a new heaven and earth, new work, and He has brought us hope, and ended the life we led in vagueness, and allowed us to fully behold the path of salvation. He has conquered our whole being, and gained our hearts. From that moment onward, our minds become conscious, and our spirits seem to be revived: This ordinary, insignificant person, who lives among us and has long been rejected by us—is He not the Lord Jesus, who is ever in our thoughts, and whom we long for night and day? It is He! It's really Him! He is our God! He is the truth, the way, and the life! He has allowed us to live again, to see the light, and has stopped our hearts from wandering. We have returned to the home of God, we have returned before His throne, we are face-to-face with Him, we have witnessed His countenance, and have seen the road ahead. At the time, our hearts have been completely conquered by Him; we no longer doubt who He is, and no longer oppose His work and word, and we fall down, completely, before Him. We wish for nothing except to follow the footprints of God for the rest of our lives, and to be made perfect by Him, and to repay His grace, and repay His love for us, and to obey His orchestrations and arrangements, and to cooperate with His work, and to do everything we can to complete what He entrusts to us.

Being conquered by God is like a martial arts contest.

Each of God's words strikes at our mortal spot, and leaves us sorrowful and afraid. He reveals our notions, reveals our imaginations, and reveals our corrupt disposition. Through all that we say and do, and every one of our thoughts and ideas, our nature and substance are revealed by His words, leaving us humiliated and trembling with fear. He tells us of all of our actions, our aims and intentions, and even the corrupt disposition that we have never discovered, making us feel we are thoroughly exposed, and even more feel completely convinced. He judges us for our opposition to Him, chastises us for our blasphemy and condemnation of Him, and makes us feel that in His eyes we are worthless, and we are the living Satan. Our hopes are dashed, we no longer dare to make any unreasonable demands and attempts upon Him, and even our dreams vanish overnight. This is a fact that none of us can imagine, and which none of us can accept. For a moment, our minds become unbalanced, and we do not know how to continue on the road ahead, do not know how to continue in our beliefs. It seems like

our faith has gone back to square one, and that we have never met and been acquainted with the Lord Jesus. Everything before our eyes perplexes us, and makes us feel as if we have been cast adrift. We are dismayed, we are disappointed, and deep in our hearts there is insuppressible wrath and disgrace. We try to vent, try to find a way out, and, what's more, we attempt to continue waiting for our Savior Jesus, and pour our hearts out to Him. Though there are times when we are neither haughty nor humble on the outside, in our hearts we are afflicted with a sense of loss like never before. Though sometimes we may seem unusually calm on the outside, inside we endure rolling seas of torment. His judgment and chastisement have stripped us of all our hopes and dreams, have left us without our extravagant desires, and unwilling to believe that He is our Savior and capable of saving us. His judgment and chastisement have opened up a deep gulf between us and Him and no one is even willing to cross. His judgment and chastisement are the first time that we suffer such a great setback and such great humiliation. His judgment and chastisement have allowed us to truly appreciate God's honor and intolerance of man's offense, compared to which we are so lowly and impure. His judgment and chastisement have made us realize for the first time how arrogant and pompous we are, and how man will never be the equal of God, or on a par with God. His judgment and chastisement have made us yearn to no longer live in such a corrupt disposition, and have made us long to rid ourselves of such nature and substance as soon as possible, and no longer be detested by Him and disgusting to Him. His judgment and chastisement have made us happy to obey His words, and no longer willing to rebel against His orchestrations and arrangements. His judgment and chastisement have once more given us the desire to seek life, and have made us happy to accept Him as our Savior.... We have walked out of the work of conquest, stepped out of hell, stepped out of the valley of the shadow of death.... Almighty God has gained us, this group of people! He has triumphed over Satan, and defeated all of His enemies!

We are just such an ordinary group of people possessed of corrupt satanic disposition, we are the ones predestined by God before the ages, and we are the needy whom God has lifted from the dunghill. We once rejected and condemned God, yet now we have been conquered by Him. We have received life and have received the way of eternal life from God. No matter where we are on earth, despite persecution and

tribulation, we cannot be apart from the salvation by Almighty God. For He is our Creator, and our only redemption!

The love of God extends forth like the water of a spring, and is given to you, and to me, and to him, and to all those who truly seek the truth and await the appearance of God.

Just as the moon always follows the sun, the work of God never ceases, and is carried out upon you, upon me, upon him, and upon all those who follow the footprints of God and accept the judgment and chastisement of God.

Expressed on March 23, 2010

WHAT VIEWPOINT BELIEVERS OUGHT TO HOLD

What is it that man has received since he first believed in God? What have you known about God? How much have you changed because of your belief in God? Now you all know that belief in God is not solely for salvation of the soul and welfare of the flesh, nor is it to enrich your life through love of God, and so on. As it stands, if you love God for the sake of welfare of the flesh or momentary pleasure, then even if, in the end, your love for God reaches its peak and you ask for nothing, this “love” you seek is still an impure love and not pleasing to God. Those who use love for God to enrich their dull lives and fill a void in their heart are those who seek to live in ease, not those who truly seek to love God. This kind of love is against one’s will, a pursuit of emotional pleasure, and God does not need this kind of love. What kind, then, is a love such as yours? For what do you love God? How much true love do you have for God now? The love of most among you is as previously mentioned. This kind of love can only maintain the status quo; it cannot attain eternal constancy, nor take root in man. This kind of love is that of a flower which bears no fruit after it has bloomed then withered. In other words, after you have loved God once in such a way and there is no one to lead you on the path ahead, then you will fall. If you can only love God in the times of loving God and you make no changes to your life disposition afterward, then you will continue to be shrouded by the influence of darkness, unable to escape, and still unable to break free

from being manipulated and fooled by Satan. No such man can be fully gained by God; in the end, their spirit, soul, and body will still belong to Satan. This is unquestionable. All those who cannot be fully gained by God will return to their original place, that is, back to Satan, and they will go down to the lake that burns with fire and brimstone to accept the next step of punishment from God. Those gained by God are those who rebel against Satan and escape from its domain. Such men will be officially numbered among those of the kingdom. This is how the people of the kingdom come to be. Are you willing to be this kind of person? Are you willing to be gained by God? Are you willing to escape from the domain of Satan and return to God? Do you now belong to Satan or are you numbered among those of the kingdom? Such things should all be clear and require no further explanation.

In times past, many pursued with their ambition and notions and for the sake of their hopes. These matters will not be discussed now. The key is to find a way of practice that will enable each of you to maintain a normal condition before God and to gradually break free of the shackles of Satan's influence, so that you may be gained by God, and live out on earth what God asks of you. Only this can fulfill the desire of God. Many believe in God, yet know neither what it is that God desires nor what it is that Satan desires. They foolishly believe and blindly follow others, and so have never had a normal Christian life; they have no normal personal relationships, much less a normal relationship with God. From this we can see that the troubles and faults of man, and other factors that can thwart the will of God are many. This is sufficient to prove that man has not set himself on the right track nor experienced real life. So what is it to set on the right track? To set on the right track means that you can quiet your heart before God at all times and commune naturally with God, gradually coming to know what is lacking in you and slowly gaining a deeper knowledge of God. Through this, you will daily gain new seeing and enlightenment in your spirit; your longing grows, and you seek to enter into the truth. Every day there is new light and new understanding. Through this path, you gradually break free of the influence of Satan, and your life grows greater. A man such as this has set on the right track. Evaluate your own actual experiences and examine the path you have taken in your belief of God against the above. Are you one who is set on the right track? In what matters have you broken free from the shackles of Satan and from the influence of Satan? If you have yet to set yourself on the right track, your ties with

Satan have yet to be severed. As such, can this pursuit of love for God result in a love that is authentic, dedicated, and pure? You say that your love for God is unwavering and heartfelt, yet you have not broken free of the shackles of Satan. Are you not making a fool of God? If you wish to attain a pure love for God, be fully gained by God, and become numbered among those of the kingdom, then you must first set yourself on the right track.

CORRUPT MAN CANNOT REPRESENT GOD

Man has been living under the shroud of the influence of darkness, shackled without release by the influence of Satan. And the disposition of man, after it has been processed by Satan, is becoming increasingly corrupt. In other words, man lives constantly with his corrupt satanic disposition, unable to truly love God. Hence, if man wishes to love God, he must be stripped of his self-rightness, self-importance, arrogance, conceit, and the likes of which belong to the disposition of Satan. Otherwise, the love of man is an impure love, entirely the love of Satan, and one which absolutely cannot receive the approval of God. If man is not directly perfected, dealt with, broken, pruned, disciplined, chastened, or refined by the Holy Spirit, then none can truly love God. If you say that a part of your disposition represents God and hence you can truly love God, then you are one who speaks words of arrogance and are a preposterous man. Such men are the archangel! The inborn nature of man cannot directly represent God. Man has to cast it off through the perfection of God, then care for and satisfy God's will and go through the work of the Holy Spirit, before his living out can be approved by God. No one who lives in the flesh can directly represent God unless he is a man used by the Holy Spirit. However, even such a person's disposition and what he lives out cannot be said to completely represent God; it can only be said that what he lives out is governed by the Holy Spirit. The disposition of such a man cannot represent God.

Though the disposition of man is ordained by God—this is unquestionable and can be considered a positive thing—it has been processed by Satan. That is why all of man's disposition is the disposition of Satan. A man might say that God, by disposition, is straight-forward in His work, and that he too behaves in this way; he too has this sort of charac-

ter, and so he says that his disposition represents God. What kind of man is this? Can the corrupt satanic disposition represent God? Whoever declares that his disposition is representative of God blasphemes God, and it is an insult to the Holy Spirit! Looking at how the Holy Spirit works, the work of God on earth is solely to conquer, hence much of man's corrupt satanic disposition has not been cleansed. What man lives out is still the image of Satan. It is the goodness of man and represents the actions of man's flesh. More precisely, it represents Satan and absolutely cannot represent God. Even if a man already loves God to the extent that he is able to enjoy a life of heaven on earth, is able to make such statements as: "God! I cannot love You enough," and has reached the highest realm, you cannot say that he lives out God or represents God, for the substance of man is unlike that of God. Man can never live out God, much less become God. What man lives out as governed by the Holy Spirit is only in accordance with what God asks of man.

All the actions and deeds of Satan are shown through man. Now all the actions and deeds of man are an expression of Satan and hence cannot represent God. Man is the embodiment of Satan, and the disposition of man does not represent the disposition of God. Some men are of a good character; God may do some work through it and their work is governed by the Holy Spirit, yet their disposition cannot represent God. The work God does in them is just working with and expanding on what already exists within. Be it prophets from ages past or men used by God, none can directly represent Him. All men come to love God only under compulsion from their surroundings, and not one subjectively strives to cooperate. What are positive things? All that directly comes from God is positive. However, the disposition of man has been processed by Satan and cannot represent God. Only the love, will to suffer, righteousness, submission, humbleness, and hiddenness of God incarnate directly represent God. This is because when He came, He was without a sinful nature and came directly from God; He has not been processed by Satan. Jesus is only in the likeness of sinful flesh and does not represent sin; therefore, His actions, deeds, and words, until that time prior to His accomplishment of the work through crucifixion (including the crucifixion) are all directly representative of God. This instance of Jesus is sufficient to prove that any man with a sinful nature cannot represent God, and the sin of man represents Satan. That is to say, sin does not represent God and God is sinless. Even the work done

in man by the Holy Spirit can only be considered to have been governed by the Holy Spirit and cannot be said to be done by man on behalf of God. As far as man is concerned, neither his sin nor his disposition represents God. Looking at the work done in man by the Holy Spirit today and in the past, most was performed by the Holy Spirit. This is what allowed man to have living out. However, this is only one side, and very few are able to live out the truth after being dealt with and disciplined by the Holy Spirit. That is to say, only the work of the Holy Spirit is present and cooperation on the part of man is absent. Do you see this clearly now? So then, what should you do to diligently work in concert with the Holy Spirit and, in so doing, fulfill your duty?

END RELIGIOUS SERVICE

Since the beginning of His work in the entire universe, God has preselected many people to serve Him, including people from every walk of life. His purpose is to fulfill His own will and to ensure that His work on earth is brought to fruition. This is God's purpose in choosing people to serve Him. Every person who serves God must understand this will of God. Through this work of His, people are better able to see God's wisdom and God's almightiness, and to see the principles of His work on earth. God practically comes to earth to do His work and contact people so that they will know His deeds more clearly. Today, it is the privilege of you group of people to serve the practical God. This is a great blessing for you. God is truly raising you up. When God selects a person to serve Him, He always has His own principles. Serving God is not merely a matter of enthusiasm, as people imagine. Today a person can serve God in His presence, as you can see, because they are guided by God and have the work of the Holy Spirit; and because they are seekers after the truth. These are the minimum requirements for a servant of God.

Serving God is no simple task. Those whose corrupt disposition is not changed can never serve God. If your disposition has not been judged and chastised by God's word, then your disposition still represents Satan. This is sufficient to prove that your service of God is out of your own good intention. It is service based on your satanic nature. You serve God with your natural character, and according to your personal

preferences; what's more, you keep thinking that God loves whatever you like, and that God hates whatever you do not like, and your work is guided entirely by your own preferences. Can this be called serving God? Ultimately your life disposition will not be changed one iota. In fact, you will become more stubborn because you have been serving God, and it will make your corrupt disposition deeply ingrained. Inside yourself, you will develop doctrines of service to God based on nothing more than your own character, and the experience derived from your serving according to your own disposition. This is human experience and lessons. It is man's philosophy of life. People like this are among the Pharisees and the religious officials. If they never wake up and repent, then they will ultimately turn into the false Christs who will appear in the last days. They will be deceivers. The false Christs and deceivers that were spoken of shall come from this type of people. If those who serve God follow their character and act according to their own will, then they are in constant danger of being cast out. Those who apply their many years of experience to serving God to ensnare the hearts of people, lecture and control people, elevate themselves—and who never repent, never confess, never renounce the benefits of position—these people will fall down before God. They are people of the same type as Paul, conceited with and showing off their seniority. God will not perfect people like this. This kind of service interferes with the work of God. People love to cling to the old. They cling to the notions of the past, cling to things from the past. This is a great obstacle to their service. If you cannot throw them off, those things will throttle your whole life. God will not commend you, not in the slightest, not even if you run your legs off or break your back laboring, nor even if you are martyred in your “service” of God. Quite the contrary: He will say that you are an evil-doer.

As of today, God will formally perfect those who have no religious notions, who are ready to set aside their old selves, and who simply obey God, and perfect those who long for the word of God. These people should stand up and serve God. In God there is endless abundance and fathomless wisdom. His amazing work and precious words are there for more people to enjoy. As it stands, these new things cannot be accepted by those with religious notions, those who assume seniority, and those who will not put their old selves aside. The Holy Spirit has no chance to perfect those people. If a person does not have the will to obey, and does not thirst for the word of God, then they will

be unable to receive the new things. They will just become more and more rebellious, more and more crafty, and end up on the wrong track. In God's work now, He will raise up more people who truly love Him and who can accept the new light. And He will completely cut down the religious officials who flaunt their seniority. He does not want a single person who resists change. Do you want to be one of those people? Do you perform your service according to your own preferences, or do you do what God wants? This is something you must know for yourself. Are you one of the religious officials, or are you a newborn babe being made perfect by God? How much of your service is commended by the Holy Spirit? How much of it will God not even remember? After many years of service, how much difference have you made in your life? Are you clear about all these? If you have true faith, then you will cast aside your old religious notions, and serve God better in a new way. If you step up now, it is not too late. Old religious notions will strangle a person's life. The experience a person acquires will lead them away from God, to do things in their own way. If you do not give these things up, they will become a stumbling block to your growth in life. God has always perfected those who serve Him. He does not cast them out lightly. There is a future for you if you truly accept the judgment and chastisement of God's word, if you can put aside your old religious practices and doctrines, and avoid using old religious notions as the measure of God's word today. But if you cling to old things, if you still treasure them, then you cannot be saved. God will take no notice of people like that. If you really want to be made perfect, then you must resolve to completely abandon everything from before. Even if what was done before was right, even if it was God's work, you shall put it aside; you must not cling to it. Even if it was clearly the work of the Holy Spirit, done directly by the Holy Spirit, today you must put it aside. You must not hold onto it. This is what God demands. Everything must be renewed. In God's work and God's word, He makes no reference to the old things that went before, and He does not dig into old history. God is always new and never old. He does not cling even to His own words from the past. This shows that God does not follow any doctrine. If you always cling tightly to the things of the past and rigidly apply them as formulas while God is no longer working in the ways He did before, then are your words and actions as a human not disruption? Have you not become an enemy of God? Are you willing to waste your entire life over these old things? These old things make you into a person who ob-

structs God's work. Is that the kind of person you want to be? If you truly do not want that, then quickly stop what you are doing and turn around; start all over again. God does not remember past service.

THOSE WHO BELIEVE IN GOD SHOULD SUBMIT TO HIM

Just why does one believe in God? Most people are confused about this question. They have two entirely different viewpoints regarding the practical God and the God in heaven. This shows that when man believes in God, it is not to submit to God, but to seek a particular benefit, or to escape from disaster. Only then does man show a little bit of submission. Such submission is based on certain conditions, with one's own future as a prerequisite, and is not self-motivated. What is the root cause of your believing? If it is solely for your future or fate, then it is best that you do not believe; such belief is just fooling oneself, nothing more than a way of self-comfort and self-appreciation. If your belief in God is not built upon the foundation of submission to God, you will eventually be punished for your resistance to God. All who believe in God but do not seek to submit to Him are those who resist God. God wants man to seek the truth, to desire His word, to eat and drink of His word, and to practice His word, which is all intended for man to be able to submit to Him. If this is indeed your intention, God will surely lift you up and be gracious to you; this is an unquestionable and unchangeable fact. If your intention is not to submit to Him but you have an ulterior motive, then what you say and do, even the prayers you say to God, your every act, will be viewed as resisting to God. Even if you speak tenderly, act with a mild manner, your actions and expressions appear appropriate to others, and you give an impression that you submit to God, yet judging from your intention and your viewpoint of belief, all you do is against God, and is evil. Being submissive like a lamb on the outside but bearing evil intentions on the inside, this is a wolf in sheepskin, one who directly offends God. God will not let go of anyone who is like this, and the Holy Spirit will reveal them one by one, so that everyone can see that all hypocrites will be detested and rejected by the Holy Spirit. There is no need for anyone to worry. God will deal with each of these people in turn, He will sort them out one after the other.

If you cannot accept the new light that comes from God, do not understand or seek what God does today, and you suspect, judge, or research and analyze it, then you do not have a submissive heart. When the present light comes forth, yet you still treasure yesterday's and resist the new work, then you are a purely absurd person, someone who deliberately resists God. The key to submission to God is the capacity to receive the newest light, accept it and put into practice; that is true submission. If one does not have such will to thirst for God, one cannot attain submission to God in his heart; instead one will resist God due to his satisfaction with his current status. One cannot submit to God because one is preoccupied by what one originally has, which has molded various conceptions within, leading to different imaginations of God. These have become images of God in human mind. Therefore, one believes in one's own conceptions, one's own imagined standard. If you measure the God who performs actual work today with your own imaginary God, then your faith comes from Satan; such faith is colored by your personal preference, and God does not want such faith. One who believes in God in this manner will not receive commendation from God, no matter how senior he is, how much he has spent, even if he has exerted his entire life to do God's work, to the point of martyrdom. God only gives him a little grace for his temporary enjoyment. Such people simply cannot practice the truth and the Holy Spirit will not work in them; God will eliminate such people one by one. No matter whether one is old or young, if one believes in and yet will not submit to God, or has a wrong motive, then he is a person who resists and causes disruption. Doubtlessly such people are targets of elimination. For those who do not submit to God at all, but only acknowledge the name of God and feel a bit the kindness and loveliness of God, yet who cannot follow the footsteps of the Holy Spirit nor submit to the present work and word of the Holy Spirit, they live in God's grace but cannot be gained and perfected by God. God's perfection of man is through man's submission, through man's eating and drinking and enjoying the word of God, and through painful refinements in his life. Only through such faith can one be transformed in his disposition, and gain true knowledge of God. One is not satisfied with just living in the grace of God, but takes the initiative to thirst after and seek the truth, working toward being gained by God; this is conscious submission, which is the faith God truly wants. Perfection and transformation will not come from merely enjoying the grace of God; such will only bring about superficial submission, super-

ficial devoutness, and superficial love and patience. Merely enjoying God's grace will not attain true knowledge of God, and even if a little knowledge is realized, it is only skin-deep, saying that God loves man or that God has compassion. But none of this represents one's life, and it does not indicate one has true knowledge of God. When one is refined by God's word, or when one is tried by God, if one cannot submit but doubts and even falls, then there is not an element of submission in such a person. There are in him only the many frameworks about believing in God, the old experience from many years of believing, or the various rules based on the Bible; can such a person submit to God? He is filled with human stuff; how can submission to God fit in! It is a submission based on one's own liking. Does God want such kind of submission? Such action is compliance with regulations and not submission to God; it only provides satisfaction and comfort to oneself. If you say that this is submission to God, is it not blasphemy? You are the pharaoh of Egypt, one who commits evil, one who specializes in resisting God. Would God want such service? My advice to you is to be sensible and repent early, or even better, retreat and go back to where you came from. This is more advantageous to you than your "service to God." Keep your place, live a good life, and do not disrupt or disturb; isn't this better? Just so that you will not be punished for your resistance to God!

PROMISES TO THOSE WHO HAVE BEEN PERFECTED

What is the path through which God perfects man? Which aspects are included? Are you willing to be perfected by God? Are you willing to accept the judgment and chastisement of God? What do you know of these questions? If you cannot speak of such knowledge, then this shows that you still know not of God's work and have not been enlightened at all by the Holy Spirit. Such kind of man cannot be perfected. They can only receive a small amount of grace to enjoy briefly and it cannot be maintained in the long term. If one merely enjoys God's grace, he cannot be perfected by God. Some may be satisfied with the peace and enjoyment of the flesh, a life of ease without adversity or misfortune, living in peace with their family without fights or

quarrels. They may even believe this to be the blessing of God, but in truth, it is merely the grace of God. You cannot be satisfied merely with enjoying the grace of God. This kind of thinking is too vulgar. Even if you read the word of God daily, pray every day, and your spirit feels particular enjoyment and peace, yet in the end you cannot speak of any knowledge of God and His work or have no experience with such, and no matter how much of God's word you have eaten and drunk, if you merely feel peace and enjoyment in your spirit and that the word of God is sweet beyond compare, as if you cannot enjoy it enough, but you have no real experience with and no reality of the word of God, then what can you receive from such manner of faith in God? If you cannot live out the essence of God's word, your eating and drinking and prayers are entirely concerned with religion. Then such kind of man cannot be perfected and cannot be gained by God. All those gained by God are those who pursue the truth. What God gains is not man's flesh nor his possessions, but the part within him that belongs to God. That is why I say that God perfects not the flesh of man but his heart, so that the heart of man may be gained by God. In other words, the essence of saying that God perfects man is that God perfects the heart of man so that it may turn to God and love Him.

The flesh of man is mortal. It serves no purpose for God to gain the flesh of man, for it is that which inevitably decays. It cannot receive the inheritance of God or His blessings. If God only gains the flesh of man and keeps man's flesh in this stream, man would be in this stream in name, but man's heart would belong to Satan. Then not only would man be unable to become the expression of God, he would instead become His burden. Thus God's choosing men would become meaningless. Those who will be perfected by God are those who will receive God's blessings and His inheritance. That is, they take in what God has and is, so that it becomes what they have within; they have all the words of God wrought into them; whatever the being of God, you are able to take it all in exactly as is, thereby living out the truth. This is the kind of man perfected by God and gained by God. Only such kind of man is eligible to inherit these blessings bestowed by God:

1. Receiving the whole of God's love.
2. Acting in accordance with the will of God in all things.
3. Receiving the guidance of God, living under the light of God, and being enlightened by God.
4. Living out the image loved by God on earth; loving God truly as

Peter did, crucified for God and worthy to die in recompense for God's love; having the same glory as Peter.

5. Being beloved, respected, and admired by all on earth.

6. Overcoming all the bondage of death and Hades, giving no opportunity for Satan's work, being possessed by God, living within a fresh and lively spirit, and having no feeling of weariness.

7. Having an unspeakable sense of elation and excitement at all times throughout life, as if he has seen the coming of the day of God's glory.

8. Receiving glory with God, and having a countenance similar to God's beloved saints.

9. Becoming that which God loves on earth, that is, the beloved son of God.

10. Changing form and ascending with God to the third heaven, transcending the flesh.

Only those able to inherit the blessings of God are those perfected by God and gained by God. Have you gained anything? To what extent has God perfected you? God does not perfect man at random. There are conditions and apparent results that can be seen by man. It is not as man believes, that as long as he has faith in God, he can be perfected and gained by God, and can receive on earth the blessings and inheritance of God. Such matters are exceedingly difficult, and much more so when it comes to the changing of form. At present, that which you should primarily seek is to be perfected by God in all things, and to be perfected by God through all people, matters, and things that you are faced with, so that more of what God is will be incorporated into you. You must first receive the inheritance of God on earth before you are eligible to inherit more and greater blessings from God. All such things are that which you should seek and which you should first understand. The more you seek to be perfected by God in all things, the more you will be able to see the hand of God in all things, thereby actively seeking to enter into the being of God's word and the reality of His word through different perspectives and in different matters. You cannot be content with such negative states as merely not committing sins, or having no conceptions, no philosophy of life, and no human will. God perfects man in various ways, and it is possible in all matters for you to be perfected as a result. Not only can you be perfected in terms of the positive, but also of the negative, thereby enriching you. Every day there are opportunities to be perfected and time to be

gained by God. After a period of such experience, you will be greatly changed. You will now naturally be able to gain insight into many things that you previously did not understand; without needing others to teach you, unknowingly, you will be enlightened by God, so that you have enlightenment in all things and all your experiences go into detail. God will guide you so that you veer not to either side. Then you will be set upon the path to perfection by Him.

Being perfected by God cannot be confined to perfection by eating and drinking God's word. This manner of experience is too one-sided and does not encompass enough; it only restricts man to a very small scope. In this case, man lacks much needed spiritual nourishment. If you wish to be perfected by God, you must learn to experience all things and be enlightened in all that you face. Whenever you are faced with something, be it good or bad, you should benefit from it and it should not cause you to become passive. No matter what, you should be able to consider it by standing on the side of God, and not analyze or study it from the perspective of man (this is a deviation in your experience). If this is the manner of your experience, then your heart will be taken over by the burdens for your life; you will live constantly in the light of God's countenance and will not easily deviate in your practice. Such kind of man has great prospects. There are so many opportunities to be perfected by God. It all rests on whether you are ones who truly love God and whether you have the resolution to be perfected by God, be gained by God, and receive His blessings and inheritance. It will not do for you to only have resolution. You must have much knowledge, otherwise you will always deviate in your practice. God is willing to perfect each and every one of you. As it stands now, though most have already accepted the work of God for much time, they have limited themselves to merely basking in the grace of God and are only willing to receive some comfort of the flesh from Him. They are unwilling to receive more and higher revelations, showing that the heart of man is still always on the outside. Though the work of man, his service, and his heart of love for God have fewer impurities, as far as the essence of man within and his unenlightened thinking are concerned, man still constantly seeks the peace and enjoyment of the flesh, and cares not what the conditions for and purposes of God perfecting man are. So the lives of most are still vulgar and decadent, without the slightest bit of change. They simply do not regard faith in God as a matter of importance. Rather, it is as if

they just have faith for the sake of another, acting without earnestness or dedication, and getting by with the bare minimum, adrift in a purposeless existence. Few are those who seek to enter into the word of God in all things, gaining more enriching things, becoming ones of greater wealth in the house of God this day, and receiving more of God's blessings. If you seek to be perfected by God in all things and are able to inherit the promises of God on earth; if you seek to be enlightened by God in all things and do not let the years slip idly by, this is the ideal path to actively enter in. Only in this way are you worthy and eligible to be perfected by God. Are you truly one who seeks to be perfected by God? Are you truly one who is earnest in all things? Do you have the same spirit of love for God as Peter? Do you have the will to love God as Jesus did? You have had faith in Jesus for many years; have you seen how it is that Jesus loved God? Is it truly Jesus that you believe in? You believe in the practical God of this day; have you seen how the practical God in the flesh loves the God in heaven? You have faith in the Lord Jesus Christ; that is because the crucifixion of Jesus to redeem mankind and the miracles He performed are generally accepted truths. However, your faith comes not from knowledge and true understanding of Jesus Christ. You believe only in the name of Jesus but have no faith in His Spirit, for you show no regard for how Jesus loved God. Your faith in God is too juvenile. Though you have had faith in Jesus for many years, you know not how to love God. Does this not make you the world's greatest fool? This shows that for years you have eaten the "food of the Lord Jesus Christ" in vain. Not only do I dislike such kind of man, I trust that so too does the Lord Jesus Christ, whom you worship. How can such kind of man be perfected? Are you not red-faced? Do you not feel ashamed? Do you still have the gall to face your Lord Jesus Christ? Do you all understand the meaning of My words?

THE WICKED MUST BE PUNISHED

Inspecting whether you practice righteousness in all that you do, and whether all of your actions are observed by God, are the behavioral principles of those who believe in God. You will be called righteous because you are able to satisfy God, and because you accept God's care and protection. In God's eyes, all those who accept God's care, protection, and perfection and who are gained by Him, are righteous and looked upon with cherishment by God. The more you accept the words of God in the here and now, the more you are able to receive and understand God's will, and thus the more you can live out God's words and satisfy His requirements. This is God's commission for you, and what you ought to achieve. If you use conceptions to measure and delineate God, as if God were an unchanging clay statue, and if you delimit God within the Bible, and contain Him within a limited scope of work, then this proves that you have condemned God. Because, in their hearts, the Jews of the age of the Old Testament cast God in the mold of idol, as if God could only be called the Messiah, and only He who was called the Messiah was God, and because they served and worshiped God as if He were a (lifeless) clay statue, they nailed the Jesus of that time to the cross, sentencing Him to death—condemning innocent Jesus to death. God had committed no crime, yet man did not spare God, and unwaveringly sentenced Him to death. Thus, Jesus was crucified. Man always believes that God is unchanging, and defines Him according to the Bible, as though man has seen through to God's management, as though all that God does is in the hands of man. People are ridiculous to the extreme, they are possessed of the utmost arrogance, and they all have a flair for turgid eloquence. Regardless of how great your knowledge of God, still I say that you do not know God, that there are none who are more opposed to God, and that you condemn God, for you are utterly incapable of obeying the work of God and walking the path of being made perfect by God. Why is God never satisfied with the actions of man? Because man does not know God, because he has so many conceptions, and because, instead of complying with reality, all of his knowledge of God is cut from the same cloth, and rigid and inflexible. Thus, having come to earth today, God has once more been nailed to the cross by man. Cruel, brutal mankind! The conniving and intrigue, the jostling with

each other, the scramble for reputation and fortune, the mutual slaughter—when will it ever end? God has spoken hundreds of thousands of words, yet no one has come to their senses. They act for the sake of their families, and sons and daughters, for their careers, prospects, status, vanity, and money, for the sake of clothes, for food and the flesh—whose actions are truly for the sake of God? Even among those whose actions are for the sake of God, there are but few who know God. How many do not act for the sake of their own interests? How many do not oppress and discriminate against others for the sake of maintaining their own status? Thus, God has been forcibly condemned to death innumerable times, countless barbaric judges have condemned God and once more nailed Him to the cross. How many can be called righteous because they truly act for the sake of God?

Before God, is it that easy to be made perfect into a holy one, or a righteous person? It is a truism that “there are no righteous upon this earth, the righteous are not in this world.” When you come before God, consider what you’re wearing, consider your every word and action, all of your thoughts and ideas, and even the dreams that you dream every day—they are all for your own sake. Is this not the true state of affairs? “Righteousness” does not mean giving alms, it does not mean loving your neighbor as yourself, and it does not mean not fighting, arguing, robbing, or stealing. Righteousness means taking God’s commission as your duty and obeying God’s orchestrations and arrangements as a heaven-sent vocation, regardless of the time or place, just like all that was done by the Lord Jesus. This is the very righteousness spoken of by God. That Lot could be called a righteous man is because he saved the two angels sent by God without care for what he gained or lost; what he did at that time can be called righteous, but he cannot be called a righteous man. It was only because Lot had seen God that he gave his two daughters in exchange for the angels. But not all of his behavior in the past represents righteousness, and thus I say that “there are no righteous upon this earth.” Even among those who are in the stream of recovery, no one can be called righteous. No matter how good your actions, no matter how you appear to glorify the name of God, not hitting and cursing others, or robbing and stealing from them, still you cannot be called righteous, for such things can be possessed by any normal person. Today, what’s key is that you do not know God. It can only be said that today you

have a little normal humanity, yet you are bereft of the righteousness spoken of by God, and thus nothing that you do is proof of your knowledge of God.

Before, when God was in heaven, man tried to fool God in his actions; today, God has come among man—for how long no one knows—yet still man goes through the motions for God, and tries to fool God. Is man not extremely backward in his thinking? It was the same with Judas: Before Jesus came, Judas would tell lies to his brothers and sisters, and after Jesus came still he did not change; he had not the slightest knowledge of Jesus, and in the end he betrayed Jesus. Was it not because he did not know God? If, today, you still do not know God, then you will become Judas, and the tragedy of Jesus' crucifixion during the Age of Grace, thousands of years ago, will be played out again. Do you not believe this? It is a fact! Today, most people exist in such circumstances—I may be saying this a little early—and such people play the role of Judas. I am not speaking blithely, but according to fact—and you must believe. Although many people pretend to be humble, in their hearts is nothing but stagnant, stinking water. Now, too many in the church are like this. You think I do not know anything; today, My Spirit guides Me, and bears testimony to Me. Do you think I know nothing? Do you think I understand nothing of the devious thoughts within your hearts and the things kept within your hearts? Is God so easily deceived? Do you think you can treat Him however you wish? In the past, I worried that you were ensnared, and so kept on giving you free rein, but no one realized that I was being good to them. I gave them an inch and they took a mile. Ask each other: I've dealt with almost no one, and have not been quick to reprimand anyone—yet I am very clear about the motivations and conceptions of man. Do you think the God Himself to whom God bears testimony is a fool? If so, then I say you are too blind. I won't censure you, and let's see how depraved you become. Let's see whether your tricks can save you, or whether trying your best to love God can save you. Today, I will not condemn you; let's wait until the time of God to see how He takes retribution upon you. I have no time for idle chit chat with you now, and am unwilling to delay My greater work for your sake, a maggot such as you is not fit for God to take up His time in dealing with you—so let's see how much you can indulge yourself. Such people do not pursue the slightest knowledge of God, and they do not have any love for God, yet still they wish to be called

righteous by God—is this not a joke? Because there is actually a small number of people who are honest, I concern Myself with providing nothing but life to man. I will only complete that which should be done today, and later, retribution shall be brought upon each according to their behavior. I have said what I am supposed to say, for this is the work that I do. I do that which I should do, and do not do that which I should not, yet still I hope that you spend more time in reflection: Exactly how much of your knowledge of God is true? Are you one of those who have once more nailed God to the cross? Finally, I say this: Woe to those who crucify God.

WHAT SERVICE IS AFTER GOD'S HEART

Today I will primarily fellowship about how believers should serve God, what conditions people who serve God have to have, what they need to understand, and what are the errors in your service. These are things that you need to understand. These issues impact upon how you believe in God, how you walk onto the Spirit-led path to become completely steered by God, so that you can know every step of work God is doing on you. When you reach this stage, you will know exactly what it is to believe in God, how to do it properly and how to act in harmony with His will, so that you are completely obedient to what He has done, with no complaints, no judgment nor analysis, much less investigations, even to the point that you can obey Him unto death, like lambs, ready to be led and sacrificed by Him. This will make each of you the Peter of the 90s, loving God to the utmost even on the cross, without any complaints. This is the way to live like Peter of the 90s.

Everyone who has the will to serve God can do so, but only those who care for and understand His will would have the qualifications and the right to do so. From your experience, one can see many people who believe that serving God is evangelizing, running, spending and sacrificing for God and so on with a passionate heart. There are more religious people who believe that serving God means to go about spreading the gospel of the kingdom of heaven with the Bible in hand, bringing people to repent and confess their sins to be saved. Many religious officials are of the opinion that serving God is preach-

ing from various pulpits and teaching people by reading from the chapters of the Bible after receiving profound training in a theology college. Many fellow brothers and sisters think that remaining celibate for life and giving up their whole being for God is the same as serving God. Still some in the poor regions believe that serving God is healing sick brothers and sisters, driving out demons from them, praying for them and ministering to them. Many of you believe that serving God is eating and drinking God's word every day, praying, and walking among the churches everywhere. Or perhaps some will say that if they live the church life, that is serving God. However, very few understand what serving God actually means. Though there are as many people who serve God as there are stars in the skies, those who can serve God directly, and serve in harmony with the will of God, are very few and negligible in number. Why is that so? It is because you don't understand what the words "serving God" essentially mean, and you understand too little of how to serve in harmony with the will of God. Today I will fellowship primarily about what kind of service is after God's heart and how to serve God in a way that satisfies His desire.

If you wish to serve in harmony with the will of God, first of all you need to understand what kind of person God likes, what kind of person He hates, what kind of person He perfects, and what kind of person has the qualifications to serve God. These are the least you need to know. Moreover you should understand the purpose of God's work, what work He needs to get done now. Once you have understood this, you should first enter in and accept God's commission through the guidance of God's word. When you have real experiences of God's word and true knowledge of God's work, then you will be qualified to serve God. God will open your spiritual eyes when you serve Him, so that you will better understand and be clearer about His work. When you enter into this reality, your experience will be deeper and become more real. Those who have experienced this can walk among the churches supplying the brothers and sisters, so that you can complement each other and be enriched in your spiritual knowledge. Once you have achieved this, you can serve in harmony with the will of God, and will be perfected by Him in the process.

Those who serve God should be the intimates of God, with whom God is pleased, and who can be utterly loyal to God. Their actions, whether behind the backs of men or in front of them, can win God's

pleasure and stand before God. No matter how people treat you, you always walk the path you should walk to care about God's burden. Only such is an intimate of God. An intimate of God can serve God directly because he has a great commission from God and shares His burden. He is able to make God's heart his own and God's burden his own, without considering his future benefits and losses. Even if he may end up with nothing or gain nothing in the future, he always believes in God with a heart which loves God. So such a person is an intimate of God. An intimate of God is also a confidant of God. Only God's confidants would worry about what God is worried about, and think about what God is thinking about. Even though their flesh is tormented and weak, they can endure the pain to give up what they love to satisfy God. God will give more burdens to these people, and what He wants to be done will be expressed through these people. Therefore, this kind of person pleases God, and serves God in a way that is after His heart. Only this kind of person is able to reign and rule alongside God. The time when you truly become an intimate of God is the time when you reign and rule with Him.

Jesus was able to fulfill God's commission and achieve the redemption of all mankind because He was able to care for the will of God and had no personal plans or considerations. He is God's intimate, God Himself, with which fact you are most familiar. (Actually He is God Himself testified by God, and I mention this here as this will explain one point.) He was able to focus on God's management plan, always praying to the heavenly Father, seeking the will of the heavenly Father. He prayed: "Father! If it be Your will then let it be done, yet not as I will, but according to Your plans. Why would You care about the weakness of man? How could man, just like an ant in Your hand, be worthy of Your care? My heart wishes only to accomplish Your will, and I hope Your work will be completed in Me according to Your will." On the road into Jerusalem, Jesus' heart was full of anguish as if stabbed by a dagger, but He never had the slightest regret in His heart. He was always governed by a powerful strength as He progressed toward the place of crucifixion. Eventually He was crucified upon the cross and took on the likeness of sinful flesh, achieving the redemption of all humanity and transcending all the bondage of death and Hades. Death, hell, and Hades lost their might before Him, and were overcome by Him. In His life of 33 years, He always did His best to satisfy God's desire according to God's work at the time, never con-

sidering personal gain or loss, and always thinking of the will of God the Father. Therefore after He was baptized God said: "This is my beloved Son, in whom I am well pleased." Because His service before God was after God's heart, God placed the heavy burden of redeeming all humanity upon His shoulders for Him to accomplish. He was qualified and entitled to complete this important task. No one knows how much torment He bore in His life for God, how many temptations from Satan He went through, but He never lost heart. God trusted and loved Him, and thus gave Him such a great mission. Therefore, God personally said: "This is my beloved Son, in whom I am well pleased." At that time, only He was able to complete this commission. This is a part of the reality of how God accomplished the work of redeeming all humanity during the Age of Grace.

If you can also care about God's burden like Jesus and forsake your flesh, God will entrust His great mission to you, giving you the conditions to serve Him. Only under such circumstances could you be said to be people carrying out God's will and accomplishing God's commission, and be qualified to be called people who truly serve God. Compared to Jesus, would you be able to say that you are an intimate of God? That you are carrying out the will of God? Would you be able to say that you truly serve God? Right now, you do not even understand how to serve God; do you dare say you are an intimate of God? You say you serve God; are you not blaspheming God? Think it over: Are you serving God or yourself? You serve Satan, and yet you insist on saying that you serve God. Is this not blasphemy against God? Many people enjoy the benefits of their position behind My back, indulge in gluttony, sleep, and care about the flesh, always fearing that there is no way out for the flesh. In church they do not perform their functions normally, but freeload, or use My words to lecture brothers and sisters, and lord it over others from a high position. These people continuously claim that they are carrying out the will of God, always saying they are the intimates of God. Is this not a fallacy? If you have proper intentions but are unable to serve in harmony with the will of God, then that is ignorance on your part. But if your intentions are improper and you still say you are serving God, then you are opposing God, and deserve God's punishment! I do not sympathize with that kind of person! You freeload in God's house, always indulge in fleshly comforts, do not consider the interests of God, and always seek benefits for yourself. You ignore the will of God, and your actions cannot

be searched by God's Spirit. You always practice crookedness and craftiness to cheat brothers and sisters. You act one way in front of others and another way behind them, like a fox entering a vineyard, always stealing grapes, trampling over the vineyard. Is such a person an intimate of God? Do you deserve to inherit the blessings of God? You assume no burden for your own life or for the church. Do you deserve to be entrusted with God's commission? Who would dare trust such a person as you! With such an approach to service as yours, would God dare give greater tasks to you? Would this not be a disservice?

I have said these words so that you will know the conditions required for the service after God's heart. If you do not give your hearts to God, if you do not care for the will of God as Jesus did, then you will be hard-pressed to win the trust of God, and you will only receive God's judgment in the end. Perhaps right now your service to God is always accompanied by an intention to cheat God, but God will not ignore you. In a word, regardless of the circumstances, if you cheat God there will be merciless judgment upon you. Now, as you are just starting out on the right track of serving God, first give your hearts to Him and do not be of two minds. Whether before God or before men, your heart should be always positioned toward God, and you should have the resolution to love God as Jesus did. Then God will perfect you, allowing you to become someone serving God who is after His heart. If you truly wish to be perfected by God, to serve in a way which is after God's heart, then you should change your former views of belief in God, and change your previous methods of serving God, so that more parts within you will be perfected by God. This way God will not abandon you, and you will be just like Peter, becoming the vanguard of loving God. If you continue to remain unrepentant in your errors, then you will end up like Judas. This is what all believers in God should understand.

HOW TO UNDERSTAND REALITY

God is a practical God. All of His work is practical. Everything God says is practical, and all truths expressed by God are practical. Everything other than the word of God is empty, void, and untenable. Now, the Holy Spirit wants to lead people into the word of God. If people wish to pursue entering into reality, they must seek and understand reality, and then experience and live out reality. The more one understands reality, the more one becomes able to tell whether what other people are saying is reality. The more one understands reality, the fewer notions one will have. The more one experiences reality, the more one understands the deeds of the practical God and the easier it is for one to cast off his corrupt satanic disposition. The more one has reality, the more one understands God, enabling one to increasingly detest the flesh and love the truth. The more one has reality, the closer one gets to the standards demanded by God. The people gained by God are those who have reality and have an understanding of reality. They are those who understand God's practical deeds through experiencing reality. The more you cooperate with God in a practical way to subdue your body, the more you will receive the work of the Holy Spirit and gain reality, and the more you will receive God's enlightenment, and thereby you will understand more about God's practical deeds. When you live in the present light of the Holy Spirit, you will become clearer about the present way of practice, and you will be more able to abandon your past religious notions and old practices. Now the focus is just on reality. The more one has reality, the clearer one's understanding of the truth becomes, and the more one understands God's will. Reality can prevail over all letters and doctrines, all theoretical knowledge. The more one pays attention to reality, the more one can truly love God and thirst for His word. If you always pay attention to reality, your philosophies of life, religious notions and natural personality will disappear of their own accord as God continues to work. If a person does not seek reality and has no knowledge of it, they will be prone to seek the supernatural, and prone to be tricked. The Holy Spirit cannot work in such a person, so the person will feel empty and that life has no meaning.

The Holy Spirit works within you through your practically exercising, seeking and praying, and when you are willing to endure suffering to seek the truth. Those who do not seek the truth have only

letters, doctrines and empty theories. People who do not have the truth, of course, have many notions about God. This kind of person only hopes that God will turn their fleshly body into a spiritual body and they can return to the third heaven. How foolish such a person is! Anyone who can say such things simply does not know God nor reality. Such a person is unable to cooperate with God, and can only wait passively. It is through practically exercising, seeking and thirsting for the truth that one can understand the truth and be clear about it, and enter into it and practice it. When you thirst for it and cooperate with God practically, His Spirit will move you and work in you, so that you will be more enlightened, become more knowledgeable about reality, which will help you more in your life.

Before one can know God, one must first realize that God is a practical God, understand God's word, His practical appearance in the flesh, and His practical work. Only after understanding that all of God's work is practical can you practically cooperate with Him. Only through this way can your life grow. Whoever does not have any understanding of reality has no way to experience God's word. Such a person is trapped in their notions and lives in their imaginations and thus has no understanding of God's word. The more you understand reality, the closer you are to God, and the more intimate you are with God. The more you seek vagueness and doctrines, the further you are away from God and the more you feel that experiencing God's word demands effort and entering into it seems impossible. If you want to enter the reality of God's word and the right track of spiritual life, you need to first understand reality and leave behind vague and supernatural things. That is to say, you must first understand how the Holy Spirit is enlightening you and leading you practically. This way, if you can truly touch the practical work of the Holy Spirit in you, you have entered the right track to being perfected by God.

Everything nowadays starts from reality. All the work of God is most real, and can be touched and experienced by people, and it is reachable. Man has many vague and supernatural things within, causing a lack of understanding of God's present work. So his experience always becomes deviated and it always feels like a slog. This is all due to man's notions. Man does not grasp the principles of the Holy Spirit's work and does not understand reality. So man always becomes passive in the course of entry, seeing from afar but never reaching God's demands. All he can see is that God's word is really good but he cannot find a way to

enter it. The Holy Spirit works by this principle: Through man's cooperation, through man's actively praying, seeking and drawing close to God, results can be achieved and the Holy Spirit will enlighten and illuminate him. The Holy Spirit does not work unilaterally, nor does man; both are needed. The more man cooperates, and the more he moves toward God's standards, the more the Holy Spirit works. Man's practical cooperation plus the Holy Spirit's work can produce practical experience and provide a substantive understanding of God's word. This gradual process of experience will make a perfect man in the end. God does not do supernatural things. Man conceives that God is omnipotent and everything is God's work, and as a result man just waits passively, without reading God's word or praying. He just waits for the Holy Spirit to move him. However, someone who has correct understanding believes that "God will work to the same extent as my cooperation with Him. The effect of God's work in me depends on how I cooperate with God. When God utters His words, I will do my utmost to seek and strive toward them—this is what I should do."

It is clear from looking at Peter and Paul that Peter is the one who most focused on reality. From his experiences you can see that they incorporated the lessons of those failures before him, and he absorbed the strengths of past generations of saints. From this it is clear how practical Peter's experience was—it was all palpable and it was attainable by people. Paul was different. He spoke of nothing but vague and invisible things, for example, ascending to the third heaven, being enthroned, and the crown of righteousness. He focused on status, on teaching people, and showing off seniority, and gave attention to the moving of the Holy Spirit and other superficial things. What he sought was not realistic, and a lot of it was empty imagination. From this it is clear that everything supernatural, such as how much one is moved by the Holy Spirit, what great happiness one enjoys, going to the third heaven, and the extent of the enjoyment one receives from their usual exercises, or from reading God's words—none of these are realistic. The work of the Holy Spirit is all normal and is very realistic. When you read the word of God and pray, you feel brightened and peaceful within and are not affected by things in the outside world. Inside, you are willing to love God and to contact with positive things, and loathe the evil world. This is how you live in God. It is not like what some people say as being extremely enjoyable; such sayings are not realistic. Nowadays everything starts from reality. God's work is all real. In experiencing it,

one must emphasize on how to know God practically, seek the footsteps of His work and the way by which the Holy Spirit moves and enlightens people. Through eating and drinking God's word, through prayer and more practical cooperation, through learning the merits of the generations before and avoiding their mistakes just like Peter did, through listening with your ears and seeing with your eyes, constantly praying and pondering with your heart, and through doing your utmost to coordinate with God's work, God will certainly guide you.

THE COMMANDMENTS OF THE NEW AGE

You have been told to equip yourselves with the words of God, that regardless of what is arranged for you, all is orchestrated by God's own hand, and that there is no need for your earnest prayer or supplication—they are useless. Yet in terms of the present situation, the practical problems facing you are unimaginable to you. If you merely await the arrangements of God, your progress will be too slow, and for those who don't know how to experience there will be much passivity. Thus, if you are unable to completely see through to these things, then you are muddled and silly in your experiencing. If you have no reality but only words, is this not a sign of erroneousness? Much erroneousness is visible in you, this group. Today, you can't make it through the trials like "service-doers," or else are incapable of imagining or making it through other refinement related to the words of God. Much of what requires your practice is what requires your adherence. Which is to say, people must adhere to the many duties that they should perform. This is what people should adhere to, and what they must carry out. Let the Holy Spirit do what must be done by the Holy Spirit; man can play no part in it. Man should adhere to what ought to be done by man, which bears no relation to the Holy Spirit. It is nothing but that which ought to be done by man, and should be adhered to as commandment, just like adherence to the law of the Old Testament. Although now is not the Age of Law, there are still many words of a kind with the Age of Law that should be adhered to, and they are not carried out merely by relying on being touched by the Holy Spirit, but are what should be adhered to by man. For example: You shall not pass judgment on the work of the practical God. You shall not oppose the man who is testified to by God.

Before God, you shall keep your place and shall not be dissolute. You should be moderate in speech, and your words and actions must follow the arrangements of the man testified to by God. You should revere the testimony of God. You shall not ignore the work of God and the words from His mouth. You shall not imitate the tone and aims of God's utterances. Externally, you shall not do anything that manifestly opposes the man who is testified to by God. This, and more, is what each person should adhere to. In each age, God specifies many rules that are akin to the laws and are to be adhered to by man. Through this, He constrains man's disposition, and detects his sincerity. Take the words "Honor your father and your mother" of the Old Testament age, for example. These words do not apply today; at the time, they merely constrained some of man's external disposition, they were used to demonstrate the sincerity of man's belief in God, and were a mark of those who believed in God. Although now is the Age of Kingdom, there are still many rules that man must adhere to. The rules of the past don't apply; today, there are many, more fitting practices for man to carry out, and which are necessary. They do not involve the work of the Holy Spirit and must be done by man.

In the Age of Grace, many of the practices of the Age of Law were discarded because these laws were not particularly effective for the work at that time. After they were discarded, many practices were set out that were suitable for the age, and which have become the many rules of today. When the God of today came, these rules were dispensed with, and no longer needed to be adhered to, and there were set out many practices suitable for the work of today. Today, these practices are not rules, but in order to achieve an effect; they are suitable for today—and tomorrow, perhaps, they will become rules. In sum, you should adhere to that which is fruitful for the work of today. Pay no heed to tomorrow: What is done today is for the sake of today. Maybe tomorrow there will be better practices which you will be required to carry out—but do not pay too much attention to that, adhere to that which should be adhered to today so as to avoid opposing God. Today, nothing is more crucial for man to adhere to than the following: You must not deceive or conceal anything from the God that stands before your eyes. You shall not utter filthiness or foolish talk in front of the God before you. You shall not deceive the God before your eyes by good words and fair speeches in order to gain His trust. You shall not act irreverently before God. You shall obey all that is spoken from the mouth

of God, and shall not resist, oppose, or dispute His words. You shall not interpret, as you see fit, the words spoken from the mouth of God. You should guard your tongue to avoid it causing you to fall prey to the deceitful schemes of the wicked. You should guard your footsteps to avoid transgressing the boundaries set out for you by God. Doing so will cause you to speak conceited and pompous words from the perspective of God, and thus become loathed by God. You shall not carelessly repeat the words spoken from the mouth of God, lest others mock you and the devils make a fool of you. You shall obey all of the work of the God of today. Even if you do not understand it, you shall not pass judgment on it; all you can do is seek and fellowship. No person shall transgress God's original place. You can do nothing more than serve the God of today from the position of man. You cannot teach the God of today from the position of man—to do so is misguided. No one may stand in the place of the man testified to by God; in your words, actions, and inmost thoughts, you stand in the position of man. This is to be abided by, it is the responsibility of man, it is alterable by no one, and doing so would violate the administrative decrees. It should be remembered by all.

The long time that God has spent speaking and uttering has caused man to consider reading and memorizing the words of God to be his primary task. No one pays attention to practice, and even that which you ought to abide by you do not, so this has brought many difficulties and problems to your service. If, prior to practicing the words of God, you have not adhered to that which you should adhere to, then you are one of those who are detested and rejected by God. In adhering to these practices, you should be earnest and sincere. You should not treat them like shackles, but adhere to them as commandments. Today, you ought not to concern yourself with what effects are to be achieved; in short, this is how the Holy Spirit works, and whoever commits offense must die. The Holy Spirit is without emotion, and heedless of your present understanding. If you offend Him today, then He will punish you. If you offend Him within the scope of His "jurisdiction," then He will not spare you. He does not care how serious you are in your adherence to the words of Jesus. Today, if you do wrong you will be treated with the death penalty. How could it be acceptable for you to not adhere? You must adhere—even if it means suffering a little pain! No matter what sect, group, nation, or denomination it is, in the future they must all adhere to these practices. None are exempt, and none will be spared!

For they are what the Holy Spirit will do today, and they are unoffendable to all. Although they are no great thing, they must be done by every person, and are the commandments set for man by Jesus, who was resurrected and ascended to heaven. Does The Way ... (7) not say that Jesus' definition of whether you are righteous or sinful is according to your attitude toward God today? No one must overlook this point. In the Old Testament, generation after generation of the Pharisees believed in God, but with the arrival of the Age of Grace they did not know Jesus, and opposed Him. So it was that all they did came to nothing, and was in vain, and God did not accept it. If you can see through to this, then you will not easily sin. Many people, perhaps, have measured themselves against God. How does it taste to oppose God, is it bitter or sweet? You should understand this—do not pretend that you don't know. In their hearts, perhaps, some people remain unconvinced. Yet I advise you to try it and see—see what it tastes like. This will prevent many people from being suspicious about it. Many people read the words of God yet secretly oppose Him in their hearts. After opposing Him like this, do you not feel like a knife has been twisted in your heart? If it is not family disharmony, it is physical discomfort, or the afflictions of sons and daughters. Although your flesh is spared death, the hand of God will never leave you. Do you think it could be that simple? In particular, it is even more necessary for the many who are near to God to focus on this. As time goes on, you will forget it, and, without realizing it, you will be plunged into temptation, you will become heedless of everything, and this will be the start of your sinning. Does this seem trivial to you? If you can do this well, then you have the chance to be made perfect—to receive the guidance from God's own mouth before God. If you don't consider this important, then you will be in trouble—you will be defiant of God, your words and actions will be dissolute, and sooner or later you will be carried away by great gales and mighty waves. These things should be noted by every one of you. The man who is testified to by God may not condemn you, but the Spirit of God is not finished with you, He will not spare you. Do you think you have what it takes to commit offense? Thus, no matter what God says, you must put His words into practice, and must adhere to them by any means you can. This is no simple matter!

THE MILLENNIAL KINGDOM HAS COME

Have you seen what kind of work God will accomplish on this group of people? God has said before that, even in the Millennial Kingdom people will move forward according to His utterance. In the future it is also God's utterance which will directly lead people to live in the good land of Canaan. God spoke to directly instruct Moses in the wilderness, sending food, water and manna from heaven for people to enjoy, so it is today. God Himself sends people food and drink to enjoy, and likewise curses to chastise people. That's why I say that every step of work is God's own. People today seek the happening of the facts, seek to see signs and wonders. People like this risk being cast away because the work God is doing is becoming more and more practical. God descended from heaven and yet nobody knows; God also sends from heaven food and nourishment, but still nobody knows. But God truly exists; even the exciting scene of the Millennial Kingdom as imagined by man is God personally uttering His voice, this is the truth. Only this can be called reigning the earth together with God. Reigning the earth together with God refers to the flesh; if it is not in the flesh, then it is not on the earth. Therefore, all those who focus on going up to the third heaven will be disappointed. There will come the day when the whole universe turns to God, the central work in the universe will respond to God's utterance. There will be people somewhere who will receive God's utterance on the phone, and some on a plane, or some sailing the seas on a boat, and some will receive God's utterance with lasers. Everyone will admire and crave; everyone will come close to God, congregate toward God and worship God. This is all God's doing. Remember this! God will definitely not start again elsewhere. God will accomplish this fact—everyone in the universe will come to meet God, worship God who is on earth. God's work elsewhere will stop, man will be forced to seek the true way. Just as everyone went to Joseph to get food and bowed down to him because he had food. To escape from famine, people will have to seek the true way. The whole religious world will suffer from a serious famine. Only today's God is the fountain of living waters, providing an endless source of water for people's enjoyment. People will come and rely on Him. That will be the time when God's deeds will be revealed, a time when God is given glory. Everyone in the universe will come and worship this unassuming "man." Is this not the day when God is glori-

fied? The day will come when even elderly pastors will send cables to seek the water from the fountain of living waters. Even in their old age, they will come and worship this person whom they had despised, acknowledging Him in words and believing in their hearts. Isn't that a miracle? The whole kingdom will rejoice on the day God is glorified. Whoever comes to you and receives God's good news will be blessed by God. Such a nation and such a person will be blessed by God and looked after by Him. For future direction, those who receive God's utterance will have a way to tread upon earth; no matter whether it is in business or scientific studies, education or industry, without God's utterance it would be an arduous journey. One would be forced to seek the true way. This is known as "when one has the truth, one can travel the world; without the truth, one cannot take a single step." This is a fact. God uses the Way (Way meaning all God's words) to control the whole universe, govern and conquer mankind. Man is always hoping that God's way of working will take a great turn. To be honest, God controls people with His words, you have to obey them either way. This is an objective fact. You can't not agree to it. It is an irresistible trend and everyone knows this.

The Holy Spirit gives people a feeling: Those who have read the word of God feel assured and peaceful at heart; those who don't gain the word of God, they feel empty. This is the power of God's word, so that everyone shall read God's word, and when one does, he will be nourished; if he doesn't, then he can't get by. It is like being on opium: When one takes it, one is full of energy; without it, one is desperate and has no energy. People nowadays have this tendency. When they have read God's word, they are full of energy; when they don't, they are listless. When they have read God's word, they immediately rise from their sick bed. This is how God (the Word) reigns on earth. Some people want to leave, or become fed up with God's work. Anyhow, they cannot leave God's word. Even the weakest person still needs God's word to survive, even the most rebellious person would not dare leave God's word. When God's word truly reveals its power, that would be the time when God reigns. This is how God works. In short, God works this way and nobody can leave. God's word will spread amongst the nations and everyone will know it. This way God's work in the universe will expand. That is to say, to expand the work in the universe, God's word will need to be spread. When the day comes when God is glorified, that is when the authority and power of God's word is shown. Everything God said

from the beginning of time till today will be accomplished and fulfilled one after the other. In this way God will be glorified on earth, that is, God's word will reign on earth. All evil persons will be chastised due to God's word, and all righteous people will be blessed. Everything will be established and completed according to God's word. God does not perform any miracles, and His word will accomplish everything and bring about reality. Every person on earth will proclaim God's word; whether adult or child, man or woman, young or old, everyone will submit to God's word. God's word will appear in the flesh, people will see it vivid and real on earth. This is the Word becoming flesh. God came to earth mainly to accomplish the fact of "the Word becoming flesh." That is, God's words emanate from the flesh (unlike in the Old Testament, in Moses' day, God spoke directly from heaven). Then, in the Age of Millennial Kingdom they will all be fulfilled to become facts that people can see, so that everyone can see the exact fulfillment with their own eyes. This is the profound meaning of God becoming flesh. That is, the work of the Spirit is accomplished through the flesh and the word. This is the true meaning of "the Word becoming flesh, the Word appearing in the flesh." Only God can speak the mind of the Spirit, and only God in the flesh can speak on behalf of the Spirit. God's word appears in the incarnate God. Everyone else will be guided by this, nobody can step outside this and everyone lives within this boundary. From this utterance people will gain understanding; except through this utterance nobody can even dream of receiving the utterance from heaven. This is the authority shown by God becoming flesh, and every person will be convinced. Even the highest experts or religious pastors cannot speak in this voice, even they submit to this voice. Nobody can make another start. God will use His word to conquer the universe, not through the incarnate flesh, but through the utterance of the incarnate God will every person in the universe be conquered. This is the Word becoming flesh, the Word appearing in the flesh. Perhaps from man's viewpoint, God hasn't done any great work, but once God's word is spoken, man will be entirely convinced and become speechless. People will make a big fuss because they see no facts, but they will cover their mouths because of God's word. God will no doubt make this happen, because making it a fact that the Word comes to earth has long been His plan. In fact, there is no need for Me to spell it out—the Millennial Kingdom being on earth means that God's word has come to earth. The New Jerusalem coming from heaven is God's word coming amongst men and

living with men, accompanying men in every move and every thought. This is also a fact that God will accomplish, a beautiful sight of the Millennial Kingdom. This is God's plan: the Word appearing on earth for the millennium, manifesting all of God's deeds and completing all of God's work on earth. Then this stage of man's existence will become complete.

YOU OUGHT TO KNOW THAT THE PRACTICAL GOD IS GOD HIMSELF

What should you know about the practical God? The Spirit, the Person and the Word make up the practical God Himself; this is the true meaning of the practical God Himself. If you only know of the Person, knowing of His living habits, and of His character, yet you know nothing of the work of the Spirit or the work of the Spirit in the flesh, and if you focus only on the Spirit and the Word, and simply pray before the Spirit, yet you know nothing of the work of God's Spirit in the practical God, then this proves, all the same, that you have no knowledge of the practical God. Having knowledge of the practical God includes knowing and experiencing His words and grasping the rules and principles by which the Holy Spirit works, as well as how the Spirit of God works in the flesh. In addition, you are able to know that each and every move of God in the flesh is directed by the Spirit, and His word is a direct expression of the Spirit. Therefore, coming to know the practical God is mainly coming to know how God works in His humanity and also His divinity; this then involves the expression of the Spirit, which all men come into contact with.

Which aspects does the expression of the Spirit involve? At times, He works in His humanity and in His divinity at others. On the whole, however, both are directed by the Spirit. Whatever the spirit within a person, it is then expressed externally. The Spirit works in a normal way, but there are two parts to His being directed by the Spirit. One part is to work in His humanity, while the other is to work through His divinity. You must understand this thoroughly: The work of the Spirit differs based on the situation. When the work requires His humanity, the Spirit directs His humanity to do it; when His divinity is required for the work, His divinity then directly comes forth to carry out such work.

Because God works in the flesh and appears in the flesh, He is capable of working in His humanity, as well as His divinity. When He works in His humanity, it is, as governed by the Spirit, to satisfy the needs of man's flesh, to allow man to engage more easily with Him, and to allow man to see the reality and normality of God. In addition, it allows man to see that the Spirit of God has come in the flesh and come among men, living alongside them and engaging with them. When He works in His divinity, it is to supply the life of man, to guide man in everything from the positive side, and to change the disposition of man, allowing man to truly see that the Spirit has appeared in the flesh. Growth in the life of man is mainly achieved directly through the words and work of the divinity; only through acceptance of the work of the divinity can a change in his disposition be accomplished and his spirit be satisfied. Then only with the addition of the work of His humanity, that is, God's shepherding, support, and supply in His humanity, can man fulfill the will of God. To properly keep the commandments, you must at the very least have knowledge of the practical God appearing in the flesh, and have a clear understanding of Him, which means you must grasp the principle of properly keeping the commandments. Keeping the commandments is no aimless, arbitrary task; rather, they are to be kept based on reason, purpose, and principles. And the first of all is to be clear about the vision. The practical God Himself we speak of today works in both His humanity and His divinity. Through the appearance of the practical God is achieved the work and life of a normal humanity, as well as the work of a complete divinity. The humanity and the divinity join in one entity. The work of both is^[a] fulfilled by the word. Whether in His humanity or in His divinity, He speaks utterances. When He works in His humanity, He speaks in the language of humanity so it is easy for man to contact and understand His words. They are commonly heard and easily understood, so they are able to supply all men; both the well-educated and uncultured are able to receive His words. When He works in His divinity, the work is still carried out through speaking, but His words are full of supply and life. His words are unadulterated by human meaning and do not involve the preferences of His humanity; they are unfettered by His humanity and completely ungoverned by His normal humanity. Though this work is carried out in the flesh all the same, it is a direct expression of the Spirit. If man is only able to accept God's work in His

Footnotes:

a. The original text reads "Both are."

humanity, they confine themselves within a boundary. They need long years of dealing, pruning and disciplining before even a slight change is possible. However, if a man does not have the work or the presence of the Holy Spirit, he continues to make the same mistakes. Such disadvantages and deficiencies can be compensated through the work of the divinity, allowing man to be made complete. There is no need to deal with and prune man over a long period of time; rather, it is to supply man from the positive, using words to make up for all deficiencies, to reveal all the conditions of man, to govern the lives of man, to govern his every word and action, as well as to clearly point out his motives and intentions. This is the practical work carried out by the practical God. And so, your attitude toward the practical God should be one of obedience before His humanity, which you should clearly recognize and ascertain. Moreover, you must accept and obey the work and words of His divinity. The appearance of God in the flesh means that all of the work and words of the Spirit of God are carried out through His normal humanity and through His incarnate flesh. That is, the Spirit of God directs the work of His humanity while also carrying out in the flesh the work of His divinity. In the incarnate God, you can see God's work in His humanity, as well as the work of His complete divinity. This is the real significance of the practical God's appearance in the flesh. If you can truly comprehend this, then you will be able to join the parts of God into one; you will not overly value the work of His divinity, or think too little of the work in His humanity, and you will not go to extremes or veer off onto the wrong path. On the whole, the meaning of the practical God is that the work of His humanity and that of His divinity as directed by the Spirit are expressed by His flesh, allowing man to see that He is real and alive and practical.

There is a transitional stage before the Spirit of God works in His humanity. Perfection of His humanity allows it to be governed by the Spirit, so that He can then supply and shepherd the churches. This is one manifestation of the normal work of God. So, if you thoroughly grasp the principles of God's work in His humanity, then you will not easily develop notions about the work of such. No matter what, the Spirit of God does not err; He is infallible and does no wrong. The work of the divinity is a direct expression of the will of God. It bears no interference from the humanity and does not undergo perfection, but rather comes directly from the Spirit. However, the work in His divinity is only possible because of His normal humanity. Not supernatural in the

least, such work appears to be carried out by an ordinary man. The reason God has come to earth from the heavens is primarily to express the words of God and complete the work of God's Spirit through His flesh.

Man today continues to have too fragmented a knowledge of the practical God, and too little understanding of the significance of the incarnation. In terms of the flesh of God, man sees through His work and His words that the Spirit of God encompasses too much and is in too much abundance. But anyway, the testimony of God comes from the Spirit of God after all, as in exactly how God works in the flesh, which principles He works by, how He works in His humanity and divinity. Today, you worship this person, but in essence, you are worshiping the Spirit. This is the very least that man should achieve when they come to know God become flesh. Through the flesh, come to know the substance of the Spirit, the work of the divinity and the humanity carried out in the flesh by the Spirit; through the flesh, accept all the words and utterances of the flesh, and see how the Spirit of God directs the flesh, and how He shows His great power in the flesh. That is, through this flesh, man comes to know the Spirit in heaven; through the appearance of the practical God Himself among mankind, the vague God himself held in the notions of man is eliminated; through man's worship of the practical God Himself, the element of obedience to God is increased within man; through the work of the divinity and the humanity carried out in the flesh by the Spirit of God, man gains revelation and is shepherded, and achieves changes to his life disposition. This is the real significance of the Spirit coming into the flesh, mainly to allow man to engage with and rely on God, thereby coming to know God.

What is the principal attitude that man should hold within regarding the practical God? Exactly what do you know of the incarnation, of the Word appearing in the flesh, of God appearing in the flesh, and of the deeds of the practical God? What do we mainly speak of now? The incarnation, the Word coming into the flesh, and God appearing in the flesh, these are what you must thoroughly understand. In accordance with your stature and with the ages, gradually gain a thorough insight into these matters. As you experience life, slowly gain a thorough insight into and clear knowledge of these matters. The process of man experiencing the word of God is actually the process of coming to know the word of God appearing in the flesh. The more that man experiences God's word, the more man comes to know the Spirit of God. Through

his experience of God's word, man comes to know the practical God Himself by grasping the principles of the work of the Spirit. In actuality, for God to perfect man and gain man is to enable man to come to know the deeds of the practical God, and through the work of the practical God, enable man to see the practical significance of the incarnation and witness the Spirit of God appearing practically before man. When man is gained by God and made perfect by Him, that is when man is conquered by the expression of the practical God, and through His words, man is changed; His life is wrought into man, so that man is filled with His being (whether the being of His humanity or that of His divinity) and with the essence of His words, so that His words are lived out in man. God gains man mainly by the words and utterances of the practical God dealing with the inadequacies of man, as well as judging and disclosing the rebellious disposition of man, thereby allowing man to receive what is needed and to see that God has come among man. Most importantly, the work that the practical God intends to carry out is to save each and every man from the influence of Satan, taking man away from the filthy place and ridding man of his corrupt disposition. The deepest significance of being gained by the practical God is to be able to regard Him as an exemplar, a model, such that you live out a normal humanity, and to be able to put into action the words and demands of the practical God without any discrepancy or deviation, such that you put into practice whatever He says, and you are able to achieve whatever He asks for. Then you will have been gained by God. When you are gained by God, it is not solely that you have the work of the Holy Spirit; what is most important is that you are able to live out what the practical God has asked you to achieve. Having only the work of the Spirit does not mean that you have life; the key is whether or not you have done as the practical God has asked you to do, which concerns whether or not you can be gained by God. These are the greatest significance for the work to be carried out by the practical God in the flesh. That is to say, He appears practically in the flesh, living and real, for man to witness; in the flesh, He practically carries out the work of the Spirit, and serves as an exemplar to man, thereby gaining a group of people. God comes into the flesh mainly to allow man to see the practical deeds of God, to realize the formless Spirit into the flesh so that He can be touched and seen by man. It is only in this way that those He makes complete are those who live out Him, are gained by Him, and are after His heart. If God only spoke utterances from the

heavens and did not practically come to earth, man would still be unable to know God; there would only be hollow theories to convey the deeds of God, but it would not be possible for man to have the words of God as reality. God comes to earth mainly to set an exemplar and serve as a model for those He will gain. Only in this way can man practically come to know God, touch God, and see God; only in this way can man truly be gained by God.

KNOWING GOD'S WORK TODAY

To know God's work in these times is, for the most part, to know God incarnate of the last days, what His principal ministry is, and what He has come to do on earth. I have previously mentioned in My words that God has come to earth (during the last days) to set an exemplar before departing. How does God set this exemplar? By speaking words, by working and speaking throughout the land. This is God's work during the last days; He only speaks, so that the earth becomes a world of words, so that every person is provided for and enlightened by His words, and so that man's spirit is awakened and he is clear about the visions. During the last days, God incarnate has come to earth chiefly in order to speak words. When Jesus came, He spread the gospel of the kingdom of heaven, and accomplished the work of redemption of the crucifixion. He brought an end to the Age of Law, and abolished all the old things. The arrival of Jesus ended the Age of Law and ushered in the Age of Grace. The arrival of God incarnate of the last days has brought an end to the Age of Grace. He has come chiefly to speak His words, to use words to make man perfect, to illuminate and enlighten man, and to remove the place of the vague God within man's heart. This is not the stage of work that Jesus did when He came. When Jesus came, He performed many miracles, He healed and cast out demons, and He did the work of redemption of the crucifixion. As a consequence, in his conceptions, man believes that this is how God should be. For when Jesus came, He did not do the work of removing the image of the vague God from man's heart; when He came, He was crucified, He healed and cast out demons, and He spread the gospel of the kingdom of heaven. In one regard, the incarnation of God during the last days removes the place held by the vague God in the concep-

tions of man, so that there is no longer the image of the vague God in man's heart. Using His actual words and actual work, He moves across all lands, and the work He does among man is exceptionally real and normal, such that man comes to know the reality of God, and the vague God loses his place in man's heart. In another regard, God uses the words spoken by His flesh to make man complete, and accomplish all things. This is the work that God will accomplish during the last days.

What you must know:

1. The work of God is not supernatural, and you should not harbor conceptions about it.

2. You must understand the principal work that God incarnate has come to do this time.

He has not come to heal, or to cast out demons, or to perform miracles, and He has not come to spread the gospel of repentance, or to grant man redemption. That is because Jesus has already done this work, and God does not repeat the same work. Today, God has come to bring an end to the Age of Grace and cast out all the practices of the Age of Grace. The practical God has come chiefly to show that He is real. When Jesus came, He spoke few words; He primarily displayed miracles, performed signs and wonders, and healed and cast out demons, or else He spoke prophecies in order to convince man, and to make man see that He really was God, and was a dispassionate God. Ultimately, He completed the work of crucifixion. The God of today does not display signs and wonders, nor does He heal and cast out demons. When Jesus came, the work He did represented one part of God, but this time God has come to do the stage of work that is due, for God does not repeat the same work; He is the God that is always new and never old, and so all that you see today is the words and work of the practical God.

God incarnate of the last days has come chiefly in order to speak His words, to explain all that is necessary to the life of man, to point out that which man should enter into, to show man the deeds of God, and to show man the wisdom, omnipotence, and wondrousness of God. Through the many ways in which God speaks, man beholds the supremacy of God, the magnitude of God, and, moreover, the humility and hiddenness of God. Man sees that God is supreme, but that He is humble and hidden, and can become the least of all. Some of His words are spoken directly from the perspective of the Spirit, some of His words are spoken directly from the perspective of man, and some of His

words are spoken from the perspective of the third person. In this can be seen that the manner of God's work varies greatly and it is through words that He allows man to see it. God's work during the last days is both normal and real, and thus the group of people of the last days are subjected to the greatest of all trials. Because of the normality and reality of God, all people have entered amid such trials; that man has descended into the trials of God is because of the normality and reality of God. During the age of Jesus, there were no conceptions or trials. Because most of the work done by Jesus was in accordance with man's conceptions, people followed Him, and had no conceptions about Him. The trials of today are the greatest ever faced by man, and when it is said that these people have come out of the great tribulation, this is the tribulation that is referred to.

Today, God speaks to create faith, love, sufferance and obedience in these people. The words spoken by God incarnate of the last days are according to the substance of man's nature, according to the behavior of man, and according to that which man should enter into today. His method of speaking^[a] is both real and normal: He does not speak of tomorrow, nor does He look back on yesterday; He speaks only of that which should be entered into, put into practice, and understood today. If, during the present day, there is to emerge a person who is able to display signs and wonders, and can cast out demons, and heal, and perform many miracles, and if this person claims that they are the coming of Jesus, then this would be the counterfeit of evil spirits, and their imitation of Jesus. Remember this! God does not repeat the same work. Jesus' stage of work has already been completed, and God will never again undertake that stage of work. The work of God is irreconcilable with the conceptions of man; for example, the Old Testament foretold the coming of a Messiah, but it turned out that Jesus came, so it would be wrong for another Messiah to come again. Jesus has already come once, and it would be wrong if Jesus were to come again this time. There is one name for every age, and each name is characterized by the age. In the conceptions of man, God must always display signs and wonders, must always heal and cast out demons, and must always be just like Jesus, yet this time God is not like that at all. If, during the last days, God still displayed signs and wonders, and still cast out demons and healed—if He did exactly the same as Jesus—then God

Footnotes:

a. The original text reads "It."

would be repeating the same work, and the work of Jesus would have no significance or value. Thus, God carries out one stage of work in every age. Once each stage of His work has been completed, it is soon imitated by evil spirits, and after Satan begins to follow on the heels of God, God changes to a different method; once God has completed a stage of His work, it is imitated by evil spirits. You must be clear about these things. Why is the work of God today different to the work of Jesus? Why does God today not display signs and wonders, not cast out demons, and not heal? If Jesus' work were the same as the work done during the Age of Law, could He have represented the God of the Age of Grace? Could Jesus have completed the work of crucifixion? If, as in the Age of Law, Jesus had entered into the temple and kept the Sabbath, then He would have been persecuted by none and embraced by all. If that were so, could He have been crucified? Could He have completed the work of redemption? What would be the point if God incarnate of the last days displayed signs and wonders, like Jesus? Only if God does another part of His work during the last days, one that represents part of His management plan, can man gain a deeper knowledge of God, and only then can God's management plan be completed.

During the last days God has come chiefly in order to speak His words. He speaks from the perspective of the Spirit, from the perspective of man, and from the perspective of the third person; He speaks in different ways, using one way for a period of time, and uses the ways of speaking to change the conceptions of man and remove the image of the vague God from man's heart. This is the main work done by God. Because man believes that God has come to heal, to cast out demons, to perform miracles, and to bestow material blessings upon man, God carries out this stage of work—the work of chastisement and judgment—in order to remove such things from the conceptions of man, so that man may know the reality and normality of God, and so that the image of Jesus may be removed from his heart and replaced by a new image of God. As soon as the image of God within man becomes old, then it becomes an idol. When Jesus came and carried out that stage of work, He did not represent the entirety of God. He performed some signs and wonders, spoke some words, and was ultimately crucified, and He represented one part of God. He could not represent all that is of God, but represented God in doing one part of God's work. That is because God is so great, and so wondrous, and is unfathomable, and because God only does one part of His work in every age. The work

done by God during this age is chiefly the provision of the words for the life of man, the disclosure of the substance of the nature of man and the corrupt disposition of man, the elimination of religious conceptions, feudal thinking, outdated thinking, as well as the knowledge and culture of man. This must all be laid bare and cleansed away through the words of God. In the last days, God uses words, and not signs and wonders, to make man perfect. He uses His words to expose man, to judge man, to chastise man, and to make man perfect, so that in the words of God, man comes to see the wisdom and loveliness of God, and comes to understand the disposition of God, so that through the words of God, man beholds the deeds of God. During the Age of Law, Jehovah led Moses out of Egypt with His words, and spoke some words to the Israelites; at that time, part of the deeds of God were made plain, but because the caliber of man was limited and nothing could make his knowledge complete, God continued to speak and work. In the Age of Grace, man once more saw part of the deeds of God. Jesus was able to show signs and wonders, to heal and cast out demons, and be crucified, three days after which He was resurrected and appeared in the flesh before man. Of God, man knew no more than this. Man knows as much as is shown to him by God, and if God were to show nothing more to man, then such would be the extent of man's delimitation of God. Thus, God continues to work, so that man's knowledge of Him may become deeper, and so that he may gradually come to know the substance of God. God uses His words to make man perfect. Your corrupt disposition is disclosed by the words of God, and your religious conceptions are replaced by the reality of God. God incarnate of the last days has chiefly come to fulfill the words that "the Word becomes flesh, the Word comes into the flesh, and the Word appears in the flesh," and if you do not have a thorough knowledge of this, then you will still be unable to stand fast; during the last days, God primarily intends to accomplish a stage of work in which the Word appears in the flesh, and this is one part of God's management plan. Thus, your knowledge must be clear; regardless of how God works, God does not allow man to delimit Him. If God did not do this work during the last days, then man's knowledge of Him could go no further. You would only know that God can be crucified and can destroy Sodom, and that Jesus can be raised from the dead and appear to Peter.... But you would never say that God's words can accomplish all, and can conquer man. Only through experiencing God's words can

you speak of such knowledge, and the more of God's work that you experience, the more thorough your knowledge of Him will become. Only then will you cease to delimit God within your own conceptions. Man comes to know God by experiencing His work, and there is no other correct way to know God. Today, there are many people who do nothing but wait to see signs and wonders and the time of the catastrophe. Do you believe in God, or do you believe in the catastrophe? If you wait until the catastrophe it will be too late, and if God does not send down the catastrophe, is He then not God? Do you believe in signs and wonders, or do you believe in God Himself? Jesus did not display signs and wonders when He was derided by others; was He not God? Do you believe in signs and wonders, or do you believe in the substance of God? Man's views about belief in God are wrong! Jehovah spoke many words during the Age of Law, but even today some of them have yet to be fulfilled. Can you say that Jehovah was not God?

Today, it should be clear to all of you that, in the last days, it is principally the fact of "the Word becomes flesh" that is accomplished by God. Through His actual work on earth, He causes man to know Him, and to engage with Him, and to see His actual deeds. He causes man to clearly see that He is able to display signs and wonders and there are also times when He is unable to do so, and this is dependent on the age. From this you can see that God is not incapable of displaying signs and wonders, but instead changes His working according to His work, and according to the age. In the current stage of work, He does not show signs and wonders; that He showed some signs and wonders in the age of Jesus was because His work in that age was different. God does not do that work today, and some people believe Him incapable of displaying signs and wonders, or else they think that if He does not display signs and wonders, then He is not God. Is that not a fallacy? God is able to display signs and wonders, but He is working in a different age, and so He does not do such work. Because this is a different age, and because this is a different stage of God's work, the deeds made plain by God are also different. Man's belief in God is not the belief in signs and wonders, nor the belief in miracles, but the belief in His real work during the new age. Man comes to know God through the manner in which God works, and this knowledge produces in man the belief in God, which is to say, the belief in the work and deeds of God. In this stage of work, God mainly speaks. Do not wait to see signs and wonders; you won't see them! For you were not born

during the Age of Grace. If you had been, you could have seen signs and wonders, but you were born during the last days, and so you can see only the reality and normality of God. Do not expect to see the supernatural Jesus during the last days. You are only able to see the practical God incarnate, who is no different from any normal man. In each age, God makes plain different deeds. In each age He makes plain part of the deeds of God, and the work of each age represents one part of the disposition of God, and represents one part of the deeds of God. The deeds that He makes plain vary with the age in which He works, but they all give man a knowledge of God that is deeper, a belief in God that is more down-to-earth, and more true. Man believes in God because of all of the deeds of God, and because God is so wondrous, so great, because He is almighty, and is unfathomable. If you believe in God because He is able to perform signs and wonders and can heal and cast out demons, then your view is wrong, and some people will say to you, “Are not evil spirits also able to do such things?” Is this not to confuse the image of God with the image of Satan? Today, man’s belief in God is because of His many deeds and the many ways in which He works and speaks. God uses His utterances to conquer man and make him perfect. Man believes in God because of His many deeds, not because He is able to show signs and wonders, and man only understands Him because they see His deeds. Only by knowing the actual deeds of God, how He works, the means by which He employs His wisdom, how He speaks, and how He makes man perfect—only by knowing these aspects—can you comprehend the reality of God and understand His disposition. What He likes, what He loathes, how He works upon man—by understanding the likes and dislikes of God, you can differentiate between that which is positive and negative, and through your knowledge of God there is progress in your life. In short, you must gain a knowledge of God’s work, and must put straight your views about the belief in God.

IS THE WORK OF GOD SO SIMPLE AS MAN IMAGINES?

As one who believes in God, you should understand that, today, in receiving the work of God in the last days and all the work of God's plan in you, you have really received great exaltation and salvation from God. All of God's work in the entire universe has focused on this group of people. He has devoted all His efforts to you and sacrificed all for you; He has reclaimed and given to you all the work of the Spirit throughout the universe. That is why I say, you are the fortunate. Moreover, He has shifted His glory from Israel, His chosen people, to you, in order to make the purpose of His plan fully manifest through you group of people. Therefore, you are those who will receive the inheritance of God, and even more the heirs of God's glory. Perhaps you all remember these words: "For our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory." In the past, you have all heard this saying, yet none understood the true meaning of the words. Today, you know well the real significance they hold. These words are what God will accomplish in the last days. And they will be accomplished upon those cruelly afflicted by the great red dragon in the land where it lies. The great red dragon persecutes God and is the enemy of God, so in this land, those who believe in God are subjected to humiliation and persecution. That is why these words will become reality in you group of people. As the work is carried out in a land that opposes God, all of His work is met with inordinate hindrance, and many of His words cannot be accomplished in good time; hence, people are refined because of the words of God. This too is an element of suffering. It is greatly arduous for God to carry out His work in the land of the great red dragon, but it is through such difficulty that God does a stage of His work to make manifest His wisdom and wondrous deeds. God takes this opportunity to make this group of people complete. Because of people's suffering, their caliber, and all the satanic disposition of people in this unclean land, God does His work of purification and conquest so that, from this, He may gain glory and gain those who stand witness to His deeds. This is the full significance of all the sacrifices that God has made for this group of people. That is to say, God does the work of conquest just through those who oppose Him. Therefore, only doing so can manifest the great power of God. In

other words, only those in the unclean land are worthy to inherit the glory of God, and only this can give prominence to the great power of God. That is why I say the glory of God is gained in the unclean land and from those who live within. This is the will of God. This is just as in the stage of Jesus' work; He could only be glorified among those Pharisees who persecuted Him. If not for such persecution and the betrayal of Judas, Jesus would not have been ridiculed or slandered, much less crucified, and thus could never have gained glory. Wherever God works in each age and wherever He does His work in the flesh, He gains glory there and there gains those He intends to gain. This is the plan of God's work, and this is His management.

In God's plan of several thousand years, the work done in the flesh is in two parts: First is the work of the crucifixion, for which He is glorified; the other is the work of conquest and perfection in the last days, through which He will gain glory. This is the management of God. Thus, do not regard as too simple the work of God or God's commission to you. You are all heirs of the far more exceeding and eternal weight of glory of God, and this was specially ordained by God. Of the two parts of His glory, one is revealed in you; the entirety of one part of God's glory is bestowed upon you so that it may be your inheritance. This is the exaltation from God and His plan predetermined long ago. Given the greatness of the work God has done in the land in which the great red dragon dwells, such work, if moved elsewhere, would have long ago borne great fruit and been easily accepted by man. And such work would be far too easy to accept for those clergymen of the West who believe in God, for the stage of work by Jesus serves as a precedent. This is why He is unable to achieve this stage of work of glorification elsewhere; that is, as there is support from all men and acknowledgment from all nations, there is no place for the glory of God to "rest." And this is precisely the extraordinary significance that this stage of work holds in this land. Among you, there is not one man who receives the protection of the law; rather, you are penalized by the law, and the greater difficulty is that no man understands you, be it your relatives, your parents, your friends, or your colleagues. None understand you. When God "rejects" you, there is no way for you to continue living on earth. However, even so, people cannot bear to leave God; this is the significance of God's conquest of people, and this is God's glory. What you have inherited this day surpasses that of all former apostles and prophets and is greater even than that of Moses and Peter. Blessings

cannot be received in a day or two; they must be earned through much sacrifice. That is, you must have refined love, great faith, and the many truths that God asks you to attain; in addition, you must be able to set your face toward justice and never be cowed or submit, and you must have a constant and unabating love for God. Resolution is demanded of you, as is change in your life disposition; your corruption must be remedied, and you must accept all the orchestration of God without complaint, and even be obedient until death. This is what you ought to achieve. This is the final aim of God, and the demands God asks of this group of people. As He bestows upon you, so too must He ask of you in return and make of you fitting demands. Therefore, all the work of God is not without reason, and from this can be seen why God time and again does the work of high standards and strict requirements. This is why you ought to be filled with faith in God. In short, all the work of God is done for your sake, so that you will be worthy to receive His inheritance. This is not so much for the sake of God's own glory but for the sake of your salvation and for perfecting this group of people deeply afflicted in the unclean land. You must understand the will of God. And so I exhort the many ignorant people without any insight or sense: Do not test God and resist no more. God has already endured all suffering that man has never endured, and long ago suffered more humiliation in man's stead. What else can you not let go of? What could be more important than the will of God? What could be above God's love? It is already a task doubly arduous for God to carry out His work in this unclean land. If man knowingly and willfully transgresses, the work of God will have to be prolonged. In any event, this is not in the interests of any, and is of benefit to none. God is not bound by time; His work and His glory come first. Therefore, however long it takes, He will not spare any sacrifice if it is His work. This is the disposition of God: He will not rest until His work is achieved. Only when the time comes that He obtains the second part of His glory can His work be drawn to a close. Should God be unable to finish throughout the universe the work of the second part of His glorification, His day will never come, His hand will never stray from His chosen, His glory will never come upon Israel, and His plan will never be concluded. You should see that the will and the work of God are not as simple as the creation of the heavens and earth and all things. For the work of today is to transform those who have been corrupted, who have grown extremely numb, and to purify those who were created then worked on by Satan, not to create

Adam or Eve, much less to make the light or create all manner of plants and animals. His work now is to make pure all that has been corrupted by Satan so that they may be regained and become His possession and become His glory. Such work is not as simple as man imagines the creation of the heavens and earth and all things to be, and it is not akin to the work of cursing Satan to the bottomless pit as man imagines. Rather, it is to transform man, to turn that which is negative into the positive and to take into His possession that which does not belong to Him. This is the inside story of this stage of God's work. You must realize it, and should not oversimplify matters. The work of God is unlike any ordinary work. Its marvel cannot be conceived by the mind of man, and its wisdom cannot be attained by such. God is not creating all things, and He is not destroying them. Rather, He is changing all of His creation and purifying all things that have been defiled by Satan. Therefore, God shall commence work of great magnitude, and this is the total significance of the work of God. After reading these words, do you believe that the work of God is so simple?

YOU OUGHT TO LIVE FOR THE TRUTH SINCE YOU BELIEVE IN GOD

The common problem that exists in all men is that they understand the truth but cannot put it into practice. One factor is that man is unwilling to pay the price, and the other is that man's discernment is too inadequate; he is unable to see past many of the difficulties that exist in real life and knows not how to appropriately practice. As man has too little experience, poor caliber, and limited understanding of the truth, he is unable to resolve the difficulties he encounters in life. He can only pay lip service to his faith in God, yet is unable to bring God into his everyday life. In other words, God is God, and life is life, as if man has no relationship with God in his life. That is what all men believe. Such manner of faith in God will not allow man to be gained and perfected by Him in reality. In truth, it is not that the word of God is incomplete, but rather that the ability of man to receive His word is simply inadequate. It can be said that almost no man acts as originally required by God. Rather, their faith in God is in accordance with their own intentions, established religious notions, and customs. Few are those who undergo

a transformation following the acceptance of God's word and begin to act in accordance with His will. Rather, they persist in their mistaken beliefs. When man begins to believe in God, he does so based on the conventional rules of religion, and lives and interacts with others entirely on the basis of his own philosophy of life. Such is the case for nine out of every ten people. Very few are those who formulate another plan and turn over a new leaf after beginning to believe in God. None regard or put into practice the word of God as the truth.

Take faith in Jesus, for instance. Whether a man was a novice in the faith or had been of the faith for a very long time, all simply put to use whatever talents they had and demonstrated whatever skills they possessed. Men simply added "faith in God," these three words, into their usual lives, yet made no changes to their disposition, and their faith in God grew not in the slightest. The pursuit of man was neither hot nor cold. He said not that he did not believe, yet neither did he give fully to God. He had never truly loved God or obeyed God. His faith in God was both genuine and feigned, and he turned a blind eye and was not earnest in practice of his faith. He continued in such a state of befuddlement from the very beginning until his time of death. What is the meaning in this? Today, you must set on the right track since you believe in the practical God. Having faith in God, you should not solely seek blessings, but seek to love God and know God. Through His enlightenment and your own pursuit, you can eat and drink His word, develop a true understanding of God, and have a true love of God that comes from your heart. In other words, your love for God is most genuine, such that none can destroy or stand in the way of your love for Him. Then you are on the right track of faith in God. It proves that you belong to God, for your heart has been taken possession of by God and you can then be possessed by nothing else. Owing to your experience, the price you paid, and the work of God, you are able to develop an unbidden love for God. Then you are freed from the influence of Satan and live in the light of God's word. Only when you have broken free from the influence of darkness can you be deemed to have gained God. In your belief of God, you must seek this goal. This is the duty of each of you. None should be complacent with things as they are. You cannot be of two minds toward the work of God or regard it lightly. You should think of God in all respects and at all times, and do all things for His sake. And when you speak or do things, you should place the interests of the house of God first. Only this conforms to God's will.

The greatest fault of man having faith in God is that his faith is in words only, and God exists not at all in his practical life. All men, indeed, believe in the existence of God, yet God is not a part of their everyday lives. Many prayers to God come from the mouth of man, but God has little place in his heart, and so God tries man again and again. As man is impure, God has no alternative but to try man, so that he may feel ashamed and come to know himself in the trials. Otherwise, man shall all become the children of the archangel, and become increasingly corrupt. During man's belief in God, many personal motives and objectives are cast off as he is unceasingly cleansed by God. Otherwise, no man can be used by God, and God has no way of doing in man the work that He ought. God first cleanses man. In this process, man may come to know himself and God may change man. Only after this can God work His life into man, and only in this way can the heart of man be fully turned to God. So, believing in God is not so simple as man may say. As God sees it, if you only have knowledge but do not have His word as life; if you are limited only to your own knowledge but cannot practice the truth or live out the word of God, then this is proof still that you have no heart of love for God, and shows that your heart belongs not to God. Coming to know God by believing in Him; this is the final goal and that which man shall seek. You must devote effort to living out the words of God so that they may be realized in your practice. If you have only doctrinal knowledge, then your faith in God will come to naught. Only if you then also practice and live out His word can your faith be considered complete and in accord with God's will. On this road, many men can speak of much knowledge, but at their time of death, their eyes brim with tears, and they hate themselves for having wasted a lifetime and lived for naught to old age. They had only understanding but never the opportunity to glorify God. They spent their entire lives fighting and journeying to and fro, yet upon their hour of death, there is regret in their hearts. Only in their dying hour do many come to their senses and realize the meaning of life. Is this then not too late? Why do you not seize the day and seek the truth that you love? Why wait until tomorrow? If in life you do not suffer for the truth or seek to gain it, could it be that you wish to feel regret in your dying hour? If so, then why believe in God? In truth, there are many matters in which man, if he devotes just the slightest effort, can put the truth into practice and thereby satisfy God. The heart of man is constantly possessed by demons and so he cannot act for the sake of God. Rather,

he constantly journeys to and fro for the flesh, and profits nothing in the end. It is for these reasons that man has constant troubles and afflictions. Are these not the torments of Satan? Is this not corruption of the flesh? You should not fool God by only paying lip service. Rather, you must take tangible action. Do not fool yourself; what is the meaning in that? What can you gain by living for the sake of your flesh and toiling for fame and fortune?

THE SEVEN THUNDERS PEAL— PROPHESYING THAT THE KINGDOM GOSPEL SHALL SPREAD THROUGHOUT THE UNIVERSE

I spread My work in the Gentile nations. In all the universe flashes My glory; My will is within a scattering of men, all steered by My hand and doing the work that I distribute. Henceforth, I enter a new age and bring all men into another world. When I return to My “homeland,” I begin another part of the work in My original plan so that man will come to know more about Me. I regard the universe in its entirety and see that^[a] it is an opportune time for My work, so I journey to and fro to do My new work in man. It is a new age, after all, and I bring about new work to take more new people into the new age and to cast aside more of those I shall eliminate. In the nation of the great red dragon, I carry out a stage of work unfathomable to man and cause them to shake in the wind, after which many quietly drift away with the blowing of the wind. This is the “threshing floor” I wish to clear; it is what I yearn for and is also My plan. For many wicked ones have quietly moved in during My work, but I am in no hurry to drive them away. Rather, I shall disperse them when the time is right. Only after that shall I be the fountain of life, so that those who truly love Me shall receive from Me the fruit of the fig tree and the fragrance of the lily. In the land where Satan sojourns, the land of dust, there exists no pure gold, only sand. So faced with this, I do such a stage of work. You must know that what I gain is pure, refined gold, not sand. How can the wicked remain in My house? How can I allow foxes to be parasites in My paradise? I employ every

Footnotes:

a. The original text omits “see that.”

conceivable method to drive them away. Before My will is revealed, none are aware of what I wish to do. Taking this opportunity, I drive away those wicked ones, and they are forced to leave Me. This is what I do to the wicked, but there is still a day for them to do service for Me. The desire of men for blessings is much too strong; therefore I turn My body and show My glorious countenance to the Gentiles so that men all live in a world of their own and judge themselves, while I say the words that I should and supply men with what they need. When men come to their senses, I will have long since spread My work. Then I shall express My will to men, and begin the second part of My work upon men, letting all men follow Me closely so as to cooperate with My work, and letting men do all in their ability to do the work with Me that I ought to do.

None have faith that they will see My glory, and I do not force them. I move My glory from among those men and take it to another world. When men again repent, then I shall show My glory to more of those of faith. This is the principle by which I work. For there is a time when My glory leaves Canaan, and there is also a time when My glory leaves the chosen. Furthermore, there is a time when My glory leaves the whole earth, such that it becomes dim and is plunged into darkness. Even the land of Canaan shall not see the sunlight; all men will lose their faith, but none can bear to leave the fragrance of the land of Canaan. Only when I pass into the new heaven and earth shall I reveal the other part of My glory first in the land of Canaan, allowing a glimmer of light to shine in the whole earth as dark as night, so that the whole earth will come to it. Let all men across the earth come to draw from the power of the light, allowing My glory to increase and appear anew to all nations. Let all men realize that I have long ago come to the earth and long ago brought My glory from Israel to the East; for My glory shines from the East, where it was brought over from the Age of Grace to this day. But it was from Israel that I departed and from there arrived in the East. Only when the light of the East gradually turns white will the darkness across the earth begin to turn to light, and only then will man find that I have long ago gone from Israel and am rising anew in the East. I once descended into Israel and later departed from it. As such,^[a] I cannot once again be born there, for My work leads all of the universe and the lightning flashes from the East to the West. This is the reason I have descended in the East and brought Canaan to the people of the East. I

Footnotes:

a. The original text omits “As such.”

wish to bring people from all the earth to the land of Canaan, hence I continue to utter My voice in the land of Canaan to control the entire universe. At this time, there is not light in all the earth apart from Canaan, and all men are imperiled by hunger and cold. I gave My glory to Israel then moved it away from there, bringing the Israelites to the East, and bringing all men to the East. I have led them all to the light so that they may be reunited and have association with it, and no longer have to search for it. I will let all who are in search see the light again and see the glory I had in Israel; I will let them see that I have long ago come down upon a white cloud among men, and see the countless clouds of white and clusters of fruit, and moreover, Jehovah God of Israel. I will let them see the Master of the Jews, the longed-for Messiah, and the full appearance of Me who have been persecuted by kings throughout the ages. I will do the work of the entire universe and perform great work, revealing all My glory and all My deeds to man in the last days. I shall show My full countenance of glory to those who have awaited Me for many years, to those who have longed for Me to come upon a white cloud, to Israel that has longed for Me to once again appear, and to all mankind who persecute Me, so that all will know that I have long ago taken away My glory and brought it to the East. It is not in Judea, for the last days have already come!

Throughout the universe I am doing My work, and in the East, thunderous crashes issue forth endlessly, shaking all denominations and sects. It is My voice that has brought all men to the present. I let My voice be that which conquers man; they all fall into this stream and all submit before Me, for I have long ago reclaimed My glory from all the earth and issued it forth anew in the East. Who does not long to see My glory? Who does not anxiously await My return? Who does not thirst for My reappearance? Who does not pine for My loveliness? Who would not come to the light? Who would not see the richness of Canaan? Who does not long for the return of the Redeemer? Who does not adore the Great Almighty? My voice must spread throughout all the earth; I wish to speak more to My chosen people. The words I utter shake the mountains and rivers like mighty thunders; I speak to all the universe and to mankind. Hence My words become man's treasure, and all men cherish them. The lightning flashes from the East even to the West. My words are such that man loathes to give them up and finds them unfathomable, but moreover, man rejoices in them. Like a newborn infant, all men are glad and joyful, celebrating My coming.

Because of My voice, I shall bring all men before Me. Thenceforth, I shall formally enter among men so that they come to worship Me. The glory I give forth and My words make it such that all men come before Me and see that the lightning flashes from the East, and that I have also descended unto the “Mount of Olives” of the East. They will see that I have already long been on earth, no longer the Son of the Jews but the Lightning of the East. For I have long since been resurrected, gone away from among men, then reappeared among men with glory. I am He who was worshiped before the ages, and the “infant” forsaken by the Israelites before the ages. Moreover, I am the all-glorious Almighty God of the present age! Let all come before My throne to see My glorious countenance, hear My voice, and watch My deeds. This is the entirety of My will; it is the end and climax of My plan, as well as the purpose of My management. Let every nation worship Me, every tongue acknowledge Me, every man trust Me, and every people be subject unto Me!

THE ESSENTIAL DIFFERENCE BETWEEN THE INCARNATE GOD AND PEOPLE USED BY GOD

For so many years God’s Spirit has been searchingly working on earth. Over the ages God has used so many people to do His work. Yet God’s Spirit still has no suitable resting place. So God moves through different people doing His work and largely He uses people to do it. That is, in all these many years, God’s work has never stopped. It keeps being carried forward in man, continuously to this day. Though God has said so much and done so much, man still does not know God, all because God has never appeared to man and He is formless. So God has to accomplish this work—having all men know the practical significance of the practical God. For this purpose, God must show His Spirit tangibly to people and work in their midst. Only when God’s Spirit assumes physical form, takes on flesh and bones, and visibly walks among people, accompanying them in their lives, sometimes showing and sometimes hiding Himself, are people able to more deeply understand Him. If God always remained in the flesh, He would not be able to fully complete His work. After working in the flesh for a period of time, doing the ministry that needs to be done in the flesh, God must

depart the flesh and work in the spiritual realm in the image of the flesh just as Jesus did so after working for a period of time in normal humanity and completing all the work that He needed to complete. You may remember this from *The Way* ... (5): "I remember My Father saying to Me, 'On earth, only carry out My will and complete My commission. Nothing else is of Your concern.'" What do you see in this passage? When God comes to the earth, He only does the work of divinity. This is the heavenly Spirit's commission to the incarnate God. He comes only to go everywhere and speak, to utter His voice in different methods and from different perspectives. He primarily holds supplying man and teaching man as His goals and working principle. He does not concern Himself with such things as interpersonal relationships or the details of people's lives. His main ministry is to speak for the Spirit. When God's Spirit appears in the flesh tangibly, He only provides for man's life and releases the truth. He does not get involved in man's affairs, that is, He does not participate in the work of humanity. Humans cannot do divine work, and God does not participate in human work. In all the years of God working on this earth, He has always used people to do His work. But these people cannot be considered God incarnate; they can only be considered people used by God. But the God of today can speak directly from the perspective of divinity, send forth the Spirit's voice, and work on behalf of the Spirit. All those people whom God has used over the ages similarly have God's Spirit working through their bodies, so why can't they be called God? Today's God is God's Spirit working directly in the flesh, and Jesus was also God's Spirit working in the flesh. These latter two are called God. So what's the difference? Throughout time, the people whom God has used all have normal thought and reason. They all know how to conduct themselves and handle life's affairs. They hold normal human ideology and have all the things normal people should have. Most of them have exceptional talent and innate intelligence. In working through these people, God's Spirit harnesses their talents, which are their God-given gifts. It is God's Spirit that brings their talents into play, using their strengths to serve God. However, God's essence is ideology-free and thought-free. It does not incorporate human ideas and even lacks what humans normally have. That is, God does not even comprehend the principles of human conduct. This is how it is when today's God comes to the earth. He works and speaks without incorporating human ideas or human thought, but directly reveals the original meaning of the

Spirit and directly works on behalf of God. This means the Spirit comes forth to work, which brings in not even a bit of man's ideas. That is, the incarnate God embodies divinity directly, is without human thought or ideology, and has no understanding of the principles of human conduct. If there were only divine work (meaning if it were only God Himself doing the work), God's work could not be carried out on earth. So when God comes to earth, He has to have a few people He uses to work in humanity in conjunction with His work in divinity. In other words, He uses human work to support His divine work. Otherwise, man would be unable to come into direct contact with the divine work. This is how it was with Jesus and His disciples. During His life Jesus abolished the old laws and established new commandments. He also spoke a lot. All this was done in divinity. The others, such as Peter, Paul, and John, all rested their subsequent work on Jesus' words as its foundation. That is, God was doing launch work at that age, ushering in the Age of Grace. He brought in a new era, abolishing the old, and made the words "God is the Beginning and the End" come true. In other words, man must do human work on the foundation of divine work. After Jesus said everything He needed to say and finished His work on earth, He departed man. And people after Him worked according to the principles in His words and practiced according to the truths He spoke. These were all people working for Jesus. If it were Jesus alone doing the work, no matter how much He talked, people still would not be able to come into contact with His word, because He worked in divinity and could only speak divine speech. It was impossible for Him to explain things to the point where normal people could understand His word. So He had to have the apostles and prophets who came after Him supplement His work. This is the principle of how God incarnate works—using the incarnate flesh to speak and act so as to complete the work of divinity, and then using a few or more people after God's own heart to supplement God's work. That is, God uses people after His heart to shepherd and water in humanity so that every person can receive the truth.

If God only comes into the flesh and does the work of divinity without additionally having a few people after God's heart cooperating with Him, then man would be unable to understand God's will and unable to be in contact with God. God has to use normal people after His heart to complete this work, to look after and shepherd churches, so that man's thinking and man's brain are able to imagine God's work. In

other words, God uses a few people after His heart to “translate” His work in divinity, to reveal it, that is, to transform divine language into human language, so that people can all comprehend it, all understand it. If God did not do so, no one would understand God’s divine language, because the number of such people after God’s heart is, after all, small, and man’s ability to comprehend is weak. That is why God chooses this method when working through the incarnation. If there were only divine work, man would be unable to know or be in contact with God because man does not understand God’s language. Man is able to understand this language only through the use of people after God’s heart to clarify His words. However, if there were only such people working in humanity, it would only be able to maintain man’s normal life; it would not be able to transform man’s disposition. God’s work would not be able to have a new start; there would only be the same old songs, the same old platitudes. It is only via the incarnate God saying all that needs to be said and doing all that needs to be done at the flesh level, and people after Him working and experiencing according to His words, that their life disposition is able to change and they are able to flow with the times. He who works in divinity represents God, while those who work in humanity are people used by God. That is, the incarnate God is substantively different from the people used by God. The incarnate God can do the work of divinity, but the people used by God cannot. At the beginning of each age, God’s Spirit speaks personally to launch the new era and bring man to a new beginning. When He finishes His speaking, it signifies that God’s work in divinity is done. Thereafter, people all follow the lead of those used by God to enter life experience. Similarly, in this stage God brings man into the new age and gives everyone a new start. With this, God’s work in the flesh concludes.

God comes to the earth not to perfect His normal humanity. He comes not to do the work of normal humanity, but only to do the work of divinity within normal humanity. What God considers normal humanity is not what man imagines. Man defines “normal humanity” as having a wife, or a husband, sons and daughters. To man,^[a] these things mean one is a normal person. But God does not see it this way. He sees normal humanity as having the normal human thoughts and lives and being born of normal people. But His normalcy does not in-

Footnotes:

a. The original text omits “To man.”

clude having a wife, or a husband, and children the way man understands normalcy. That is, to man, the normal humanity that God speaks of is what man would consider the absence of humanity, almost lacking in feeling and seemingly devoid of fleshly needs, just like Jesus, who had only the exterior of a normal person and took on the appearance of a normal person, but in essence did not completely possess what a normal person possesses. From this we can see that the incarnate God's substance does not encompass the entirety of normal humanity, but only a portion of the things that people should have, to sustain the rules of normal human living and normal human intellect. But these things have nothing to do with what man considers normal humanity. They are what God incarnate should have. Some people say, however, that God incarnate can be said to possess normal humanity only if He has a wife, sons and daughters, a family. Without these things, they say, He is not a normal person. I ask you then, does God have a wife? Is it possible for God to have a husband? Can God have children? Are these not fallacies? However, the incarnate God cannot spring from cracks between rocks or fall down from the sky. He can only be born to a normal human family. That is why He has parents and sisters. These are the things that the normal humanity of the incarnate God must have. This was the case with Jesus. Jesus had a father and mother, sisters and brothers. This was all normal. But if He had a wife and sons and daughters, then His would not have been the normal humanity that God wanted in the God incarnate. If so, He would not have been able to represent divinity in His work. It was because He did not have a wife or children but was born of normal people into a normal family that He was able to do the work of divinity. To clarify, what God considers a normal person is a person born into a normal family. Only such a person is qualified to do divine work. If, on the other hand, the person had a wife, children, or a husband, that person would not be able to do divine work because he would possess only the normal humanity that humans require but not the normal humanity that God requires. God's thoughts and people's understandings are often hugely different and leagues apart. Much of this stage of God's work fights against and vastly differs from people's notions. One can say that this stage of God's work is all done by divinity hands-on, with humanity playing a supporting role. Because God comes to the earth to perform His work Himself rather than letting man do it, He incarnates Himself in the flesh (in the body of an incomplete, normal person) to do His work. He uses this in-

carnation to present mankind with a new age, to tell mankind of the next step in His work, so they can practice according to the path described by His word. With that, God concludes His work in the flesh. He needs to depart mankind, no longer residing in the flesh of normal humanity, but rather moving away from man to do another part of His work. He then uses men after His own heart to continue His work on earth among this group of people, but in humanity.

The incarnate God cannot stay with man forever because God has a lot more other work to do. He cannot be bound to flesh; He has to shed the flesh to do the work He needs to do, though He does that work in the image of the flesh. When God comes to the earth, He does not wait until He has reached the form that a normal person reaches over a lifetime before dying and leaving. No matter how old His flesh is, when His work is finished, He goes and leaves man. He has no age, He does not count His days according to the age of man. Instead He ends His life in the flesh according to the step of His work. Some people may feel that God, who comes into the flesh, must develop to a certain stage, become an adult, reach old age, and leave only when that body fails. This is man's imagination; God does not work like that. He comes into the flesh only to do the work He is supposed to do, not to live man's life of being born to parents, growing up, forming a family and starting a career, having children, or experiencing life's ups and downs—all the activities of normal life. God coming to earth is God's Spirit being brought to the flesh, coming into the flesh, but God does not live a normal human life. He only comes to accomplish one part in His management plan. After that He will leave mankind. When He comes into the flesh, God's Spirit does not perfect the normal humanity of the flesh. Rather, at a God-predetermined time, the divinity does direct work. Then, after doing all that He needs to do and fully completing His ministry, the work of God's Spirit in this stage is done, at which time the incarnate God's life ends, regardless of whether His flesh has reached death age. That is, what stage of life the flesh reaches, how long it lives on earth, all depend on the work of the Spirit. It has nothing to do with what man considers to be normal humanity. Take Jesus as an example. He lived in the flesh for thirty-three and a half years. In terms of the life span of a human body, He should not have died at that age and should not have left. But God's Spirit did not care about all that. When His work was finished, the body was taken away, disappearing with the Spirit. This is the principle how God works in the flesh. So,

strictly speaking, God incarnate is without normal humanity. Again, He comes to the earth not to live a normal human life. He does not first establish a normal human life and then begin working. Rather, as long as He is born into a normal human family, He is able to do divine work. He does not pull in even a bit of man's ideas; He is not fleshly, and He certainly does not adopt the ways of society or get involved in man's thoughts or notions, much less connect with man's philosophies of human conduct. This is the work that God incarnate wants to do and the practical significance of His incarnation. God comes into the flesh primarily to do a stage of the work that needs to be done in the flesh. He undertakes no other trivial processes, and He does not experience normal man's experiences. The work that God's incarnate flesh needs to do does not include normal human experiences. So, God comes into the flesh just to accomplish the work He needs to accomplish in the flesh. The rest has nothing to do with Him. He does not go through those trivial processes. Once His work is done, the significance of His incarnation ends. Finishing this stage means the work that He needs to do in the flesh has concluded, the ministry of His flesh has completed. But He cannot keep working in the flesh indefinitely. He has to go to another place to work, a place outside of the flesh. Only in this way can He fully accomplish and better expand His work. God works according to His original plan. He knows what He needs to do and what He has concluded like the palm of His hand. God leads every individual on a path that He has already predetermined. No one can escape this. Only those who follow the guidance of God's Spirit will be able to enter into rest. It may be that in later work, it is not God leading man by speaking in the flesh, but a tangible Spirit leading man's life. Only then would man be able to concretely touch God, see God, and more fully enter into the reality God requires, so as to be perfected by the practical God. This is the work that God wants to accomplish, what He has long planned. From this, you should all see the path you should take!

BELIEVING IN GOD SHOULD FOCUS ON REALITY, NOT RELIGIOUS RITUALS

How many religious customs do you observe? How many times have you rebelled against the word of God and gone your own way? How many times have you put into practice the word of God because you are truly considerate of His burdens and seek to fulfill His desire? Understand the word of God and put it into action. Be principled in your actions and deeds; this is not abiding by rules or to do so grudgingly just for show. Rather, this is the practice of truth and living by the word of God. Only practice such as this satisfies God. Any custom that pleases God is not a rule but the practice of truth.

Some men have a penchant for drawing attention to themselves. In the presence of his brothers and sisters, he says he is indebted to God, but behind their backs, he does not practice the truth and does entirely otherwise. Is this not as those religious Pharisees? A man who truly loves God and has the truth is one who is loyal to God, but does not outwardly reveal so. He is willing to practice the truth when matters arise and does not speak or act in a manner going against his conscience. He demonstrates wisdom when matters arise and is principled in his deeds, no matter the circumstances. A man such as this is one who truly serves. There are some who often pay lip service to their indebtedness to God. They spend their days with brows locked in worry, put on an affected air, and feign a wretched countenance. How despicable! And if you were to ask him, "In what ways are you indebted to God? Please tell me!" he would be rendered speechless. If you are loyal to God, then speak not of it in public, but use your actual practice to show your love for God, and pray to Him with a true heart. Those who use only words to deal with God are all hypocrites! Some speak of indebtedness to God with each prayer, and begin to weep whenever they pray, even without the moving of the Holy Spirit. Men such as this are possessed by religious rituals and notions; they live by such rituals and notions, always believing that such actions please God, and that superficial godliness or sorrowful tears are that which God favors. What good can come of such absurd ones? In order to demonstrate their humility, some feign graciousness when speaking in the presence of others. Some are deliberately servile in the presence of others, like a lamb without

any strength at all. Is this the manner of people of the kingdom? A person of the kingdom should be lively and free, innocent and open, honest and lovely; one who lives in a state of freedom. He has character and dignity, and can stand witness wherever he goes; he is one beloved by both God and man. Those who are novice in the faith have too many outward practices; they must first undergo a period of dealing and breaking. Those who have faith in God in their hearts are not outwardly distinguishable to others, but their actions and deeds are commendable to others. Only such men can be deemed to be living out the word of God. If you preach the gospel every day to this person and that, bringing them to salvation, yet in the end, you are still living in rules and doctrines, then you cannot bring glory to God. Such manner of men are religious people, and hypocrites too.

Whenever such religious people congregate, they ask, "Sister, how have you been these days?" She replies, "I feel indebted to God and that I am unable to fulfill His heart's desire." Another says, "I, too, am indebted to God and unable to satisfy Him." These few sentences and words alone express the vile things deep within their hearts. Such words are the most loathsome and exceedingly repugnant. The nature of such men opposes God. Those who focus on reality communicate whatever is in their hearts and open their hearts in communication. There is not a single false exercise, no civilities or empty pleasantries. They are always straightforward and observe no earthly rules. There are those who have a penchant for outward display, even without any sense. When another sings, he begins to dance, not even realizing that the rice in his pot has already burned. Such manner of men are not godly or honorable, and are far too frivolous. These are all manifestations of the lack of reality! Some gather to commune about the matters of life in the spirit, and though they speak not of indebtedness to God, they retain a true love for Him within their hearts. Your indebtedness to God has nothing to do with others; you are indebted to God, not man. So what use is it for you to constantly speak of this to others? You must place importance on entering into reality, not outward zeal or display.

What do the superficial good deeds of man represent? They represent the flesh, and even the best of outward practices do not represent life, only your own individual temperament. The outward practices of man cannot fulfill the desire of God. You constantly speak of your indebtedness to God, yet you cannot supply the life of others or provoke

others to love God. Do you believe that such actions will satisfy God? You believe that this is God's heart's desire, that this is of the spirit, but in truth this is absurd! You believe that what pleases you and what you wish is that which God delights in. Can what pleases you represent that of God? Can the character of man represent God? What pleases you is precisely that which God abhors, and your habits are that which God loathes and rejects. If you feel indebted, then go and pray before God. There is no need to speak of it to others. If you do not pray before God and instead constantly draw attention to yourself in the presence of others, can this fulfill the desire of God's heart? If your actions are always in appearance only, this means that you are the most vain of men. What manner of man is he who only has superficial good deeds but is devoid of reality? Such men are hypocritical Pharisees and religious people! If you do not put off your outward practices and cannot make changes, then the elements of hypocrisy in you will grow even more. The greater the elements of hypocrisy, the more resistance there is to God, and in the end, such manner of men will surely be cast away!

ONLY THOSE WHO KNOW THE WORK OF GOD TODAY CAN SERVE GOD

To bear testimony to God and shame the great red dragon you must have a principle, and a condition: In your heart you must love God, and enter into the words of God. If you do not enter into the words of God, then you will have no way of shaming Satan. Through the growth of your life, you renounce the great red dragon and bring utter humiliation upon it, and only then is the great red dragon truly shamed. The more you are willing to put the words of God into practice, the greater the proof of your love of God and loathing of the great red dragon; the more you obey the words of God, the greater the proof of your longing for the truth. People who do not long for the words of God are people who are without life. Such people are those who are outside the words of God, and who belong to religion. People who truly believe in God have a more profound knowledge of God's words through eating and drinking the words of God. If you do not long for the words of God, then you cannot truly eat and drink the words of God, and if you have

no knowledge of the words of God, then you have no means of testifying to God or satisfying God.

In your belief in God, how should you know God? You should come to know God based on the words and work of God today, without deviation or fallacy, and before all else you should know the work of God. This is the foundation of knowing God. All those various fallacies that lack a pure acceptance of the words of God are religious conceptions, they are an acceptance that is deviant and erroneous. The greatest skill of religious figures is taking the words of God that were accepted in the past and checking them off against the words of God today. If, when serving the God of today, you cling to the things enlightened by the Holy Spirit in the past, then your service will cause an interruption, and your practice will be outdated and nothing more than religious ceremony. If you believe that those who serve God must be outwardly humble and patient..., and if you put this kind of knowledge into practice today, then such knowledge is religious conception, and such practice has become a hypocritical performance. “Religious conceptions” refers to things that are outmoded and obsolete (including the acceptance of words previously spoken by God and light directly revealed by the Holy Spirit), and if they are put into practice today, then they are the interruption of God’s work, and of no benefit to man. If man is unable to purge those things within him that belong to religious conceptions, then they will become a great hindrance to man’s service to God. People with religious conceptions have no way of keeping up with the steps of the Holy Spirit’s work, they fall one step behind, then two—for these religious conceptions cause man to become extraordinarily self-right and arrogant. God feels no nostalgia for what He spoke and did in the past; if it is obsolete, then He eliminates it. Surely you are able to let go of your conceptions? If you cling to the words that God spoke in the past, does this prove that you know the work of God? If you are unable to accept the light of the Holy Spirit today, and instead cling to the light of the past, can this prove that you follow the footsteps of God? Are you still unable to let go of religious conceptions? If that is the case, then you will become someone who opposes God.

If man can let go of religious conceptions, then he will not use his mind to measure the words and work of God today, and instead obeys directly. Even though God’s work today is manifestly unlike that of the past, you are able to let go of the views of the past and directly obey the work of God today. If you are capable of such knowledge that you give

pride of place to the work of God today no matter how He worked in the past, then you are someone who has let go of their conceptions, who obeys God, and who is able to obey the work and words of God and follow the footsteps of God. In this, you will be someone who truly obeys God. You do not analyze or study the work of God; it is as if God has forgotten His previous work, and you, too, have forgotten it. The present is the present, and the past is the past, and since today God has put aside that which He did in the past, you should not dwell on it. Only then will you be someone who completely obeys God and has completely let go of their religious conceptions.

Because there are always new developments in God's work, thus there is new work, and thus there is also work that is obsolete and old. This old and new work is not contradictory, but complementary; each step follows on from the last. Because there is new work, the old things must, of course, be eliminated. For example, some of the long-established practices and habitual sayings of man have, coupled with man's many years of experience and teachings, formed all manner of conceptions in the mind of man. Yet more propitious to the formation of such conceptions by man is that God has yet to fully reveal His true face and inherent disposition to man, combined with the spread, over many years, of traditional theories from ancient times. It is fair to say that, during the course of man's belief in God, the influence of various conceptions has led to the continual formation and evolution of a knowledge in man in which he has all kinds of conceptions about God—with the result that many religious people who serve God have become His enemies. And so, the stronger people's religious conceptions, the more they oppose God, and the more they are the enemies of God. The work of God is always new and never old, and it never forms doctrine and is, instead, continually changing and renewing to a greater or lesser extent. This work is the expression of the inherent disposition of God Himself. It is also the inherent principle of God's work, and one of the means by which God accomplishes His management. If God did not work in this way, man would not change or be able to know God, and Satan would not be defeated. Thus, in His work there continually occur changes that appear erratic, but which are actually periodic. The way in which man believes in God, however, is quite different: He clings to old, familiar doctrines and systems, and the older they are the more palatable they are to him. How could the foolish mind of man, a mind that is as intransigent as stone, accept so much unfathomable

new work and words of God? Man abhors the God who is always new and never old; he only likes the antiquated old God who is white-haired and immobile. Thus, because God and man each have their own likes, man has become the enemy of God. Many of these contradictions still exist even today, at a time when God has been doing new work for almost six thousand years. They are, then, beyond remedy. Maybe it is because of the stubbornness of man, or the inviolability of God's administrative decrees by any man—but those clergymen and women still cling to moldy old books and papers, while God carries on with His uncompleted work of management as if He had no one by His side. Though these contradictions make enemies of God and man, and are even irreconcilable, God pays them no heed, as if they were there and yet not there. Man, however, still sticks by his beliefs and conceptions, and never lets go of them. Yet one thing is self-evident: Even though man does not deviate from his stance, God's feet are always moving and He is always changing His stance according to the environment, and in the end, it is man who will be defeated without a fight. God, meanwhile, is the greatest enemy of all of His foes who have been defeated, and is also the champion of those among mankind who have been defeated and those who have yet to be defeated. Who can compete with God and be victorious? Man's conceptions seem to come from God because many of them were born in the wake of God's work. Yet God does not forgive man because of this, nor, moreover, does He pour praise on man for producing batch after batch of products "for God" that are outside the work of God. Instead, He is extremely disgusted by man's conceptions and old, pious beliefs, and even ignores the date on which these conceptions first emerged. He does not accept at all that these conceptions are caused by His work, for the conceptions of man are spread by man; their source is the thoughts and mind of man, and is not God, but Satan. God's intention has always been for His work to be new and alive, not old and dead, and that which He makes man hold firm to is divided into ages and periods, not everlasting and immutable. That is because He is a God who causes man to live and be new, rather than a devil who causes man to die and be old. Do you still not understand this? You have conceptions about God and are incapable of letting go of them because you are closed-minded. It is not because there is too little sense to God's work, or because the work of God is inhumane—nor, moreover, is it because God is always "negligent in His duties." That you cannot let go of your conceptions is because you

are too lacking in obedience, and because you have not the slightest likeness of a creature of God, and not because God is making things difficult for you. All of this has been caused by you, and bears no relation to God; all suffering and misfortune is caused by man. God's intentions are always good: He does not wish to cause you to produce conceptions, but wishes for you to change and be renewed as the ages pass. Yet you can't tell chalk from cheese, and are always either studying or analyzing. It is not that God is making things difficult for you, but that you have no reverence for God, and your disobedience is too great. A tiny creature dares to take some trivial part of that which was previously given by God, and turns it around in order to attack God—is this not the disobedience of man? Man, it is fair to say, is utterly unqualified to express his views before God, much less is he qualified to come up with whatever worthless, stinking, rotten maxims he feels like—to say nothing of those moldy conceptions. Are they not even more worthless?

Someone who truly serves God is someone who is after God's heart and fit for use by God, and who is able to let go of their religious conceptions. If you wish eating and drinking the words of God to be fruitful, then you must let go of your religious conceptions. If you wish to serve God, then it is even more necessary to first let go of religious conceptions and obey the words of God in all that you do. This is what should be possessed by someone who serves God. If you lack this knowledge, as soon as you serve, you will cause interruptions and disturbances, and if you keep holding on to your conceptions, then you will inevitably be struck down by God, never to get up again. Take the present, for example. A lot of the utterances and work of today are incompatible with the Bible, and incompatible with the work previously done by God, and if you have no desire to obey, then you may fall at any time. If you wish to serve in accordance with the will of God, then you must first let go of religious conceptions and rectify your own views. Much of what is said in the future will be incompatible with what was said in the past, and if now you lack the will to obey, you will be unable to walk the path that lies ahead. If one of God's methods of working has taken root inside you and you never let it go, then this method will become your religious conception. If what God is has taken root within you, then you have gained the truth, and if the words and truth of God are capable of becoming your life, you will no longer have conceptions about God. Those who possess a true knowledge of God will have no

conceptions, and will not abide by doctrine.

Wake yourself up by asking the following questions:

1. Does the knowledge within you interfere with your service to God?
2. How many religious practices are there in your daily life? If you are only able to give the appearance of piety, does this mean that your life has grown up and matured?
3. When you eat and drink the words of God, are you able to let go of your religious conceptions?
4. When you pray, are you able to do away with religious ceremony?
5. Are you someone who is fit for use by God?
6. How much of your knowledge of God contains religious conceptions?

THE TRULY OBEDIENT SHALL SURELY BE GAINED BY GOD

The work of the Holy Spirit changes from day to day, rising higher with each step; the revelation of tomorrow becomes even higher than today's, step by step climbing ever higher. Such is the work by which God perfects man. If man cannot keep pace, then he may be forsaken at any time. If man does not have an obedient heart, then he cannot follow to the end. The old age has passed; now is a new age. And in a new age, new work must be done. Particularly in the final age where man will be perfected, God will perform new work ever more quickly. Therefore, without obedience in his heart, man will find it difficult to follow the footsteps of God. God abides not by the rules, nor does He treat any stage of His work as unchanging. Rather, the work done by God is ever newer and ever higher. His work becomes more and more practical with each step, more and more in line with the actual needs of man. Only after man experiences this kind of work can he attain the final transformation of his disposition. Man's knowledge of life grows ever higher, therefore the work of God likewise becomes ever higher. Only in this way can man reach perfection and be fit for God's use. On one hand, God works this way to counter and reverse the notions of man, while on the other, to lead man into a higher and more realistic state, into the highest realm of belief in God, so that in the end, the will of God is done. All those of a disobedient nature and with a heart of res-

istance shall be forsaken in this fast and powerful work; only those who have an obedient heart and are willing to be humbled will progress to the end of the road. In such work, all of you should learn how to submit and to put aside your notions. Every step should be taken with caution. If you are careless, you will surely become one of those loathed and rejected by the Holy Spirit and one who disrupts the work of God. Prior to undergoing this stage of work, man's rules and laws of old were so innumerable that they got carried away, and as a result, they became conceited and forgot their place. These are all obstacles in the way of man accepting the new work of God and are hostile to man coming to know God. It is dangerous for man to have neither obedience in his heart nor a yearning for the truth. If you obey only the work and words that are simple, and are unable to accept any of a deeper intensity, then you are one who keeps to old ways and cannot keep pace with the work of the Holy Spirit. The work done by God differs across periods of time. If you show great obedience in one phase, yet in the next phase show less or none at all, then God shall desert you. If you keep pace with God as He ascends this step, then you must continue to keep pace when He ascends the next. Only such men are obedient to the Holy Spirit. Since you believe in God, you must remain constant in your obedience. You cannot simply obey when you please and disobey when you do not. Such manner of obedience is not approved by God. If you cannot keep pace with the new work I fellowship and continue to hold on to the former sayings, then how can there be growth in your life? In God's work, He supplies you through His word. When you obey and accept His word, then the Holy Spirit shall surely work in you. The Holy Spirit works exactly in the way I speak. Do as I have said, and the Holy Spirit will promptly work in you. I release a new light for you to see and bring you into the present light. When you walk into this light, the Holy Spirit will immediately work in you. Some may be recalcitrant and say, "I simply will not do as you say." Then I tell you that now this is the end of the road. You have withered away and have no more life. Therefore, in experiencing the transformation of your disposition, it is most crucial to keep pace with the present light. The Holy Spirit not only works in certain men who are used by God, but even more in the church. He could be working in anyone. He may work in you now, and after you have experienced it, He may work in someone else next. Follow closely; the more you follow the present light, the more your life can grow. Follow those whom the Holy Spirit works in, whatever kind of man he may

be. Take in his experiences through your own, and you will receive even higher things. In so doing you will see growth more quickly. This is the path of perfection for man and a way through which life grows. The path to perfection is reached through your obedience to the work of the Holy Spirit. You do not know through what kind of person God will work to perfect you, nor through what person, occurrence, or thing He will bring you profit and enable you to gain some insight. If you are able to walk onto this right track, this shows that there is great hope for you to be perfected by God. If you are unable to do so, this shows that your future is bleakness and one of darkness. When you walk upon the right track, you will be given revelation in all things. No matter what the Holy Spirit may reveal to others, if you continue on in your experience on the basis of their knowledge, then it shall become your life, and you shall be able to supply others because of this experience. Those who supply others by parroting words are those without experience; you must learn to find, through the enlightenment and illumination of others, a way of practice before speaking of your own actual experience and knowledge. This will be of greater benefit to your own life. You should experience in this way, obeying all that comes from God. You should seek the mind of God in all things and learn lessons in all things, creating growth in your life. Such practice affords the fastest growth.

The Holy Spirit enlightens you through your practical experiences and perfects you through your faith. Are you truly willing to be perfected? If you are truly willing to be perfected by God, then you will have the courage to cast aside your flesh, and will be able to do as God says and not be passive or weak. You will be able to obey all that comes from God, and all of your actions, whether or not done in His presence, will be presentable to God. Be an honest person and practice the truth in all things, and you will be perfected. Those deceitful men who act one way before God and another way behind His back are not willing to be perfected. They are all sons of perdition and destruction; they belong not to God but to Satan. They are not the kind of man chosen by God! If your actions and behavior cannot be presented before God or be looked upon by the Spirit of God, then this illustrates a problem with you. Only if you accept the judgment and chastisement of God, and place importance on the transformation of your disposition will you be set on the path to being perfected. If you are truly willing to be perfected by God and to carry out the will of God, then you should obey all of God's work and issue not a word of complaint, nor should you evaluate or judge the

work of God at will. These are the very basic conditions for being perfected by God. The requirement for those who seek to be perfected by God is this: do all things on the basis of your love for God. What does on the basis of love for God mean? This means that all of your actions and behavior can be presented before God. As you hold the right intentions, whether your actions are right or wrong, you are not afraid for them to be shown to God or to your brothers and sisters; you dare to swear to God. Your every intention, thought, and idea can be presented before God to be examined. If you practice and enter in this way, then growth in your life will be swift.

Since you believe in God, then you must put faith in all of the words and work of God. That is to say, since you believe in God, you must obey Him. If you are unable to do this, then it matters not whether you believe in God. If you have believed in God for many years, yet never obeyed Him or accepted all of His words, and instead asked God to submit to you and follow your notions, then you are the most rebellious of all, and you are an unbeliever. How is one such as this able to obey the work and words of God that do not conform to the notions of man? The most disobedient person is one that intentionally defies and resists God. He is the enemy of God and is an antichrist. Such a person always retains hostility against the new work of God, shows no intent to submit, and has never gladly obeyed or humbled himself. He exalts himself before others and never submits to another. Before God, he considers himself the most proficient in preaching the “word” and most skillful in working on others. He never discards the treasures already in his possession, but treats them as family heirlooms to be worshiped, to be preached to others, and used to lecture those fools who adore him. There are indeed some such people in the church. It can be said that they are “indomitable heroes,” generation after generation sojourning in the house of God. They think preaching the “word” (doctrine) to be their highest duty. One year after another and one generation after the other, they perform their holy and sacred duty. None dare touch them and none dare openly reproach them. They became “king” in the house of God, acting tyrannically through the ages. These demons seek to join hands and together destroy My work; how can I allow these living devils to exist before Me? Even those with only half an obedient heart cannot walk until the end, much less these tyrants without the slightest obedience in their hearts. The work of God is not easily gained by man. Even if man uses all of his strength, he will only be able to gain just a

portion and attain perfection in the end. What then of the children of the archangel who seek to destroy the work of God? Do they not have even less hope of being gained by God? The purpose of My work to conquer is not solely for the sake of conquest, but to conquer so as to reveal righteousness and unrighteousness, to obtain proof for the punishment of man, to condemn the wicked, and furthermore, I conquer to perfect those with a heart of obedience. In the end, all will be separated according to kind, and all those perfected have their thoughts filled with obedience. This is the final work done. Those filled with rebellion will be punished, sent to burn in the fires and forever be cursed. When that time comes, those former “great and indomitable heroes” will become the basest and most shunned “weak and useless cowards.” Only this can illustrate all the righteousness of God and that the disposition of God allows no offense. Only this can appease the hatred in My heart. Do you not agree that this is very reasonable?

Not all those who experience the work of the Holy Spirit can receive life, and not all in this stream can receive life. Life is not a common property shared by all, and the transformation of disposition is not easily achieved by all. Submission to the work of God must be tangible and must be lived out. Submission on a superficial level cannot receive the approval of God, and the heart of God cannot be pleased by simple obedience to the surface of the word of God without seeking a transformation of your disposition. Obedience to God and submission to the work of God are one and the same. Those who submit only to God but not to the work of God cannot be deemed to be obedient, and surely neither can those who do not truly submit and are outwardly sycophantic. Those who truly submit to God are all able to gain from the work and achieve understanding of the disposition and work of God. Only such men truly submit to God. Such men are able to gain new knowledge from new work and experience new changes from the same. Only such men have the approval of God; only this kind of man is one perfected and has undergone a transformation of his disposition. Those approved by God are those who gladly submit to God, as well as to His word and work. Only this kind of man is in the right; only this kind of man truly desires and seeks God. And those who merely speak of their faith in God, yet in actuality curse Him are those who mask themselves. They are venomous, the most treacherous of man. These scoundrels will one day have their vile masks ripped away. Is that not the work that is being done today? Those who are wicked will always be wicked and

will not escape the day of punishment. Those who are good will always be good and will be revealed when the work comes to an end. Not one of the wicked shall be deemed to be righteous, nor any of the righteous deemed to be wicked. Would I let any stand wrongfully accused?

As your life progresses, you must always have new entry and new and higher insight, which grow deeper with every step. This is what all of man should enter into. Through communing, listening to a message, reading the word of God, or handling a matter, you will gain new insight and new enlightenment. You do not live within the rules of old and times of old. You always live within the new light, and do not stray from the word of God. This is what is considered setting on the right track. It will not do to simply pay the price on a superficial level. The word of God becomes higher and new things appear day by day. It is necessary as well for man to make new entry every day. God perfects up to the point of which He has spoken; if you cannot keep pace, then you fall behind. Your prayers must become deeper; you must eat and drink more of the word of God, deepen the revelations you receive, and decrease negativity. You must strengthen your judgment so that you are able to gain insight, and by understanding that which is in the spirit, gain insight into the outward things and grasp the core of any issue. If you do not have such qualities, how will you be able to lead the church? If you only speak of letters and doctrines without any reality and without a way of practice, you can only get by for a short period of time. It may be marginally acceptable for new believers, but after some time, when new believers gain actual experience, then you will no longer be able to supply them. Then how are you fit for God's use? You cannot do work without new enlightenment. Those without new enlightenment are those who fail to experience, and such men never gain new knowledge or experience. And they can never perform their function in supplying life, nor can they be fit for God's use. This kind of man is wasted and useless. In truth, such men are unable to perform their function at all in the work and are all good for nothing. Not only do they fail to perform their function, they actually place an unnecessary strain on the church. I exhort these "old men" to hurry and leave the church so that others no longer have to see them. Such men have no understanding of the new work but are filled with notions. They serve no function in the church; rather, they make instigation and spread negativity, even engage in all manner of misconduct and disturbance in the church, thereby confusing and disconcerting those who make no

distinctions. These living devils, these evil spirits should leave the church as soon as possible, lest the church be blighted as a result. You may not fear the work of today, but do you not fear the righteous punishment of tomorrow? There are large numbers of people in the church who are freeloaders, as well as a great number of wolves that seek to disrupt the natural work of God. These are all demons sent by the Devil and are vicious wolves who seek to devour the guileless lambs. If these so-called men cannot be expelled, then they become parasites on the church and moths feeding on the offerings. These contemptible, ignorant, base, and repugnant maggots will one day soon be punished!

THE AGE OF KINGDOM IS THE AGE OF WORD

In the Age of Kingdom, God uses the word to usher in a new age, to change the means of His work, and to do the work for the entire age. This is the principle by which God works in the Age of Word. He became flesh to speak from different perspectives, enabling man to truly see God, who is the Word appearing in the flesh, and His wisdom and wonder. Such work is done to better achieve the goals of conquering man, perfecting man, and eliminating man. This is the true meaning of using the word to work in the Age of Word. Through the word, man comes to know the work of God, the disposition of God, the essence of man, and what man ought to enter into. Through the word, all the work God wishes to do in the Age of Word is accomplished. Through the word, man is revealed, eliminated, and tried. Man has seen the word, heard the word, and become aware of the existence of the word. As a result, man believes in the existence of God; man believes the almightiness and wisdom of God, as well as God's heart of love for man and His desire to save man. Though the word "word" is simple and ordinary, the word from the mouth of God become flesh shakes the heavens and earth; His word transforms the heart of man, the notions and the old disposition of man, and the old appearance of the entire world. Through the ages, only the God of this day works in such a manner, and only He speaks and saves man thus. Thereafter, man lives under the guidance of the word, shepherded and supplied by the word; they live in the world of the word, live within the curses and blessings of God's

word, and even more live under the judgment and chastisement of the word. These words and this work are all for the sake of man's salvation, achieving God's will, and changing the original appearance of the world of old creation. God created the world with the word, leads men throughout the universe with the word, conquers and saves them with the word. Finally, He shall use the word to bring the entire world of old to an end. Only then is the management plan wholly complete. Throughout the Age of Kingdom, God uses the word to do His work and achieve the results of His work; He does not work wonders or perform miracles; He merely does His work through the word. Because of the word, man is nourished and supplied; because of the word, man gains knowledge and true experience. Man in the Age of Word has truly received exceptional blessings. Man suffers no pain of the flesh and simply enjoys the bountiful supply of the word of God; they need not seek or journey forth, and at ease they see the appearance of God, hear Him speak personally, receive His supply, and see Him personally do His work. Man in ages past was unable to enjoy such things, and these are blessings that they could never receive.

God is determined to make man complete. Whichever perspective from which He speaks, it is all for the sake of perfecting these people. Words spoken from the perspective of the Spirit are difficult for man to understand, and man is unable to find a path to practice, for man has a limited ability to receive. The work of God achieves different effects, and each step of the work has His purpose. Moreover, He must speak from different perspectives to perfect man. If He uttered His voice from the perspective of the Spirit alone, this stage of God's work could not be completed. From His tone of voice, you can see He is determined to make this group of people complete. As one who wishes to be perfected by God, what is the first step you must take? You must first come to know the work of God. As new means are used and the age has changed from one to the other, the means by which God works have also changed, as has the way God speaks. Now, not only have the means of His work changed, so has the age. It was formerly the Age of Kingdom, a stage of work in which to love God. Now, it is the Age of Millennial Kingdom—the Age of Word—that is, an age in which God uses many ways of speaking to perfect man and speaks from different perspectives to supply man. As soon as the times passed into the Age of Millennial Kingdom, God began to use the word to make man perfect, enabling man to enter into the reality of life and leading man onto the right track.

Man has experienced so many steps of His work and has seen that the work of God does not remain unchanging. Rather, it is constantly evolving and deepening. After such a long time of experience, the work has turned and changed again and again, but whatever the changes, it never deviates from God's objective of working man. Even through ten thousand changes, its original purpose never changes, and it never deviates from truth or life. Changes in the means by which work is done are merely a change in the format of work and perspective of speaking, not a change in the central objective of His work. Changes in tone of voice and means of work are made to achieve an effect. A change in tone of voice does not mean a change in the purpose or principle of work. The essence of man believing in God is to seek life. If you believe in God yet do not seek life or truth or knowledge of God, then there is no belief in God! Is it realistic that you still seek to enter the kingdom to be king? Only achievement of true love for God through seeking life is reality; the pursuit and practice of truth are all reality. Experience the words of God while reading His words; in this way, you will grasp the knowledge of God through real experience. This is a true pursuit.

In the Age of Millennial Kingdom, whether you have entered into this new age is determined by whether you have entered into the reality of God's words and whether His words serve as the reality of your life. The word of God is made known to all so that, in the end, all men will live in the world of the word and the word of God will enlighten and illuminate every man within. If during this period of time, you are hasty and careless in reading the word of God, and you have no interest in His word, it shows that there is something wrong with your state. If you are unable to enter into the Age of Word, then the Holy Spirit does not work in you; if you have entered into this age, He will do His work. What can you do at the moment, the beginning of this Age of Word, to gain the work of the Holy Spirit? In this age, God will make it a reality among you that every man lives out the word of God, is able to put truth into practice, and loves God earnestly; that all men use the word of God as a foundation and their reality and have hearts of reverence for God; and that, through the practice of the word of God, man can then rule together with God. It is this work that God will achieve. Can you go without reading the word of God? There are many now who feel that they cannot go even a day or two without reading the word of God. They must read His word every day, and if time does not permit, listening to His word suffices. This is the feeling that the Holy Spirit gives

man and how He begins to move man. That is, He governs man through words so that man can enter into the reality of the word of God. If you feel darkness and thirst after just one day without eating and drinking of the word of God, and you find it unacceptable, this shows that you have been moved by the Holy Spirit, and He has not turned away from you. You are then one who is in this stream. However, if you have no perception or feel no thirst after a day or two without eating and drinking of the word of God, and you do not feel moved, this shows that the Holy Spirit has turned away from you. This means, then, the state within you is not right; you have not entered into the Age of Word, and you are one who has fallen behind. God uses the word to govern man; you feel good if you eat and drink of the word of God, and if you do not, you will have no way to follow. The word of God becomes the food of man and the force that drives him. The Bible said that "Man shall not live by bread alone, but by every word that proceeds out of the mouth of God." This is the work that God will accomplish this day. He will realize this truth in you. How is it that man in the past could go many days without reading the word of God but continue to eat and work? And why is this not the case now? In this age, God primarily uses the word to govern all. Through the word of God, man is judged and perfected, then finally taken into the kingdom. Only the word of God can supply the life of man, and only the word of God can give man light and the way of practice, particularly in the Age of Kingdom. As long as you daily eat and drink of His word and do not leave the reality of the word of God, God shall be able to make you perfect.

One cannot be in a rush to achieve success when seeking life; growth in life does not happen in just a day or two. The work of God is normal and practical, and it must undergo a necessary process. It took Jesus become flesh a process of 33.5 years to complete His work of crucifixion, let alone the life of man! It is also no easy task to make a normal man who manifests God. This is particularly so for the people of the nation of the great red dragon. They are of poor caliber and require a long period of God's word and work. So do not be in a hurry to see results. You must be proactive in eating and drinking of God's words, and put more effort on the words of God. After reading His words, you must be able to put them into practice in reality, and in the words of God, you then gain knowledge, insight, discernment, and wisdom. Through this, you will change without realizing it. If you are able to take as your principles the eating and drinking of the word of God, reading His

word, coming to know it, experiencing it, and practicing it, you will grow without realizing it. Some say that he is unable to put the word of God into practice even after reading it! What is your hurry? When you reach a certain stature, you will be able to put His word into practice. Would a four- or five-year-old child say that he is unable to support or honor his parents? You should know now what your stature is, put into practice what you can, and do not be one who disrupts the management of God. Simply eat and drink of God's words and going forward, take that as your principle. Do not worry yet about whether God can make you complete. Do not delve into that yet. Simply eat and drink of God's words as you come across them, and it is assured that God will be able to make you complete. However, there is a principle by which you must eat and drink of His word. Do not do so blindly. Rather, seek out the words that you should come to know, that is, those that are related to vision. Another aspect that you must seek out is those of actual practice, that is, those about what you ought to enter into. One aspect is about knowledge, and the other relates to entering. Once you find out both, that is, when you grasp what to know and what to practice, you will know how to eat and drink of the word of God.

Going forward, talking about the word of God is the principle by which you speak. When you come together, you should fellowship about the word of God and use that as your topic; talk about what you know of the word of God, how you put His word into practice, and how the Holy Spirit works. If you fellowship about the word of God, the Holy Spirit will illuminate you. Man too must cooperate if this is to become a world of the word of God. If you do not enter into this, God cannot do His work. If you do not talk about His word, He cannot illuminate you. Whenever you are free, talk about the word of God. Do not talk idly! Let your life be filled with the word of God; then you are a devout believer. Even if your fellowship is superficial, that is all right. Without the superficial, there would be no depth. There is a process that must be undergone. Through your exercise, you gain insight into the illumination of the Holy Spirit upon you, and how to effectively eat and drink of the word of God. After a period of such exploration, you will enter into the reality of the word of God. Only if you have the resolution to cooperate will you receive the work of the Holy Spirit.

There are two aspects to the principle for eating and drinking of the word of God: One relates to knowledge, and the other entering. Which words should you come to know? You should come to know the words

related to vision (that is to say, which age God has now entered into, what God wishes to achieve now, what incarnation is, and so on. These are all related to vision). What is the way that man should enter into? This refers to the words of God that man should practice and enter into. Those are the two aspects of eating and drinking of the word of God. From now, eat and drink of the word of God in this way. If you have a clear understanding of the words concerning vision, then there is no need to read more. Of primary importance is to eat and drink more of the words on entering, such as how to turn your heart toward God, how to quiet your heart before God, and how to forsake the flesh. That is what you should put into practice. Without knowing how to eat and drink of the word of God, true fellowship is not possible. Once you know how to eat and drink of His word, and you have grasped what is key, fellowship will become free. Whatever issues are raised, you are able to fellowship about them and grasp the reality. Fellowshiping about the word of God without reality means you are unable to grasp what is key, and this shows that you do not know how to eat and drink of His word. Some feel weariness when reading the word of God. Such a state is not normal. Indeed, what is normal is to never become tired of reading God's word, always thirst for it, and always think the word of God is good. This is how one who has really entered eats and drinks of the word of God. When you feel that the word of God is truly practical and is exactly what man should enter into; when you feel that His word is greatly helpful and beneficial to man, and that it is the supply of man's life, this feeling is given to you by the Holy Spirit, through your being moved by the Holy Spirit. This proves that the Holy Spirit is working in you and God has not turned away from you. Seeing that God is always speaking, some become tired of His words and think that it is of no consequence whether or not they read His words. That is not a normal state. Their hearts do not thirst to enter into reality, and such men neither thirst for nor place importance on being perfected. Whenever you find you do not thirst for the word of God, it shows that your state is not normal. In the past, whether God turned away from you was determined by whether you were at peace within and experienced enjoyment. Now the key is whether you thirst for the word of God, whether His word is your reality, whether you are faithful, and whether you are able to do what you can do for God. In other words, man is judged by the reality of the word of God. God directs His word to all people. If you are willing to read it, He will enlighten you, but if

you are not, He will not. God enlightens those who hunger and thirst for righteousness, and those who seek Him. Some say that God did not enlighten them even after they read His word. How were the words read? If you skimmed through briefly and placed no importance on reality, how could God enlighten you? How could one who does not treasure the word of God be perfected by Him? If you do not treasure the word of God, then you will have neither truth nor reality. If you treasure His word, then you will be able to practice truth; it is then that you will have reality. So you must eat and drink of the word of God whatever the situation, whether you are busy or not, whether the circumstances are adverse or not, and whether you are being tried or not. All in all, the word of God is the foundation of man's existence. None can turn away from His word and must eat of His word as if they are the three meals of the day. Could it be such a simple matter to be perfected and gained by God? Whether or not you understand at present or whether you have insight into the work of God, you must eat and drink more of the word of God. This is entering in a proactive way. After reading the word of God, hasten to put into practice what you can enter into, and set aside for the moment what you cannot. There may be much of the word of God that you cannot understand in the beginning, but after two or three months, perhaps even a year, you will. Why is this? This is because God cannot make man complete in a day or two. Most of the time, when you read His word, you may not understand at the moment. At that point, it may seem like nothing more than text; only through a period of experience are you able to understand. God has spoken much, so you should do your utmost to eat and drink of His word. Without realizing it, you will come to understand and the Holy Spirit will enlighten you. When the Holy Spirit enlightens man, it is often without man's awareness. He enlightens and guides you when you thirst and seek. The principle by which the Holy Spirit works is centered on the word of God of which you eat and drink. All those who place no importance on the word of God and always have another attitude toward His word, one of carelessness and the belief that it makes no difference whether they read His word, are those without reality. Neither the work of the Holy Spirit nor enlightenment by Him can be seen in them. Such people are merely coasting along, and are pretenders without true qualifications, like Mr. Nanguo of the parable.^[a]

Footnotes:

a. The original text omits "of the parable."

Without the word of God as your reality, you have no real stature. When the time comes to be tried, you will certainly fall, and then will your true stature be shown. But at that time, those who regularly seek to enter into reality shall understand the purpose of God's work. One who is conscientious and thirsts for God should take practical action to repay God for His love. Those without reality cannot stand firm in the face of even trivial matters. There is simply a difference between those with a real stature and those without. Why is it that both eat and drink of the word of God, but some are able to stand firm in a trial while others flee from it? The obvious difference is that they lack a real stature; they do not have the word of God as their reality, and His word has not taken root within them. As soon as they are tried, there is no way for them. Why, then, can others stand firm in this respect? That is because they have great vision, or the word of God has become their experience within and what they have seen in reality has become the foundation of their existence. So they are able to stand firm through trials. This is real stature, and this is life too. Some may also read the word of God but then never put it into practice or are not earnest about it. Those who are not earnest place no importance on practice. Those without the word of God as their reality are those without real stature. Such people cannot stand firm through trials.

When God speaks, you should immediately receive His words to eat of them. No matter how much you understand, hold onto the point of view that you just focus on eating of, coming to know, and practicing His word. This is something you should do. Don't worry about how great your stature may become; simply focus on eating of His word. This is how man should cooperate. Your spiritual life is mainly to enter into the reality where you eat and drink of God's words and put them into practice. You should focus on nothing else. Church leaders should be able to lead all brothers and sisters in knowing how to eat and drink of God's words. This is the responsibility of all church leaders. Be they young or old, all should regard the eating and drinking of God's words with importance and keep His words in their hearts. If you enter into this reality, you will have entered the Age of Kingdom. Nowadays, most feel that they cannot live without eating and drinking of the word of God, and whatever the time, they feel that His word is novel. Then does man begin to set upon the right track. God uses the word to work and supply man. When all yearn and thirst for the word of God, they will enter into a world of His word.

God has spoken a great deal. How much do you have knowledge of? How much have you entered into? If a church leader has not led brothers and sisters into the reality of the word of God, they have been derelict in their duty and failed to fulfill their responsibilities! Whatever the depth of your eating and drinking, or however much you can receive, you must know how to eat and drink of His word; you must regard His word with importance and understand the importance and necessity of such eating and drinking. God has spoken so much. If you do not eat and drink of His word, nor do you seek or put His word into practice, you cannot be considered to believe in God. Since you believe in God, you must eat and drink of His word, experience His word, and live out His word. Only this is belief in God! If you say you believe in God yet cannot speak out any of His words or put them into practice, you are not considered to believe in God. This is “seeking bread to satisfy hunger.” Speaking only of trivial testimony, useless matters, and superficial matters, and not having even the slightest bit of reality do not constitute belief in God. As such,^[a] you have not grasped the right way of believing in God. Why must you eat and drink more of God’s words? Is it considered belief if you do not eat and drink of His words and seek only to ascend to heaven? What is the first step for one who believes in God? By what path does God perfect man? Can you be perfected without eating and drinking of the word of God? Can you be considered a person of the kingdom without the word of God as your reality? What exactly is belief in God? Believers in God should be possessed of good behavior externally, at the very least, and of utmost importance is to have the word of God. No matter what, you can never turn away from His word. Your knowledge of God and fulfillment of His will are all achieved through His word. All nations, sects, denominations, and sectors will be conquered through the word in the future. God will speak directly, and all people will hold the word of God in their hands; through this will people be perfected. The word of God pervades throughout: People speak of God’s word and practice according to God’s word, while kept within is still the word of God. Both within and without, they are steeped in the word of God, and thus are they perfected. Those who fulfill the will of God and are able to bear witness to Him are those who have the word of God as reality.

When you enter into the Age of Word, you will be in the Age of Mil-

Footnotes:

a. The original text omits “As such.”

lennial Kingdom. This is the work that is being achieved now. From now, practice fellowshiping about the word of God. Only through eating and drinking of His word and experiencing it can you exhibit the word of God. Only through your words of experience can others be convinced by you. If you do not have the word of God, none would be convinced! All those used by God are able to speak the word of God. If you cannot, this shows that the Holy Spirit has not worked in you and you have not been perfected. This is the importance of the word of God. Do you have a heart that thirsts for the word of God? Those who thirst for the word of God thirst for truth, and only such men are blessed by God. In the future, there are many more words that God will say to all denominations and all sects. He first speaks and utters His voice among you and makes you complete before moving on to speak and utter His voice to the Gentiles and conquer them. Through the word, all will be sincerely and utterly convinced. Through the word of God and His revelations, the corrupt disposition of man has diminished. All have the appearance of man, and man's rebellious disposition has so too lessened. The word works upon man with authority and conquers man within the light of God. The work that God will do in the present age, as well as the turning points of His work can all be found within His word. If you do not read His word, you will understand nothing. Through your own eating and drinking of His word, fellowshiping with brothers and sisters, and your actual experiences, your knowledge of the word of God will become comprehensive. Only thus can you truly live it out in reality.

ALL IS ACHIEVED BY THE WORD OF GOD

God speaks His words and does His work according to different ages, and in different ages, He speaks different words. God does not abide by rules, or repeat the same work, or feel nostalgia for the things of the past; He is a God who is always new and never old, and every day He speaks new words. You should abide by that which should be abided by today; this is the responsibility and duty of man. It is crucial that practice be centered around the present light and actual words of God. God does not abide by rules, and is able to speak from many different perspectives to make plain His wisdom and omnipotence. It matters not whether He speaks from the perspective of the Spirit, or of man, or

of the third person—God is always God, and you cannot say that He is not God because of the perspective of man from which He speaks. Among some people there have emerged conceptions as a result of the different perspectives from which God speaks. Such people have no knowledge of God, and no knowledge of His work. If God always spoke from one perspective, would man not lay down rules about God? Could God allow man to act in such a way? Regardless of which perspective God speaks from, God has His aims for each. If God were always to speak from the perspective of the Spirit, would you be able to engage with Him? Thus, He speaks in the third person to provide His words to you and guide you into reality. Everything that God does is fitting. In short, it is all done by God, and you should not be doubtful about this. Provided that He is God, then no matter what perspective He speaks from, He is still God. This is an immutable truth. However He works, He is still God, and His substance will not change! Peter so loved God and was a man after God's own heart, but God did not witness him as the Lord or Christ, for a being's substance is what it is, and can never change. In His work, God does not abide by rules, but employs different methods to make His work effective and increase man's knowledge of Him. His every method of working helps man know Him, and is in order to make man perfect. No matter which method of working He employs, each is in order to build up man and make man perfect. Though one of His methods of working may have lasted for a very long time, it is in order to temper man's faith in Him. Thus you should not be doubtful. These are all the steps of God's work, and must be obeyed by you.

Today, what is spoken of is entry into reality. There is no talk of ascending to heaven, or ruling as kings; all that is spoken of is the pursuit of entry into reality. There is no more practical pursuit than this, and to talk of ruling as kings is not practical. Man has great curiosity, and he still measures God's work today by his religious conceptions. Having experienced so many of God's methods of working, man still does not know the work of God, still seeks signs and wonders, and still looks at whether God's words have been fulfilled. Is this not great blindness? Without the fulfillment of God's words, would you still believe that He is God? Today, many such people in the church are waiting to behold signs and wonders. They say, If God's words are fulfilled, then He is God; if God's words are not fulfilled, then He is not God. Do you, then, believe in God because of the fulfillment of His words, or because He is

God Himself? Man's view of belief in God must be put right! When you see that God's words have not been fulfilled, you run off—is this belief in God? When you believe in God, you must leave everything to the mercy of God and obey all the work of God. God spoke so many words in the Old Testament—which of them did you see fulfilled with your own eyes? Can you say that Jehovah isn't God because you have not seen that? Seeing that the words of God have not been fulfilled, some wish to run away. Whoever wants to go should go, no one is stopping them! Try it, see if you can run away. Having run away, you'll still come back. God controls you with His word, and if you leave the church and the word of God, you will have no way of living. If you don't believe this, try for yourself—do you think you can just leave? The Spirit of God controls you, and you cannot leave. This is an administrative decree of God! If some people want to try, well, they can! You say this person is not God, so commit a sin against Him and see what He does. It is possible that your flesh will not die and you will still be able to feed and clothe yourself, but mentally it will be unbearable; you will feel stressed and tormented, nothing will be more painful. Man cannot bear to be mentally tormented and ravaged—perhaps you are able to endure the suffering of the flesh, but you are utterly incapable of enduring mental stress and long-lasting torment. Today you cannot see any signs and wonders, yet no one is able to run away, for God uses His word to control man. Intangible, invisible, without the advent of facts, yet still man cannot flee. Are these not the actions of God? Today, God has come to earth to provide man with life. He does not, as people imagine, coax you by showing signs and wonders in order to ensure a peaceful relationship between God and man. All those whose focus is not toward life, and who instead concentrate on making God show signs and wonders, are Pharisees! In the beginning, it was the Pharisees who nailed Jesus to the cross; if you measure God according to your own view of belief in God, believing in God if His words are fulfilled, and being doubtful and even blaspheming against God if they are not, then do you not nail Him to the cross? People such as this are negligent of their duties, and greedily revel in comfort!

On the one hand, the biggest problem with man is that he does not know the work of God. Though man's attitude is not one of denial, it is one of doubt; he does not deny, but he also does not fully acknowledge. If people have a thorough knowledge of God's work, then they won't run away. On the other hand, it is that man does not know reality.

Today, it is with the word of God that each person has engaged; indeed, in the future you should not think to behold signs and wonders. I tell you plainly: During the present stage, all you are capable of seeing are the words of God, and though there are no facts, the life of God can still be wrought into man. It is this work which is the main work of the Millennial Kingdom, and if you cannot perceive this work, then you will become weak and fall down, will descend amid trials and, yet more grievously, will be taken captive by Satan. God has come to earth principally to speak His words; what you engage with is the word of God, what you see is the word of God, what you hear is the word of God, what you abide by is the word of God, what you experience is the word of God, and this incarnation of God principally uses the word to make man perfect. He does not show signs and wonders, and especially does not do the work Jesus did in the past. Although They are God, and are both flesh, Their ministries are not the same. When Jesus came, He also did part of God's work, and spoke some words—but what was the main work He accomplished? What He mainly accomplished was the work of crucifixion. He became the likeness of sinful flesh to complete the work of crucifixion and redeem all mankind, and it was for the sake of all mankind's sin that He served as a sin offering. This is the main work He accomplished. Ultimately, He provided the path of the cross to guide those who came later. When Jesus came, it was primarily to complete the work of redemption. He redeemed all mankind, and brought the gospel of the kingdom of heaven to man, and, furthermore, He brought the kingdom of heaven. As a result, those who came after all said, "We should walk the path of the cross, and sacrifice ourselves for the cross." Of course, in the beginning Jesus also did some other work and spoke some words to make man repent and confess his sins. But His ministry was still the crucifixion, and the three and a half years He spent preaching the way were in preparation for the crucifixion that came after. The several times that Jesus prayed were also for the sake of the crucifixion. The life of a normal man that He led and the thirty-three and a half years that He lived on earth were primarily for the sake of completing the work of crucifixion, they were to give Him strength, and make Him able to undertake this work, as a result of which God entrusted the work of crucifixion to Him. Today, what work will God incarnate accomplish? Today, God has become flesh primarily in order to complete the work of "the Word appearing in the flesh," to use the word to make man perfect, and make man accept the dealing of the

word and the refinement of the word. In His words He causes you to gain provision and gain life; in His words, you see His work and deeds. God uses the word to chastise and refine you, and thus if you suffer hardship, it is also because of the word of God. Today, God does not work using facts, but words. Only after His word has come upon you can the Holy Spirit work within you and cause you to suffer pain or feel sweetness. Only the word of God can bring you into reality, and only the word of God is capable of making you perfect. And so, at the very least you must understand that the work done by God during the last days is principally the use of His word to make every person perfect and guide man. All the work that He does is through the word; He does not use facts to chastise you. There are times when some people resist God. God does not cause great discomfort for you, your flesh is not chastised nor do you suffer hardship—but as soon as His word comes upon you, and refines you, it is unbearable for you. Is that not so? At the time of the “service-doers,” God said to throw man into a bottomless pit. Did man really arrive at the bottomless pit? Simply through the use of words to refine man, man entered into the bottomless pit. And so, during the last days, when God becomes flesh, He principally uses the word to accomplish all and make all plain. Only in His words can you see what He is; only in His words can you see that He is God Himself. When God incarnate comes to earth, He does no other work but the speaking of words—thus there is no need for facts; words suffice. That is because He has principally come to do this work, to allow man to behold His power and supremacy in His words, to allow man to see in His words how He humbly hides Himself, and to allow man to know His entirety in His words. All that He has and is are in His words, His wisdom and wondrousness are in His words. In this are you made to see the many methods with which God speaks His words. Most of God’s work during all this time has been provision, revelation and dealing. He does not curse man lightly, and even when He does, it is through the word. And so, in this age of God become flesh, do not try to see God heal and cast out demons again, do not always try to see signs—there is no point! Those signs cannot make man perfect! To speak plainly: Today, the real God Himself of the flesh only speaks, and does not act. This is the truth! He uses words to make you perfect, and uses words to feed and water you. He also uses words to work, and He uses words in place of facts to make you know His reality. If you are capable of perceiving this aspect of God’s work, then it is difficult to be passive.

Instead of focusing on things that are negative, you should focus only on that which is positive—which is to say, regardless of whether or not the words of God are fulfilled, or whether or not there is the advent of facts, God causes man to gain life from His words, and this is the greatest of all signs, and even more so, it is an undisputable fact. This is the best evidence through which to have knowledge of God, and is an even greater sign than signs. Only these words can make man perfect.

As soon as the Age of Kingdom began, God began to release His words. In the future, these words will be gradually fulfilled, and at that time, man will grow into life. God's use of the word to reveal the corrupt disposition of man is more real, and more necessary, and He uses nothing but the word to do His work in order to make perfect the faith of man, for today is the Age of Word, and it requires the faith, resolution and cooperation of man. The work of God incarnate of the last days is the use of His word to serve and provide. Only after God incarnate has finished speaking His words will they begin to be fulfilled. During the time that He speaks, His words are not fulfilled, because when He is in the stage of the flesh, His words cannot be fulfilled, and this is so that man may see that God is flesh and not Spirit, so that man may behold the reality of God with his own eyes. On the day that His work is complete, when all the words that should be spoken by Him on earth have been spoken, His words will begin to be fulfilled. Now is not the age of fulfillment, because He has not finished speaking His words. So when you see that God is still speaking His words on earth, do not await the fulfillment of His words; when God stops speaking His words, and when His work on earth has been completed, that will be the time His words begin to be fulfilled. In the words He speaks on earth, there is, in one regard, the provision of life, and in another, there is prophecy—the prophecy of things to come, of things that will be done, and of the things that have yet to be accomplished. There was also prophecy in the words of Jesus. In one regard, He supplied life, and in another regard, He spoke prophecy. Today, there is no talk of carrying out words and facts at the same time because the difference between that which can be seen by man's own eyes and that which is done by God is too great. It can only be said that, once the work of God has been completed, His words will be fulfilled, and the facts will come after the words. On earth, God incarnate of the last days performs the ministry of the word, and in performing the ministry of the word, He only speaks words, and cares not for other matters. Once God's work changes, His words will

start to be fulfilled. Today, words are first used to make you perfect; when He gains glory in the entire universe, it will be the time when His work is complete, when all the words that should be spoken have been spoken, and all words have become facts. God has come to earth during the last days to perform the ministry of the word so that man may know Him, and so that man may see what He is, and see His wisdom and all of His wondrous deeds from His word. During the Age of Kingdom, God principally uses the word to conquer all people. In the future, His word will also come upon every sect, group, nation and denomination; God uses the word to conquer, to make all men see that His word carries authority and might—and so today, you face only the word of God.

The words spoken by God in this age are different to those spoken during the Age of Law, and so, too, do they differ from the words spoken during the Age of Grace. In the Age of Grace, God did not do the work of the word, but simply described the crucifixion in order to redeem all mankind. The Bible only describes why Jesus was to be crucified, and the sufferings He was subjected to on the cross, and how man should be crucified for God. During that age, all the work done by God was centered around the crucifixion. During the Age of Kingdom, God incarnate speaks words to conquer all those who believe in Him. This is “the Word appearing in the flesh”; God has come during the last days to do this work, which is to say, He has come to accomplish the actual significance of the Word appearing in the flesh. He only speaks words, and rarely is there the advent of facts. This is the very substance of the Word appearing in the flesh, and when God incarnate speaks His words, this is the appearance of the Word in the flesh, and is the Word coming into the flesh. “In the beginning was the Word, and the Word was with God, and the Word was God, and the Word became flesh.” This (the work of the appearance of the Word in the flesh) is the work that God will accomplish in the last days, and is the final chapter of His entire management plan, and so God has to come to earth and manifest His words in the flesh. That which is done today, that which will be done in the future, that which will be accomplished by God, man’s final destination, those who will be saved, those who will be destroyed, and so on—this work that should be achieved in the end has all been clearly stated, and is all in order to accomplish the actual significance of the Word appearing in the flesh. The administrative decrees and constitution that were previously issued forth, those who will be destroyed, those who will enter into rest—these words must all be fulfilled. This is

the work principally accomplished by God incarnate during the last days. He makes people understand where those predestined by God belong and where those not predestined by God belong, how His people and sons will be classified, what will happen to Israel, what will happen to Egypt—in the future, every one of these words will be accomplished. The steps of God's work are accelerating. God uses the word as the means to reveal to man what is to be done in every age, what is to be done by God incarnate of the last days, and His ministry that is to be performed, and these words are all in order to accomplish the actual significance of the Word appearing in the flesh.

I have previously said that "All who seek to behold signs and wonders will be forsaken; they are not those who will be made perfect." I have spoken so many words, yet you have not the slightest knowledge of this work, and, having arrived at this point, still you ask for signs and wonders. Is your belief in God the pursuit of seeing signs and wonders, or is it in order to gain life? Jesus also spoke many words that, today, have yet to be fulfilled. Can you say that Jesus is not God? God witnessed that He was Christ and the beloved Son of God. Can you deny this? Today, God only speaks words, and if you are incapable of thoroughly knowing, then you cannot stand fast. Do you believe in Him because He is God, or do you believe in Him based on whether or not His words are fulfilled? Do you believe in signs and wonders, or do you believe in God? Today He does not show signs and wonders—is He really God? If the words He speaks are not fulfilled, is He really God? Is the substance of God determined by whether or not the words He speaks are fulfilled? Why is it that some people are always waiting for the fulfillment of God's words before believing in Him? Does this not mean they do not know Him? All those who possess such conceptions are people who deny God; they use conceptions to measure God; if God's words are fulfilled they believe in God, and if they aren't they don't believe in God; and they always pursue signs and wonders. Are they not the Pharisees of modern times? Whether or not you are able to stand firm depends on whether or not you know the real God—this is crucial! The greater the reality of God's word in you, the greater your knowledge of the reality of God, and the more you are able to stand fast during trials. The more you look to signs and wonders, the more you are unable to stand firm, and you will fall amid trials. Signs and wonders are not the foundation; only the reality of God is life. Some people do not know the effects that are to be achieved by God's work. They

spend their days in bewilderment, not pursuing the knowledge of God's work. Their pursuit is always to make God fulfill their desires, only after which are they serious in their belief. They say that they will pursue life if the words of God are fulfilled, but that if His words are not fulfilled, then there is no possibility of them pursuing life. Man thinks that belief in God is the pursuit of beholding signs and wonders and the pursuit of ascending to heaven and the third heaven. There is no one who says that their belief in God is the pursuit of entry into reality, the pursuit of life, and the pursuit of being gained by God. What value has such a pursuit? Those who do not pursue the knowledge of God and the satisfaction of God are people who do not believe in God, they are people who blaspheme God!

Now do you understand what belief in God is? Is belief in God beholding signs and wonders? Is it ascending to heaven? Believing in God is not easy. Today, that kind of religious practice should be purged; pursuing the manifestation of the miracles of God, pursuing God's healing and His casting out of demons, pursuing the bestowment of peace and ample graces by God, pursuing the gaining of prospects and comfort for the flesh—these are religious practices, and such religious practices are a vague and abstract form of belief. Today, what is real belief in God? It is the acceptance of God's word as the reality of your life and the knowing of God from His word in order to achieve a true love of Him. To be clear: It is the belief in God so that you may obey God, love God, and perform the duty that should be performed by a creature of God. This is the aim of believing in God. You must achieve a knowledge of the loveliness of God, of how worthy God is of reverence, of how, in His creatures, God does the work of salvation and making them perfect—this is the minimum that you should possess in your belief in God. Belief in God is principally the switch from a life in the flesh to a life of loving God, from a life within naturalness to a life within the being of God, it is coming out from under the domain of Satan and living under the care and protection of God, it is being able to achieve obedience to God and not obedience to the flesh, it is allowing God to gain your entire heart, allowing God to make you perfect, and freeing yourself from the corrupt satanic disposition. Belief in God is principally so that the power and glory of God may be manifested in you, so that you may carry out God's will, and accomplish God's plan, and be able to bear testimony to God before Satan. Belief in God should not be in order to behold signs and wonders, nor should it be for the sake of

your personal flesh. It should be for the pursuit of knowing God, and being able to obey God, and like Peter, obeying Him until death. This is what it is mainly in order to achieve. Eating and drinking the word of God is in order to know God and in order to satisfy God. Eating and drinking the word of God gives you a greater knowledge of God, only after which can you obey God. Only if you know God can you love Him, and the attainment of this aim is the only aim man should have in his belief in God. If, in your belief in God, you always try to behold signs and wonders, then the viewpoint of this belief in God is wrong. Belief in God is principally the acceptance of the word of God as the reality of life. Only putting into practice the words of God from His mouth and carrying them out within yourself is the attainment of the aim of God. In believing in God, man should pursue being made perfect by God, being able to submit to God, and the complete obedience to God. If you can obey God without complaint, be mindful of God's desires, achieve the stature of Peter, and possess the style of Peter spoken of by God, then that will be when you have achieved success in belief in God, and it will signify that you have been gained by God.

God does His work in the entire universe. All those who believe in Him must accept His word, and eat and drink His word; no one can be gained by God through seeing the signs and wonders shown by God. Throughout the ages, God has always used the word to make man perfect, thus you should not devote all your attention to signs and wonders, but should pursue being made perfect by God. In the Age of Law of the Old Testament, God spoke some words, and in the Age of Grace, Jesus, too, spoke many words. After Jesus had finished saying these many words, the apostles and prophets that came later caused people to practice according to the laws and commandments set out by Jesus, and caused them to experience according to the principles spoken of by Jesus. God of the last days principally uses the word to make man perfect. He does not use signs and wonders to oppress man, or convince man; this cannot make plain the power of God. If God only showed signs and wonders, then it would be impossible to make plain the reality of God, and thus impossible to make man perfect. God does not make man perfect by signs and wonders, but uses the word to water and shepherd man, after which is achieved the complete obedience of man and man's knowledge of God. This is the aim of the work He does and the words He speaks. God does not use the method of showing signs and wonders to make man perfect—He uses words, and uses

many different methods of work to make man perfect. Whether it be the refinement, dealing, pruning, or provision of words, God speaks from many different perspectives to make man perfect, and to give man a greater knowledge of the work, wisdom and wondrousness of God. When man is made complete at the time that God concludes the age in the last days, he will be qualified to look upon signs and wonders. When you have a knowledge of God and are able to obey God no matter what He does, you will see signs and wonders, for you will have no conceptions about the reality of God. At the moment, you are corrupt and incapable of complete obedience to God—are you qualified to see signs and wonders? The time that God shows signs and wonders is when God punishes man, and also when the age changes, and, moreover, when the age concludes. When God's work is being carried out normally, He does not show signs and wonders. Showing signs and wonders is supremely easy, but that is not the principle of God's work, nor is it the aim of God's management of man. If man saw signs and wonders, and if the spiritual body of God were to appear to man, would all people not "believe" in God? I have previously said that a group of overcomers are gained from the East, overcomers who come from amid the great tribulation. What is the meaning of such words? They mean that these people who have been gained only truly obeyed after undergoing judgment and chastisement, and dealing and pruning, and all kinds of refinement. The belief of such people is not vague and abstract, but real. They have not seen any signs and wonders, or any miracles; they do not speak of abstruse letters and doctrines, or profound insights; instead they have reality, and the words of God, and a true knowledge of the reality of God. Is such a group not more capable of making plain the power of God? God's work during the last days is real work. During the age of Jesus, He did not come to make man perfect, but to redeem man, and so He displayed some miracles to make people follow Him. For He principally came to complete the work of crucifixion, and showing signs was not part of the work of His ministry. Such signs and wonders were work that was done in order to make His work effective; they were extra work, and did not represent the work of the entire age. During the Age of Law of the Old Testament, God also showed some signs and wonders—but the work God does today is real work, and He would definitely not show signs and wonders now. As soon as He showed signs and wonders, His real work would be thrown into disorder, and He would be unable to do any more work. If God said for the word to be

used to make man perfect, but also showed signs and wonders, then could whether or not man truly believes in Him be made plain? Thus, God does not do such things. There is too much of religion within man; God has come during the last days to expel all the religious conceptions and supernatural things within man, and make man know the reality of God. He has come to remove an image of God that is abstract and fanciful—an image which, in other words, does not exist at all. And so, now the only thing that is precious is for you to have a knowledge of reality! The truth overrides everything. How much truth do you possess today? Is all that shows signs and wonders God? Evil spirits can also show signs and wonders; are they all God? In his belief in God, what man searches for is the truth, what he pursues is life, rather than signs and wonders. Such should be the goal of all those who believe in God.

ONLY LOVING GOD IS TRULY BELIEVING IN GOD

Today, when you seek to love and know God, on the one hand you need to go through suffering and refinement, on the other hand you need to pay a certain price. Loving God is a most profound lesson; it can be said that what people learn throughout life in their belief in God is to love Him. That is to say, since you believe in God, you should love God. If you only believe in God but do not love God, fail to know God, and you have never loved God with any real love that comes from the bottom of your heart, your belief in God will be in vain. If you believe in God and yet do not love God, your life will be wasted and it will be the basest. What is the meaning of your life if you have never loved or satisfied God during your life? What is the meaning of your belief in God? Isn't that a waste of effort? That is to say, believing in God and loving God comes at a price. It is not the pursuit of outward actions, but rather, having true insight in the depths of the heart. If you sing hymns and dance with enthusiasm, but fail in your practice of the truth, is this loving God? To love God you must seek God's will in everything. Whatever you encounter, you need to look to its deepest roots, to find out God's will and see what He desires for that occasion, what He requires you to achieve and how you can care for His will. For instance, if you encounter a problem that requires you to suffer, you should under-

stand what God's will is, and how you can care for His will. You cannot satisfy yourself; you should first put yourself aside. The flesh is the basest. Instead, you need to seek to satisfy God and fulfill your duty. When you think like this, God will especially enlighten you on this matter and your heart will be comforted. Whatever you encounter, no matter how big or small, you need to first put yourself aside and treat the flesh as the cheapest of all things. The more you satisfy the flesh, the more it demands; if you satisfy it this time, it will make demands of you the next time as well. If you always act in this way, you will eventually love your own flesh more than ever. The flesh always has extravagant desires and wants you to satisfy it and allow it to enjoy itself, in food, clothing, having a temper or pandering to its weaknesses and laziness.... The more you satisfy it, the greater its desire grows, and the more wanton it becomes. There will come a point where the flesh will have deeper notions and rebel against God; it will exalt itself and doubt God's work. The more you satisfy the flesh, the more weaknesses it has. You will always feel that nobody sympathizes with your weaknesses, you will always think that God has gone too far and will even say, Why does God have to be so strict? Can't He give people some leeway? If man satisfies the flesh and treasures it too much, he will ruin himself. If you truly love God and do not satisfy the flesh, you will see that everything God does is most suitable and most perfect, and cursing your disobedience and judging your unrighteousness is the right thing to do. Sometimes, when God chastens and disciplines you, brings on circumstances to temper you, forcing you to come before Him, you will always feel that what He does is so great. This way, you would feel as if you are not suffering too much, and that God is very lovable. If you care for your fleshly weaknesses, and say that God is too harsh on you, you will feel that you are always suffering and sad. Moreover, you will not be clear about all the work God does. You will feel as if God does not sympathize with man's weaknesses at all and does not know the difficulties man faces. This way you will always feel that you are all alone and mistreated badly and you start to complain. The more you care for the weaknesses of your flesh in this way, the more you will feel that God is too demanding. Eventually it will be so bad that you would deny God's work and start to oppose God, you would be full of disobedience. This is why you must forsake the flesh and not care for it: Your husband, wife, children, prospects, marriage, family—none of these are what matters! You need to have this resolution: "I have only God in my

heart. I must satisfy God, not my flesh, to the best of my abilities.” With this resolution, when you practice the truth and put yourself aside, all you’ll need is a bit of effort and you will be able to achieve it. It was said that there was a farmer who saw a snake lying frozen by the roadside. He picked it up and kept it near his bosom. When the snake woke up, it bit the farmer and the farmer died. Man’s flesh is like the snake; its basic nature is to harm man’s life. By the time your flesh gets its own way, it is also the time when you lose your life. The flesh is of Satan, it is always full of extravagant desires inside and is always thinking about itself, about comfort and leisure, wallowing in sloth and idleness. If you satisfy the flesh to a certain point, it will eventually consume you. That is to say, if you satisfy it this time, the next time it will want you to satisfy it again. All it has are extravagant desires and new demands. Whenever you care for the flesh, it makes you treasure it even more, and live in the comforts of the flesh. If you never overcome it, eventually you would ruin yourself. Whether you can gain life in front of God and what you will end up in, it depends on how you practice forsaking the flesh. God has saved you, and He has chosen and predestined you, but now if you don’t want to satisfy Him and practice the truth, not forsake your flesh with a heart that truly loves God, you will ruin yourself in the end, and you will suffer greatly. If you always care for the flesh, Satan will slowly consume your insides and you’ll have neither life nor the moving from the Spirit. Eventually one day it will be all darkness inside you. When you live in darkness, Satan will claim you and you will no longer have God. By that point you would deny God’s existence and leave Him. Therefore, to love God, you need to pay the price of suffering, to endure suffering. There is no need for external enthusiasm, or endurance, reading or running more. It is about leaving the things inside: the extravagant thoughts, personal interests, plans, notions and intentions. That is God’s will.

It is part of God’s work to deal with people’s external disposition, such as dealing with people’s external abnormal humanity, ways of living and living habits, cultural practices, as well as external actions, and their zeal. However, by requiring people to practice the truth to change their disposition, He is primarily dealing with their inner intentions and notions. If you just deal with external disposition, that is easy. For example, not letting you eat the things you love, that is easy for you. But when it comes to one’s inner notions, these are not so easy to let go of. That requires forsaking the flesh and people will have to pay a price, to

endure some suffering in front of God. This is particularly so with man's intentions. From the time man starts believing in God till this day, man has a lot of incorrect intentions. When you do not practice the truth, you will always feel that your intentions are correct, but when problems arise you will see that you have lots of wrong intentions inside. Therefore, when God perfects man, man will find that he has lots of notions inside preventing him from knowing God. When you realize that your intentions are wrong, but you don't act according to your own notions and intentions, and instead bear witness to God in everything and stand firm on your ground, then this proves that you have forsaken the flesh. When you forsake the flesh, inevitably there will be a battle inside. Satan wants you to follow it and the notions of the flesh, to protect the interests of the flesh. However, God's word still enlightens and illuminates you within. At this point, it is up to you whether you follow God, or Satan. When God asks people to practice the truth, it is mainly to deal with what's inside, their thoughts, and their notions that do not comply with God's will. The Holy Spirit moves people from within and works from the inside. That's why it's said that behind every event is a battle—every time truth is practiced and every time people practice loving God, there is an enormous battle. It may seem that all is well in the flesh, but deep inside there is a battle of life and death. Victory will only be determined after fierce fighting and intense inner struggle; this is both funny and pitiful. Because you have many improper intentions inside, or much of God's work does not match up with your notions, when you practice the truth, there is always a great battle in the background. How many tears of sadness have been shed by the time truth is practiced, ending up in a resolution to satisfy God. It is because of this battle that you suffer and endure refinement. This is real suffering. If you can truly stand on the side of God when the battle commences, then you can satisfy God. Suffering in the course of practicing the truth is inevitable. If, when man is practicing the truth, everything in him is right and proper, then there would be no need for God to perfect him and there would be no battle, and man would not suffer. It is because there are many things inside man that are not fit for God's use, many rebellious dispositions of the flesh, that man needs to go deeper to learn the lesson of forsaking the flesh. This is what God calls the "suffering" that He asked man to undergo with Him. When you encounter some difficulty, pray to God at once: "Dear God, I am willing to satisfy You, to undergo all manner of hardships to satisfy Your heart. No mat-

ter how great the setbacks, I will still satisfy You—even if it costs my life I will satisfy You!” If you have such a resolution, such a prayer, you would be able to stand witness. Every time man practices the truth, every refinement and every trial, every time God’s work arrives, man will suffer greatly. These are tests for man, and that’s why every person will have a battle inside; this is paying the real price. Reading more of God’s words and running more are also some price; this is what man should do and it is his duty and a responsibility he should fulfill. But man must put aside that which he needs to put aside within him. If you don’t, no matter how much you suffer externally and how much you run, it is all for naught! That is to say, only internal changes determine whether what you suffer externally is worthwhile. If your internal disposition is changed and the truth is practiced, then what you suffer externally will be approved by God; if there is no change to your internal disposition, then no matter how much you suffer externally and how much you run, God will not approve of it. If your suffering is not recognized by God, it will all be in vain. So, whether the price you have paid counts depends on whether you have changed, whether you practice the truth and forsake your intentions and notions, thus satisfying God’s desires, and achieving an understanding of and loyalty to God. You can run a lot, but if you never forsake your own intentions, never focus on life, and instead merely carry on external acts and display outward zeal, then all these hardships are for naught. If a situation arises in which you want to say something, but inside you feel that you shouldn’t, that saying this will not benefit the brothers and sisters but will instead hurt them, then don’t say it. It’s better for you to suffer internally, as these words will not satisfy God’s desire. At such a time there will be a battle inside you, but you’re willing to give up what you love and suffer this hardship to satisfy God. Though you suffer inside, you have not pandered to your flesh; then God’s heart will be satisfied and so you will be comforted within. This is what it means to pay a true price, and that’s the price God wants. If you act in this way, God will bless you; if you don’t, then no matter how much you know and how well you speak, it is all in vain! On the path of loving God, when Satan is waging war against God, if you can stand on God’s side, and not turn back toward Satan, then that is loving God, that is standing witness.

On the outside, every step of God’s work on man looks just like interactions between people. It looks like man’s arrangement or disturbance. However, behind each step and each event is a wager that

Satan makes in front of God, and it is required that man stand witness for God. Just as when Job was tried, in the background it was a wager between Satan and God, but what Job faced was man's acts and disturbances. Every step of work God does on you is a wager between Satan and God in the background; there is always a battle in the background. If you are prejudiced against one of the brothers and sisters, making you want to say something that you feel would not please God, but you still feel uncomfortable inside, this is when the battle starts inside you—to say or not to say? This is the battle. That's why I say that there is a battle behind everything. When there is a battle in you, God will work on you if you practically endure suffering and work with Him. Eventually you can let go of this event and your anger will naturally dissipate. This is the effect of your working with God. Everything you do requires a certain effort and price. Without real suffering, you cannot satisfy God. It does not even come close to satisfying God; it is all empty words! Would such empty words satisfy God? When Satan and God battle it out in the spiritual world, how should you satisfy God and stand witness for Him? You need to know that every event that comes to you is a big trial for you, and it is a time when God needs you to bear witness. On the surface it doesn't look like such a big deal, but these things show whether you truly love God. If you love God you would be able to stand witness for Him; if you don't practice loving God, it shows that you are not someone who practices the truth, there is no truth in you and no life, you are mere chaff! For every event you encounter, it is an event in which God needs you to stand witness for Him. Although you are not facing an important event and bear no great witness, in the nitty-gritty of daily life, it is all a matter of God's witness. When you deserve the respect of your brothers and sisters, your family and the people around you, when an unbeliever comes in and sees that all you do deserves respect, he will see that everything God does is really good—this is when you bear witness. Though you are not knowledgeable and you are of poor caliber, through God's perfection, you can satisfy Him and care for His desires. People will see that God has worked great things on those who are of the poorest caliber. They have known God and become overcomers in front of Satan, and their loyalty to God has reached a certain point. So they are the group of people with the greatest inner strength. This is the greatest witness. Although you can't do great work, you can satisfy God. Other people can't let go of their notions; you can. Other people can't bear witness to God in real

experience; you repay God's love with your real stature and actions and bear resounding witness to God. This is what true love of God is. If you can't do this, then you won't have a witness among your family, your brothers and sisters and in front of other men. If you can't bear witness before Satan, it will laugh at you, treat you as a joke and toy with you. It will often trick you, making you lose your mind. Perhaps in future some great trials will come, but if at present you have a true heart to love God, no matter how big the trials are, no matter what comes to you, you will be able to stand witness and satisfy God. Your heart will then be comforted, and you will have no fear no matter how big your future trials are. You do not know what is to come; you can only satisfy God in your present situation. You can't do great work; you should concern yourselves with experiencing God's word in real life to satisfy God and giving strong and resounding witness, so as to put Satan to shame. Although the flesh is not satisfied and suffers, you will have satisfied God and put Satan to shame. If you always act in this way, God will clear a path before you. When, one day, a big trial comes, other people will fall but you can stay standing. Because of the price you have paid, God will keep you standing and not falling. If you can practice the truth during normal times, and satisfy God with a heart that truly loves God, then God will definitely keep you during future trials. Although you are ignorant, small in stature, and poor in caliber, God will not mistreat you. It depends on whether your intentions are right. Now you can satisfy God, even in the detailed and small matters. You seek to satisfy God in everything, have a heart which genuinely loves God, and offer a true heart to God. Even though there are some matters which you don't understand, you come before God and set your intentions right, seek His will, and do everything possible to satisfy God. Perhaps the brothers and sisters abandon you, but your heart is trying to satisfy God instead of hankering for fleshly enjoyments. If you always act like this, then when the big trials come you would be protected.

What internal state of people do trials aim at? They are aimed at their rebellious disposition which cannot satisfy God. People have a lot of adulterated things and hypocritical elements inside. Therefore, God needs to try man, and uses such trials to cleanse man. However, if you can satisfy Him now, then future trials would be a perfection for you. If you can't satisfy Him now, then future trials would be a temptation for you. You would fall down without knowing. At that point you are not in control of yourself, because you can't keep up with God's work and you

haven't any real stature. Therefore, if you want to be able to stay standing in the future, to satisfy God better, to follow God till the end, then you must now build a good foundation. You need to practice the truth on every matter to satisfy God and care for His desires. If you always act like this, a foundation will be laid inside of you. God will fan the love for Him in your heart, and He will strengthen your faith. Then, one day, when a trial really comes, perhaps you would undergo some suffering and be sad to a degree, even to the point of being inconsolable and feeling as if you were dead. But your love for God would not change, it would even deepen. That is God's blessing. If you can now accept everything God says and does with a heart of obedience, God will surely bless you. You will be someone who receives God's blessings and promises. But if you don't practice this now, then one day when a trial comes, you will have no love and no faith. Then at that time, the trial will become a temptation, and you will fall into Satan's temptation with no way to escape. Perhaps now you can stand up to some small trials, but when a big one comes one day you may not be able to stay standing. Some people are complacent and believe that they are near perfect already. If you don't go deeper at this point, and even become self-satisfied, you are in danger. God doesn't bring greater trials now and you think that everything is going well, but when God does try you, you will know you're far too inadequate, because you are severely deficient in stature and you can't stand up to any big trial. If you don't make progress now but stand still, then you will fall once a big gust comes. You must always be aware of your small stature, and only then would you improve. If it is only in a trial that you see that your stature is truly small, your will is truly weak, that you have few real things and you are not up to God's desires, by that point it is too late for you.

If you don't understand God's disposition, you'll certainly fall down during trials, because you don't know how God perfects people, or with what methods. When you encounter God's trial, you won't be able to remain standing if it is different from your notions. God's true love is God's whole disposition, and when God's whole disposition is made manifest to you, what does this bring to your flesh? When God's righteous disposition is made manifest to you, your flesh must undergo much suffering. Without this suffering, you cannot be perfected by God, nor can you offer true love to God. For God to perfect you, His whole disposition must be made manifest to you. From the creation of the world until now, God's disposition has never been entirely revealed to

people, but in the last days God reveals His whole disposition to this group of people He has predestined and chosen. Moreover, God reveals His disposition through perfecting people, thereby making complete a group of people. This is God's true love for man. To experience God's true love for man requires people to experience enormous suffering and pay a high price before they can finally be gained by God, before they can finally return true love to God, and before God's heart can be satisfied. To be perfected by God, carry out God's will, and to completely offer true love to God, people must experience much suffering and many torments from the circumstances, to be taken within an inch of one's life, before eventually they can all but return their true hearts to God. Whether or not a person has true love for God is revealed during the course of suffering and refinement. God purifies people's love also through suffering and refinement.

A BRIEF TALK ABOUT "THE MILLENNIAL KINGDOM HAS COME"

What do you think of the vision of the Millennial Kingdom? Some people think about it a lot, saying that it will exist on earth for a thousand years. Many of the older members of the church aren't yet married; should they do so? My family is poor; should we earn some money? ... What exactly is the Millennial Kingdom? Do you know? Those who don't understand suffer many refinements. In fact, the Millennial Kingdom has not yet formally come. In the phase of the perfection of man, it is only a mere shadow. When the Millennial Kingdom as mentioned by God is here, man will have been perfected. In the past it was mentioned that people will be like the holy ones, standing in the land of Sinim. When they have been perfected, they will become what God calls a holy one. It is at that time that the Millennial Kingdom will have come. When God perfects man, it is to cleanse him; the more that he is cleansed, the more that he is perfected by God. When the dirty, rebellious and resistant elements in you, the things that belong to the flesh inside you, are all removed and cleansed away, you will become one who is favored by God (that is, a holy one); when you become a perfected person, a holy one, then at that point the Millennial Kingdom will have come. At present, it is the Age of Kingdom. During the Age of

Millennial Kingdom man will depend on God’s word to live. Every nation will come under God’s name and come to read God’s word. At that time, some will be on the phone, some will send cables, using various methods to obtain God’s word. You will also come under God’s word. All these are things that will happen after man has been perfected. At present, it is through the word that people are perfected and refined, through the word they are enlightened and guided. This is the Age of Kingdom, a stage when man is being perfected. And it has nothing to do with the Age of Millennial Kingdom. During the Age of Millennial Kingdom, man has already been perfected, and all the corrupt disposition in man has been cleansed away. Then God’s word will guide man step by step, revealing the mysteries of everything that God has done from the time of creation to the present. Furthermore, everything God did in every era, every day, how He guided man within, everything He did in the spiritual world, and the movement of the spiritual world—these will all be revealed to man. It is only at that time that it is truly the Age of Word. At present it is its mere shadow. If man is not perfected and not cleansed, there is no way he could live on earth for a thousand years. The flesh will certainly rot away. If what is inside man is cleansed, and nothing belongs to Satan nor the flesh, then man can survive on earth. You are still unable to understand that in this stage. What you are currently experiencing is to love God and bear Him testimony for every day you live on earth.

“The Millennial Kingdom Has Come” is a prophecy, equivalent to that of a prophet, in which God now foretells what will happen in the future. The future words of God will not be the same as His present words. The words in the future are to guide the age; the words now are to perfect man, to refine and deal with man. The Age of Word in the future is not the same as the Age of Word at present. The words God speaks at present, no matter how they are said, are all to perfect man, to cleanse away the dirty elements inside man, so that he can achieve a holy state, become a righteous person in front of God. The words spoken now and those spoken in the future are two entirely different things. Those spoken in the Age of Kingdom are to bring man into all exercises, onto the right track in everything, and to remove everything that is not clean within man. This is what God does in the present age, so that God’s word can become a foundation in every person, becoming every person’s life, and God’s word will enlighten and guide man inside all the time. When man does not care about God’s desire, God’s word

will be in there to admonish and discipline him. His words at present are to be man's life, to directly provide what man needs. What you lack inside is provided by God's word. Everyone who accepts God's word will receive enlightenment through eating and drinking God's word. His words in the future are to guide every person in the universe. Currently these things can only be said in China, which does not represent the whole universe. When the Millennial Kingdom arrives, God will speak to the whole universe. You need to know that the words said by God now are all to perfect man. What He says at this stage is to provide what man needs, not to enable you to know mysteries or to see miracles. The many ways He uses to speak are to provide what man needs. We haven't yet arrived at the Age of Millennial Kingdom. What we refer to as the Age of Millennial Kingdom is the day when God is glorified. When the work of Jesus in Judea was finished, God moved His work to Mainland China. He has another plan, doing another part of His work on you—using His word to perfect man. Through His word man will suffer much and yet will receive a great deal of God's grace. This stage of work will result in a group of overcomers. When He has made a group of overcomers who can bear testimony to His deeds, can live out reality, can practically satisfy Him and be loyal to Him until death, this is when God will be glorified. When God is glorified, which is when this group of people are perfected, that is the Age of Millennial Kingdom.

Jesus was on earth for thirty-three and a half years. He came just to do the work of the crucifixion. Through the crucifixion, God received part of His glory. When God came in the flesh, He could be humble and hidden, and He could bear great pain. Although He was God Himself, He endured all humiliation and slander, as well as the extreme pain of being crucified, so as to complete the work of redemption. Once this was complete, man saw that God was greatly glorified, but this wasn't all of God's glory, only part of His glory was received through Jesus. Although Jesus could bear all pains, could be humble and hidden, be crucified for God's sake, God received only part of His glory. His glory was received in Israel. God has another part of His glory, which is to perfect a group of people through His practical work on earth. In His work, Jesus did some supernatural things, but that work was not solely about doing miracles. It was mainly to show that Jesus could suffer, could be crucified for God, and could endure great pain because He loved God. Although God forsook Him, He was still willing to give up His life to fulfill God's will. After God completed His work in Israel, after Jesus was

crucified on the cross, God has been glorified, has borne testimony in front of Satan. But how God becomes flesh in China you do not know nor have you yet seen. Then where do you see God having been already glorified? God has done much work of conquest on you, and you have remained standing. So this work of God is successful; this is part of God's glory. You have only seen this, but you have not yet been perfected by God, nor have you completely given your hearts to God. You have not yet completely seen this glory, but can only see that God has conquered your hearts and that you can no longer leave Him, that you are following Him without wavering. This is God's glory. How do you see God's glory? You see it from the effect of God's work on man: Man sees that God is truly lovely, and man has God in his heart and is unwilling to leave God. This is God's glory. The brothers and sisters in the churches become zealous and love God from the bottom of their hearts. They see that the power of God's work is truly great, the force of His word incomparable, and that His word comes with authority, so that even in Mainland China, the fortress of demons, He can still carry out His work. Although man has weaknesses, he submits his heart in front of God, being willing to accept God's word. Though man is weak and is not worthy, he can see that God's word is so lovely, so worthy of man's love. That is God's glory. When the day comes when man is perfected by God, when man surrenders in front of God and completely obeys Him, leaving his future and destiny in God's hands, then the second part of God's glory will be completely achieved. That is to say, when all of the practical God's work has been finished, God's work in Mainland China will come to a close. That is, when those people predestined and chosen by God have been perfected, God will thus be glorified. God said that the second part of His glory has been brought to the East, yet man cannot see it with their physical eyes. God has brought His work to the East, that is, He has come to the East. This is God's glory. Even though it is not finished yet, since He wants it completed, it shall be. God intends to finish this work in China; He has decided to make you complete. So He has blocked off all your paths of retreat, which means He has conquered your hearts. You have to move forward regardless. When you are gained by God, God will be glorified. At present not all the glory has been achieved, because you are not yet made complete. Though your hearts have turned to God, there are still many weaknesses in your flesh. You are still unable to satisfy God, nor show care for His desires. There are still many negative things you need to get rid of.

ONLY THOSE WHO KNOW GOD CAN BEAR TESTIMONY TO GOD

It is heaven's law and earth's principle to believe in God and know God, and today—during an age when God incarnate personally does His work—is a particularly good time to know God. Satisfying God is achieved upon the foundation of understanding God's will, and to understand God's will, it is necessary to know God. This knowledge of God is the vision that a believer must have; it is the basis of man's belief in God. If man does not have this knowledge, then his belief in God is vague, and lies in empty theory. Though it is the resolution of people like this to follow God, they obtain nothing. All those who obtain nothing in this stream are the ones who will be eliminated, and they are the people who are merely doing the bare minimum. Whichever step of God's work you experience, you should be accompanied by a mighty vision. Without such a vision, it would be difficult for you to accept each step of new work, for man is incapable of imagining the new work of God, it is beyond man's conception. And so without a shepherd to tend to man, without a shepherd to fellowship about the visions, man is incapable of accepting this new work. If man cannot receive the visions, then he cannot receive the new work of God, and if man cannot obey God's new work, then man is incapable of understanding God's will, and so his knowledge of God amounts to nothing. Before man carries out the words of God, he must know the words of God, that is, understand God's will; only in this way can God's words be carried out accurately and according to God's heart. This must be possessed by everyone who seeks the truth, and is the process that must be experienced by everyone who tries to know God. The process of knowing the words of God is the process of knowing God, and also the process of knowing the work of God. And so, knowing the visions not only refers to knowing the humanity of God incarnate, but also includes knowing the words and work of God. From the words of God people come to understand God's will, and from the work of God they come to know God's disposition and what God is. Belief in God is the first step to knowing God. The process of advancing from the initial belief in God to the most profound belief in God is the process of knowing God, and the process of experiencing the work of God. If you only believe in God for the sake of believing in God, and do not believe in God in order to know

God, then there is no reality to your belief, and it cannot become pure—of this there is no doubt. If, during the process by which he experiences God, man gradually comes to know God, then his disposition will gradually change, and his belief will become increasingly true. In this way, when man achieves success in belief in God, he will completely gain God. God went to such great lengths to become flesh for the second time and personally do His work so that man would be able to know Him, and would be able to see Him. Knowing God^[a] is the final effect to be achieved at the end of God's work; it is God's final requirement of mankind. He does this for the sake of His final testimony, and so that man may finally and completely turn to Him. Man can only love God by knowing God, and to love God he must know God. No matter how he seeks, or what he seeks to gain, he must be able to achieve the knowledge of God. Only in this way can man satisfy God's heart. Only by knowing God can man truly believe in God, and only by knowing God can he truly revere and obey God. Those who do not know God shall never truly obey and revere God. Knowing God includes knowing God's disposition, understanding God's will, and knowing what God is. Yet whichever aspect of knowing God it is, each requires man to pay a price, and requires the will to obey, without which no one would be able to follow to the end. The work of God is too incompatible with the conceptions of man, God's disposition and what God is are too difficult for man to know, and all that God says and does is too incomprehensible to man; if man wishes to follow God, but is unwilling to obey God, then man will gain nothing. From the creation of the world until today, God has done much work that is incomprehensible to man and which man has found hard to accept, and God has said much that makes the conceptions of man difficult to heal. Yet He has never ceased His work because man has too many difficulties; He has carried on working and speaking, and even though great numbers of "warriors" have fallen by the wayside, He is still doing His work, and continues to choose group after group of people who are willing to obey His new work. He does not pity those fallen "heroes," but instead treasures those who accept His new work and words. But to what end does He work in this way, step-by-step? Why is He always eliminating and choosing people? Why does He always employ such method? The aim of His work is for man to know Him, and thus be gained by Him. The principle of His work is

Footnotes:

a. The original text reads "The work of knowing God."

to work on those who are able to obey the work He does today, and not to work on those who obey His past work, but oppose His work of today. This is the very reason why He has eliminated so many people.

The effects of the lesson of knowing God cannot be achieved in one or two days: Man must accumulate experiences, undergo suffering, and have true obedience. First of all, start from the work and words of God. You must understand what knowing God includes, how to achieve the knowledge of God, and how to see God during your experiences. This is what everyone must do when they have yet to know God. No one can grasp the work and words of God straight away, and no one can achieve a knowledge of God's entirety in a short time. What's required is the necessary process of experience, without which no one would be able to know God or truly follow God. The more work that God does, the more that man knows Him. The more at odds the work of God is with the conceptions of man, the more man's knowledge of Him is renewed and deepened. If the work of God were to remain forever unchanged, then man would have but a small knowledge of God. From the creation of the world until today, you must know clearly the visions of what God did during the Age of Law, what He did during the Age of Grace, and what He does during the Age of Kingdom. You must know the work of God. Only after following Jesus did Peter gradually come to know much of the work the Spirit did in Jesus. He said, "Relying on the experiences of man is not enough to achieve a complete knowledge of God; there must be many new things from the work of God to help us know God." At the beginning, Peter believed that Jesus was sent by God, like an apostle, and he did not see Jesus as Christ. While Peter was called to follow^[a] Jesus, Jesus asked him, "Simon, son of Jonah, will you follow Me?" Peter said, "I must follow he who is sent by the heavenly Father. I must acknowledge he who is chosen by the Holy Spirit. I will follow You." From his words, it can be seen that Peter simply had no knowledge of Jesus; he had experienced the words of God, had dealt with himself, and had suffered hardship for God, yet he did not know the work of God. After a period of experience, Peter saw in Jesus many of the deeds of God, saw the loveliness of God, and saw much of God's being in Jesus. So too did he see that the words of Jesus could not have been spoken by man, and that the work Jesus did could not have been done by man. In Jesus' words and actions, furthermore, Peter saw

Footnotes:

a. The original text reads "was following."

much of the wisdom of God, and much divine work. During his experiences, he did not merely come to know himself, but also focused on observing the actions of Jesus, from which he discovered many new things; namely, that there were many expressions of the practical God in the work that God did through Jesus, and that Jesus' words, actions, the ways He shepherded the churches and the work He carried out differed from any ordinary man. Thus, from Jesus he learned many lessons that he was supposed to learn, and by the time Jesus was about to be nailed to the cross, he had gained some knowledge of Jesus—a knowledge which was the basis of his lifelong loyalty to Jesus, and of his crucifixion upside down for the sake of Jesus. He was possessed of some conceptions, and did not have a clear knowledge of Jesus at the beginning, but such things are inevitably found in corrupt man. When He was about to depart, Jesus told Peter that His crucifixion was the work He had come to do; He must be forsaken by the age, this impure old age must nail Him to the cross, and He had come to complete the work of redemption, and, having completed this work, His ministry would have come to an end. Upon hearing this, Peter was beset with sorrow, and felt even more devoted to Jesus. When Jesus was nailed to the cross, Peter wept bitterly in private. Prior to this, he had asked Jesus, "My Lord! You say You are going to be crucified. After You're gone, when will we see You again?" Is there not mixture in the words that he spoke? Are there not his conceptions? In his heart, he knew that Jesus had come to complete part of God's work, and that after Jesus left, the Spirit would be with him; although He would be nailed to the cross and ascend to heaven, the Spirit of God would be with him. At the time, he had some knowledge of Jesus, and knew that He had been sent by the Spirit of God, that the Spirit of God was within Him, and that Jesus was God Himself, He was Christ. Yet because of his love for Jesus, and because of the weakness of man, still Peter said such words. If you can observe and undergo meticulous experiences in every step of God's work, then you will be able to gradually discover the loveliness of God. And what was the vision of Paul? When Jesus appeared to him, Paul said, "My Lord! Who are You?" Jesus said, "I am Jesus whom you persecute." This was Paul's vision. Peter used the resurrection of Jesus and His appearance for 40 days, and Jesus' teachings during His lifetime, as his vision until he came to the end of his journey.

Man experiences God, knows himself, rids himself of his corrupt disposition, and seeks a growth in life all for the sake of knowing God.

If you only seek to know yourself and deal with your own corrupt disposition, and have no knowledge of what work God does to man, of how great His salvation is, or of how you experience God and witness the deeds of God, then your experience is fatuous. If you think that being able to put the truth into practice, and being able to endure means that one's life has grown up, then this means that you still do not understand the true meaning of life, and still do not understand God's purpose in working man. One day, when you are in the religious churches, among members of the Repentance Church or the Life Church, you will encounter many devout people whose prayers contain visions, and who feel touched and have words to guide them in their pursuit of life. What's more, in many matters they are able to endure, and forsake themselves, not led by the flesh. At that time, you won't be able to tell the difference: You will believe that everything they do is right, is the natural expression of life, and what a pity it is that the name that they believe in is wrong. Are such beliefs not foolish? Why is it said that many people have no life? Because they do not know God, and thus it is said that they have no God, and have no life. If your belief in God has reached a certain point where you are capable of thoroughly knowing the deeds of God, the reality of God, and every stage of God's work, then you are possessed of the truth. If you do not know the work and disposition of God, then your experience is still lacking. How Jesus carried out that stage of His work, how this stage is being carried out, how God did His work in the Age of Grace and what work was done, what work is being done in this stage—if you do not have a thorough knowledge of these things, then you will never feel assured and secure. If, after a period of experience, you are able to know the work done by God and every step of God's work, and have a thorough knowledge of the aims of God's words, and why so many words spoken by Him have not been fulfilled, then you can rest easy and boldly pursue the road ahead, free from worry or refinement. You should see what God uses to achieve so much work of His. He uses the words He speaks, refining man and transforming man's conceptions through many kinds of words. All the suffering that you have endured, all the refinement that you have experienced, the dealing that you have accepted within you, the enlightenment that you have experienced—they have all been achieved using the words spoken by God. Because of what does man follow God? Because of the words of God! The words of God are deeply mysterious, and can touch man's heart, reveal things deep within man's

heart, can make him know things that happened in the past, and allow him to see into the future. And so man endures suffering because of God's words, and is made perfect because of God's words, and only then does man follow God. What man should do in this stage is accept the words of God, and regardless of whether he is made perfect, or refined, what's key are the words of God; this is the work of God, and is the vision that man should know today.

How does God make man perfect? What is the disposition of God? And what is contained within His disposition? These must all be understood; this is spreading the name of God, it is bearing testimony to God, and exalting God, and man will ultimately achieve changes in his life disposition upon the foundation of knowing God. The more dealing and refinement that man undergoes, the greater his strength, and the more numerous the steps of God's work, the more that man is made perfect. Today, in man's experience, each step of God's work strikes back at the conceptions of man, and every step is unimaginable by man's intellect, and beyond his expectations. God provides all that is needed by man, and in every respect it is at odds with the conceptions of man, and when you are weak, God utters His words; only in this way can He provide your life. By striking back at your conceptions, you come to accept the dealing of God, and only in this way can you get rid of your corruption. Today, in one respect God incarnate works in divinity, and in another respect He works in normal humanity. You should not deny any work that God does, and you should obey whatever God says or does in normal humanity, and no matter how normal He is, you should obey and understand. Only once you have actual experience can you know for sure that He is God, and stop producing conceptions, and follow Him to the end. There is wisdom to God's work, and He knows how man can stand testimony to Him. He knows where man's vital weakness is, and the words He speaks can strike you at your vital weakness, but He also uses His majestic and wise words to make you stand testimony to Him. Such are the miraculous deeds of God. The work done by God is unimaginable by the intellect of man. The judgment of God reveals the kinds of corruption that man, being of the flesh, is possessed of, and what things are the essence of man, and it leaves man with nowhere to hide from his shame.

God does the work of judgment and chastisement so that man may know Him, and for the sake of His testimony. Without His judgment of man's corrupt disposition, man would not know His righteous disposi-

tion that allows no offense, and could not turn his old knowledge of God into a new one. For the sake of His testimony, and for the sake of His management, He makes His entirety public, thus enabling man to achieve the knowledge of God, and change his disposition, and bear resounding testimony to God through God's public appearance. Change is achieved in the disposition of man through different kinds of God's work; without such changes in man's disposition, man would be unable to bear testimony to God, and could not be after God's heart. Changes in man's disposition signify that man has freed himself from Satan's bondage, has freed himself from the influence of darkness, and has truly become a model and specimen of God's work, has truly become a witness of God and someone who is after God's heart. Today, God incarnate has come to do His work on earth, and He requires that man achieve knowledge of Him, obedience to Him, testimony to Him—know His practical and normal work, obey all of His words and work which do not accord with the conceptions of man, and bear testimony to all His work of saving man, and all the deeds He does that conquer man. Those who bear testimony to God must have a knowledge of God; only this kind of testimony is accurate, and real, and only this kind of testimony can shame Satan. God uses those who have come to know Him through undergoing His judgment and chastisement, dealing and pruning, to bear testimony to Him. He uses those who have been corrupted by Satan to bear testimony to Him, and so too does He use those whose disposition has changed, and who have thus gained His blessings, to bear testimony to Him. He does not need man to praise Him in word only, nor does He need the praise and testimony of the brood of Satan, who have not been saved by Him. Only those who know God are qualified to bear testimony to God, and only those whose disposition has changed are qualified to bear testimony to God, and God will not allow man to intentionally bring shame upon His name.

HOW PETER CAME TO KNOW JESUS

During the time that Peter spent with Jesus, he saw many lovable characteristics in Jesus, many aspects worthy of emulation, and many which supplied him. Although Peter saw the being of God in Jesus in many ways, and saw many lovable qualities, at first he did not know Jesus. Peter began following Jesus when he was 20 years old, and continued so for six years. During that time, he never came to know Jesus, but was willing to follow Him purely out of admiration for Him. When Jesus first called to him on the shores of the Sea of Galilee, He asked: "Simon, son of Jonah, will you follow Me?" Peter said: "I must follow he who is sent by the heavenly Father. I must acknowledge he who is chosen by the Holy Spirit. I will follow You." At the time, Peter had heard tell of a man named Jesus, the greatest of the prophets, God's beloved Son, and Peter was constantly hoping to find Him, hoping for a chance to see Him (because that is how he was then led by the Holy Spirit). Although he had never seen Him and had only heard rumors about Him, gradually a yearning and adoration for Jesus grew in his heart, and he often yearned to one day look upon Jesus. And how did Jesus call upon Peter? He too had heard tell of a man called Peter, and it was not that the Holy Spirit instructed Him: "Go to the Sea of Galilee, where there is one called Simon, son of Jonah." Jesus heard someone say that there was one called Simon, son of Jonah, and that people had heard his sermon, that he too preached the gospel of the kingdom of heaven, and that the people who heard him were all moved to tears. After hearing this, Jesus followed that person, and made for the Sea of Galilee; when Peter accepted Jesus' call, he followed Him.

During his time following Jesus, he had many opinions of Him and always judged Him from his own perspective. Although he had a certain degree of understanding of the Spirit, Peter was not very enlightened, hence his words when he said: "I must follow he who is sent by the heavenly Father. I must acknowledge he who is chosen by the Holy Spirit." He did not understand the things Jesus did and received no enlightenment. After following Him for some time he grew interested in what He did and said, and in Jesus Himself. He came to feel that Jesus inspired both affection and respect; he liked to associate with Him and stay beside Him, and listening to Jesus' words rendered him supply and help. Over the time he followed Jesus, Peter observed

and took to heart everything about His life: His actions, words, movements, and expressions. He gained a deep understanding that Jesus was not like ordinary men. Although His human appearance was exceedingly ordinary, He was full of love, compassion, and tolerance for man. Everything He did or said was of great aid to others, and by His side Peter saw and learned things he had never seen or had before. He saw that although Jesus had neither a grand stature nor unusual humanity, He had a truly extraordinary and uncommon air about Him. Although Peter couldn't fully explain it, he could see that Jesus acted different from everyone else, for He did things far different from that done by ordinary man. From his time in contact with Jesus, Peter also realized that His character was different from that of an ordinary man. He always acted steadily and never with haste, never exaggerated nor underplayed a subject, and conducted His life in a way that was both normal and admirable. In conversation, Jesus was elegant and graceful, open and cheerful yet serene, and never lost His dignity in the execution of His work. Peter saw that Jesus was sometimes taciturn, yet other times talked incessantly. He was sometimes so happy that He became agile and lively like a dove, and yet sometimes so sad that He did not talk at all, as if He were a weather-beaten mother. At times He was filled with anger, like a brave soldier charging off to kill enemies, and sometimes even like a roaring lion. Sometimes He laughed; other times He prayed and wept. No matter how Jesus acted, Peter grew to have boundless love and respect for Him. Jesus' laughter filled him up with happiness, His sorrow plunged him into grief, His anger frightened him, while His mercy, forgiveness, and strictness made him come to truly love Jesus, developing a true reverence and longing for Him. Of course, Peter only gradually came to realize all of this once he had lived alongside Jesus for a few years.

Peter was a particularly sensible man, born with natural intelligence, yet he did a good many foolish things when following Jesus. At the very start, he had some notions about Jesus. He asked: "People say You are a prophet, so when You were eight and old enough to understand things, did You know You were God? Did You know You were conceived by the Holy Spirit?" Jesus replied: "No, I didn't! Don't I seem just like a very ordinary person to you? I am the same as anyone else. The person the Father sends is a regular person, not an extraordinary one. And though the work I do represents My heavenly Father, My image, My person, and My flesh cannot fully represent My heavenly Father, only

one part of Him. Although I came from the Spirit, I am still a normal person, and My Father sent Me on earth as a regular person, not an extraordinary one.” Only when Peter heard this did he gain a slight understanding of Jesus. And it was only after he had gone through countless hours of Jesus’ work, of His teaching, His shepherding, and His sustaining, that he gained a much deeper understanding. In His 30th year, Jesus told Peter of His upcoming crucifixion, that He had come to do the work of crucifixion to redeem all mankind. He also told him that three days after the crucifixion, the Son of man would rise again, and once risen would appear to the people for 40 days. Peter was sad on hearing these words, but grew ever closer to Jesus as he took His words to heart.

After experiencing for some time, Peter came to realize that everything Jesus did was of the being of God, and he came to think that Jesus was exceptionally lovable. Only when he came to have this understanding did the Holy Spirit enlighten him from within. Then Jesus turned to His disciples and other followers and asked: “John, who do you say that I am?” John replied: “You are Moses.” He then turned to Luke: “And you, Luke, who do you say that I am?” Luke replied: “You are the greatest of the prophets.” He then asked a sister: “Who do you say that I am?” The sister replied: “You are the greatest of prophets who speaks many words from everlasting to everlasting. No one’s prophecies are as great as Yours, nor anyone’s wisdom more profound; You are a prophet.” Then Jesus turned to Peter and asked: “Peter, who do you say that I am?” Peter replied: “You are the Christ, the Son of the living God. You come from heaven, You are not of the earth, You are not the same as God’s creations. We are on earth and You are here with us, but You are of heaven, You are not of the world, and You are not of the earth.” It was through his experience that the Holy Spirit enlightened him, which enabled him to come to this understanding. After this enlightenment, he admired everything Jesus had done even more, thought of Him as even more lovable, and was always in his heart reluctant to be parted with Jesus. So, the first time Jesus revealed Himself to Peter after He was crucified and resurrected Peter cried with exceptional happiness: “Lord! You are risen!” Then, weeping, he caught an extremely large fish, cooked it and served it to Jesus. Jesus smiled, but did not speak. Although Peter knew Jesus had been resurrected, he did not understand the mystery of it. When he gave Jesus the fish to eat, Jesus did not refuse and yet did not speak or sit down to eat, but

instead suddenly vanished. This was an enormous shock to Peter, and only then did he understand that Jesus resurrected was different from the Jesus before. Once he realized this, Peter was grieved, but also gained comfort from knowing that the Lord had completed His task. He knew that Jesus had completed His task, that His time staying with man was over, and that man would have to walk his own path from then on. Jesus had once told him: "You too must drink from the bitter cup I have drunk from (this is what He said after the resurrection), you too must walk the path I have walked, you must lay down your life for Me." Unlike now, work at that time did not take the form of a face-to-face conversation. During the Age of Grace, the work of the Holy Spirit was very hidden, and Peter suffered through much hardship, and would sometimes reach the point of exclaiming: "God! I have nothing but this life. Although it is not worth much to You, I wish to dedicate it to You. Although men are unworthy to love You, and their love and hearts are worthless, I believe You can see the intent in men's hearts. And even though the bodies of men do not meet with Your acceptance, I wish for You to accept my heart." Upon uttering these prayers he would receive encouragement, especially when he prayed: "I'll dedicate my heart wholly to God. Even though I'm unable to do anything for God, I'll loyally satisfy God and devote myself to Him wholeheartedly. I believe God must look upon my heart." He said: "I ask for nothing in my life but that my thoughts of love for God and my heart's desire be accepted by God. I was with the Lord Jesus for so long, yet I never loved Him, this is my biggest debt. Even though I stayed with Him, I did not know Him, and even spoke irreverent words behind His back. Thinking of these things makes me feel even more indebted to the Lord Jesus." He always prayed in this manner. He said: "I am less than dust. I can do nothing but dedicate this loyal heart to God."

There was a climax in Peter's experiences, when his body was almost totally broken, but Jesus gave him encouragement within. And He appeared to him once. When Peter was in tremendous suffering and his heart was broken, Jesus instructed him: "You were with Me on earth, and I was here with you. And though before we were together in heaven, it is, after all, of the spiritual world. Now I am returned to the spiritual world, and you are on earth. For I am not of earth, and though you too are not of earth, you have to fulfill your function on earth. As you are a servant, you must do your duty to the best of your ability." Peter was comforted, having heard he could return to God's side. When

Peter was in such agony that he was almost bedridden, he felt remorse to the point of saying: "I am so corrupted, I am not able to satisfy God." Jesus appeared to him and said: "Peter, could it be that you have forgotten the resolution you once made before Me? Have you really forgotten everything I said? Have you forgotten the resolution you made to Me?" Peter saw that it was Jesus and rose from the bed, and Jesus comforted him: "I am not of the earth, I have already told you—this you must understand, but have you forgotten something else I told you? 'You are also not of the earth, not of the world.' Right now there is work that you need to do, you cannot be grieved like this, you cannot suffer like this. Although men and God cannot coexist in the same world, I have My work and you have yours, and one day when your work is finished, we will be together in one realm, and I will lead you to be with Me forever." Peter was comforted and reassured after hearing these words. He knew that this suffering was something he had to endure and experience, and was inspired from then on. Jesus specially appeared to him at every key moment, giving him special enlightenment and guidance, and doing much work in him. And what did Peter regret the most? Jesus asked Peter another question (although it is not recorded in the Bible in this way) not long after Peter had said "You are the Son of the living God," and that question was: "Peter! Have you ever loved Me?" Peter understood what He meant, and said: "Lord! I once loved the Father in heaven, but I admit I have never loved You." Jesus then said: "If people do not love the Father in heaven, how can they love the Son on earth? And if people do not love the Son sent by God the Father, how can they love the Father in heaven? If people truly love the Son on earth, then they truly love the Father in heaven." When Peter heard these words he realized his lack. He always felt remorse to the point of tears over his words "I once loved the Father in heaven, but I have never loved You." After the resurrection and ascension of Jesus he felt even more remorse and grief over them. Recalling his past work and his present stature, he would often come to Jesus in prayer, always feeling regret and a debt due to his not having satisfied God's desire, and not measuring up to God's standards. These issues became his biggest burden. He said: "One day I will dedicate to You everything I have and everything I am, I will give You whatever is most valuable." He said: "God! I have only one faith and only one love. My life is worth nothing, and my body is worth nothing. I have only one faith and only one love. I have faith in You in my mind and love for You

in my heart; these two things only have I to give to You, and nothing else.” Peter was greatly encouraged by Jesus’ words, because before Jesus was crucified He had said to him: “I am not of this world, and you too are not of this world.” Later, when Peter reached a point of great pain, Jesus reminded him: “Peter, have you forgotten? I am not of the world, and it was only for My work that I departed earlier. You too are not of the world, have you forgotten? I have told you twice, do you not remember?” Peter heard Him and said: “I have not forgotten!” Jesus then said: “You once spent a happy time gathered with Me in heaven and a period of time by My side. You miss Me, and I miss you. Although the creatures are not worth mentioning in My eyes, how can I not love one who is innocent and lovable? Have you forgotten My promise? You must accept My commission on earth; you must fulfill the task that I entrusted you with. One day I will certainly lead you to be by My side.” After hearing this, Peter became even more encouraged, and received even greater inspiration, such that when he was on the cross, he was able to say: “God! I cannot love You enough! Even if You ask me to die, I still cannot love You enough! Wherever You send my soul, whether or not You fulfill Your promises, whatever You do afterward, I love You and believe in You.” What he held onto was his faith, and true love.

One evening, several of the disciples, including Peter, were on the fishing boat. They were all together with Jesus, and Peter asked Jesus a very naive question: “Lord! There is a question I have had for a very long time that I would like to ask You.” Jesus replied: “Then please ask!” Peter then asked: “Was the work done during the Age of Law Your doing?” Jesus smiled, as if saying: “This child, how naive he is!” He then continued with purpose: “It was not Mine, it was Jehovah and Moses’ doing.” Peter heard this and exclaimed: “Oh! So it was not Your doing.” Once Peter had said this, Jesus spoke no more. Peter thought to himself: “It was not You that did it, so no wonder You have come to destroy the law, as it was not Your doing.” His heart was also “eased.” Afterward, Jesus realized that Peter was quite naive, but because he didn’t have any insight at the time, Jesus didn’t say anything else or directly refute him. Once Jesus gave a sermon in a synagogue, and many people were present, including Peter, to hear Him preach. Jesus said: “The One that will come from everlasting to everlasting will do the work of redemption during the Age of Grace, to redeem all of mankind from sin, but He will not be constrained by any regulation in leading man out of sin. He will walk out of the law and enter into the Age of

Grace. He will redeem all of mankind. He will stride forward from the Age of Law into that of Grace, yet none know Him, He who came from Jehovah. The work Moses did was granted by Jehovah; Moses drafted the law because of the work Jehovah had done.” Once this was said, He continued: “Those who abolish the commandments of the Age of Grace during the Age of Grace will meet with calamity. They must stand in the temple and receive God’s destruction, and fire shall come upon them.” When Peter had finished listening to this, he had somewhat of a reaction. During a period of his experience, Jesus shepherded and sustained Peter, speaking heart-to-heart with him, which gave Peter a slightly better understanding of Jesus. As Peter thought of the preaching of Jesus that day, then the question he had asked Him when they were on the fishing boat and the response Jesus had given, as well as how He had laughed, it was then that he understood it all. Afterward, the Holy Spirit enlightened Peter, and only through this did he understand that Jesus was the Son of the living God. Peter’s understanding came from the enlightenment of the Holy Spirit, but there was a process to his understanding. It was through asking questions, hearing Jesus preach, then through receiving Jesus’ special fellowship and His special shepherding, that Peter came to realize Jesus was the Son of the living God. It was not achieved overnight; it was a process, and this became a help to him in his later experiences. Why did Jesus not do the work of perfection in other people, but just in Peter? Because only Peter understood that Jesus was the Son of the living God, and none other knew this. Though there were many disciples who knew much in their time following Him, their knowledge was superficial. This is why Peter was chosen by Jesus as the exemplar of being made perfect. What Jesus said to Peter then is what He says to people today, whose knowledge and life entry must reach that of Peter. It is in accordance with this requirement and this path that God will perfect everyone. Why are people today required to have real faith and true love? What Peter experienced you too must experience, what fruits Peter gained from his experiences must too be manifested in you, and the pain that Peter suffered, you too must surely undergo. The path you walk is the same that Peter walked. The pain you suffer is the pain that Peter suffered. When you receive glory and when you live out a real life, then you live out the image of Peter. The path is the same, and in accordance with this is one made perfect. However, the caliber of the people of today is somewhat lacking in comparison to that of Peter, for times have changed, and so too has

the extent of corruption. And also for Judea was a long-standing kingdom with an ancient culture. So you must try to improve your caliber.

Peter was a very sensible person, keen in everything he did, and also extremely honest. He suffered many setbacks. He came into contact with society at the age of 14, attending school while also often going to the synagogue. He had a lot of enthusiasm and was always willing to attend meetings. At the time, Jesus had not yet officially started His work; this was just the beginning of the Age of Grace. Peter started coming into contact with religious figures when he was 14; by the time he was 18 he was in contact with the religious elite, but after he had seen the religious chaos behind the scenes, he left. Seeing how crafty, cunning, and wrought by strife these people were, he became extremely disgusted (this was how the Holy Spirit worked at the time, to make him perfect. He especially moved him and did some special work in him), and so he withdrew from the synagogue at the age of 18. His parents persecuted him and would not let him believe (they belonged to the devil, and had no faith). Finally, Peter left home and traveled at will, fishing and preaching for two years, during which time he also led a fair few people. Now you should be able to clearly see the path that was taken by Peter. If you have seen this clearly, then you will have determined the work being done today, so you would not complain or be passive, or long for anything. You should experience Peter's mood at the time: He was stricken with sorrow; he no longer asked for a future or any blessing. He did not seek the profit, happiness, fame, or fortune of the world, and only sought to live a most meaningful life, which was to repay God's love and dedicate what he held most precious to God. Then he would be satisfied in his heart. He often prayed to Jesus with the words: "Lord Jesus Christ, I once loved You, but I did not truly love You. Though I said I had faith in You, I never loved You with a true heart. I only looked up to You, adored You, and missed You, but never loved You or truly had faith in You." He always prayed to make his resolution, he was constantly encouraged by the words of Jesus^[a] and converted them to motivation. Later, after a period of experience, Jesus tested him, provoking him to yearn for Him further. He said: "Lord Jesus Christ! How I miss You, and long to look upon You. I lack too much, and cannot make up for Your love. I beg You to soon take me away. When will You have need of me? When will You take me away?"

Footnotes:

a. The original text reads "by these words."

When will I once again look upon Your face? I do not wish to live any longer in this body, to continue becoming corrupted, and neither do I wish to rebel any further. I am ready to dedicate all I have to You as soon as I can, and I do not wish to sadden You any further.” This is how he prayed, but he did not know at the time what Jesus would perfect in him. During the agony of his test, Jesus appeared to him again and said: “Peter, I wish to make you perfect, such that you become a piece of fruit, one that is the crystallization of My perfection of you, and which I will enjoy. Can you truly testify for Me? Have you done what I ask you to do? Have you lived out the words I have spoken? You once loved Me, but though you loved Me, have you lived Me out? What have you done for Me? You recognize that you are unworthy of My love, but what have you done for Me?” Peter saw that he had done nothing for Jesus and remembered his previous oath to give his life for God. And so, he no longer complained, and his prayers afterward grew much better. He prayed, saying: “Lord Jesus Christ! I once left You, and You too once left me. We have spent time apart, and time together in company. Yet You love me more than all else. I have repeatedly rebelled against You and repeatedly grieved You. How can I forget such things? The work You have done in me and what You have entrusted me with I always bear in mind, I never forget. With the work You have done in me I have tried my best. You know what I can do, and You further know what role I can play. Your wish is my command and I will dedicate everything I have to You. Only You know what I can do for You. Although Satan fooled me so much and I rebelled against You, I believe You do not remember me for those transgressions, that You do not treat me based on them. I wish to dedicate my entire life to You. I ask for nothing, and neither do I have other hopes or plans; I only wish to act according to Your intention and to do Your will. I will drink from Your bitter cup, and I am Yours to command.”

You must be clear about the path you walk; you must be clear about the path you will take in future, what it is that God will make perfect, and what has been entrusted upon you. One day, perhaps, you will be tested, and if then you are able to gain inspiration from Peter’s experiences, it will show that you are truly walking Peter’s path. Peter was commended by God for his true faith and love, and for his loyalty to God. And it was for his honesty and longing for God in his heart that God made him perfect. If you truly have the same love and faith as Peter, then Jesus will surely make you perfect.

THOSE WHO LOVE GOD WILL LIVE FOREVER IN GOD'S LIGHT

The essence of most people's belief in God is religious faith, and they're unable to love God. These people only follow God like robots, but they aren't able to put forth a true thirst for God or adore God, and instead only mutely follow God. There are many who believe in God, but very few who love God. They fear God only because they fear disaster, or admire God because of His loftiness. These people's fear and admiration don't contain even the slightest hint of love or true yearning. People search for details about the truth in what they experience or seek a few inessential mysteries. Most people simply follow, fishing in murky waters for the sole purpose of gaining blessings, and they don't try to search for the truth, nor sincerely obey God in order to obtain the blessings of God. The life of all people in believing in God is meaningless and valueless. Each have their own plans and individual pursuits, and they don't believe in God to love Him, but rather believe in God to obtain blessings. Many people follow their own interests and do whatever they like without ever considering God's interests or whether they are following God's will. These people are far from loving God, and in fact they do not even have true faith. The essence of God is not only for man to believe, but even more for man to love. Nonetheless, there are many who believe in God that are unable to discover this "secret." People not only don't dare to love God, they don't try to love God. People have never discovered how lovable God is, and have never discovered that God is a God who loves people and a God who allows people to love. God's lovable qualities are shown in His work, and people can only discover His loveliness through experience, and can only experience God's loveliness in reality; without real-life experience and observation, it is impossible for anyone to discover God's loveliness. God has many lovable qualities, but these can't be discovered unless people come in real contact with Him. This is to say that if God had not become flesh, people would not be able to come in real contact with God. And, without coming in real contact with God, people would be unable to experience His work, and their love for God would be adulterated with too much falseness and supposition. People's love for the God in heaven is not as real as their love for the God on earth, because people's understanding of the God in heaven is built on their

imaginations, not what they themselves have seen or experienced. When God comes to earth, people are able to see God's actual deeds and His lovable qualities, and are able to see all God's real and normal disposition—these allow for an understanding that is thousands of times more real than that of the God in heaven. Regardless of how great people's love for the God in heaven is, it is not real at all, but rather is full of their own fancies. No matter how small people's love for the God on earth is, it is real; even if theirs is only a tiny amount of love, it is still real. God uses real work to allow people to understand Him, and gains people's love through this understanding. Peter is an example of this—if he had not lived together with Jesus, he could not have had such adoration for Jesus; his loyalty to Jesus was based on his contact with Jesus. Since God wants man to love Him, He comes to the world Himself to live together with men, so that they can see and experience the realness of God.

God uses reality and the advent of facts to perfect people. God's words fulfill a part, and it is the work for guidance and path-opening. This is to say that in God's words you must look for the ways of practice and for the knowledge concerning the visions. Understanding these will allow you to have a vision and path to take in real practice. You'll be able to gain enlightenment through God's words, and will understand that this matter came from God and be able to discern amongst many things. After reaching such an understanding, you must immediately enter into this reality and use God's words to satisfy God in real life. God will guide you in every matter, making it so you have a path to take, and feel that God is very lovable and see that the step-by-step work God has performed on you is all to perfect you. If you want to see God's love and truly experience God's love, you must immerse yourself in reality and real life, so that you will see that everything God does is love and salvation, and is done to rid people of their unclean things and refine people of the things within that don't satisfy God's heart's desire. God uses words to provision people, and also provides real-life conditions for people to experience. If people eat and drink enough of God's words, during the course of their real practice, they will be able to use many of God's words to solve the difficulties that arise in the course of their lives. This is to say, you must possess God's words before you can go deep into reality. If you don't eat and drink of God's words and don't have God's work, you'll be left without a path to take through real life. If you have never eaten and drunk of God's words, you'll be left at a loss

when you're met with problems; you only know about loving God, but have no discernment and have no path to take, being unclear and muddled; sometimes, you mistakenly take satisfying the flesh as satisfying God. These are the results of not eating and drinking of God's words. Or to put things another way, people who grope about in reality without the aid of God's words will never find the path to take. These people don't understand what it means to believe in God, much less understand what it means to love God. Through the enlightenment and guidance of God's words, you often pray, grope, seek, and discover what to practice, find opportunities for the Holy Spirit to work, truly cooperate with God, and do not be one of those lost in confusion. Only in this way will you have a path to take in real life, and only in this way will you be able to truly satisfy God. When you satisfy God, you'll have God's guidance within, and God will bestow upon you special blessings, giving you a feeling of enjoyment, so that you'll feel tremendously honored that you have satisfied God this time. Inside, you'll be very brightened, clear and peaceful, your conscience will be comforted and free of guilt, and the sight of the brothers and sisters will fill you with ease and gladness. This is what it means to enjoy God's love, and only this is truly enjoying God. People's enjoyment of God's love is attained through experience. After hardship and the practice of truth come God's blessings. If you merely say that God really loves you, that God really did pay a great price for men and that He has earnestly and patiently said so much for their salvation, this is only one part of what it means to enjoy God. A greater amount of real enjoyment comes through practicing the truth in real life. After you do this, you'll feel peaceful and bright, you'll be very moved and feel that God is incredibly lovable, and you'll feel that the price you've paid is more than worthwhile. After you've paid a price with your hard work, you'll feel very brightened within. You will feel that you've truly enjoyed God's love, and you will understand that God has worked on men for their salvation and that God's refining of men is in order to cleanse them and trying of men in order to test whether they have true love. By always practicing the truth in this way, you'll gradually gain a clear understanding of much of God's work, and with this will come an ever-present feeling that God's words are as clear as day to you. When you come to understand much truth, you will feel that it is easy to act in all manner of matters, and that this matter can be overcome, as can that temptation. You'll see that nothing is difficult for you and you'll feel incredibly

free and released. When this happens, you will enjoy God's love. This is truly the love of God coming down upon you. God bestows His blessings on those people with vision, truth, understanding and a true love for God. To see God's love, you must practice the truth in your real life and must have a heart that satisfies God even if you have to suffer or forsake what you love. You must also be willing to satisfy God's heart even when you shed tears. Then God will certainly bestow His blessings on you; after this kind of hardship is borne, the Holy Spirit will work on you. God's loveliness will be seen through your real life and your experience of God's word. Only through experiencing God's love can you truly love God.

The more you practice the truth, the more you possess the truth; the more you practice the truth, the more you have God's love; the more you practice the truth, the more you have God's blessing. If you always act in this manner, you will gradually see God's love on you. This is similar with Peter's understanding of God. He said that not only does God have the wisdom to create the heavens and earth and all things, but also the wisdom to perform real work on people. He said that God not only is worthy of love for His creations, but even more so for being able to create man, save man, perfect man, and give love to man. God is worthy of people's love in so many ways. He said to Jesus: "You are worthy of people's love; can it only be because You created the heavens and earth and all things? There is more of You to love than just this. Your actions and doings in real life, the moving of Your Spirit inside of me, Your discipline of me, Your reproach of me—it is these things that are even more worthy of people's love." If you want to see and experience God's love, then you must grope and search in real life, and be willing to set aside your own flesh. You must establish this resolution and be a resolution-driven person. You should satisfy God in everything, not be indolent or covet fleshly enjoyment, and not live for the flesh, but for God. If there is ever a time when you don't satisfy God, perhaps it is because you didn't understand God's heart's desire. At the next opportunity, you must satisfy God, not the flesh, even if it means putting in a bit of hard work. It is through this sort of an experiential process that you gain an understanding of God. You'll see that God was able to create the heavens and earth and all things, and that His incarnation allows people to really and truly see Him, and through it He comes into real contact with people. You'll also see His ability to walk in the midst of people, and the fact that His Spirit is able to perfect people

in real life, allowing them to see His lovable qualities and experience His discipline, His chastening, and His blessings. If you always experience in this way, you won't be able to leave God during real life. If one day your relationship with God is abnormal, you'll feel reproached and repent. When you have a normal relationship with God, you're never willing to leave God. If God were one day to say He wanted to abandon you, you would be afraid and say that you'd rather die than have God abandon you. Once you have this kind of feeling, you'll feel that there's no way to leave God, and in this way you'll have the foundation and truly bask in God's love.

People often say that they let God be their life, yet they haven't reached that stage now, and they only say that God is their life, that as He guides them every day and they eat and drink of His words and pray to Him every day, He becomes their life. People who say these words have too shallow an understanding. Many people do not have a foundation within yet; God's words have been planted inside of them, but have yet to sprout, and certainly haven't borne fruit. What stage have you arrived at? You feel you can't leave God because God has forced you to arrive at the stage where you are now. One day when you reach a level, you will not be able to leave God even if He asks you to, you will have the perpetual feeling that God not being inside you is unacceptable, and you can do without your husband or wife, children, family, parents, or the enjoyments of the flesh, but you cannot do without God. If you don't have God, it's as if your life has been snatched away, and you can't live without God. When you reach this point, you've succeeded in believing in God; God has become your life and your foundation for survival, and you won't be able to leave God. When you reach this stage, then you've really enjoyed God's love. When your relations with God become intimate to a point where God is your life and God is your love, then at that time you'll pray to God and say: "God! It's now impossible for me to leave You. You are my life, and I can do without everything else, but without You there's no way for me to continue living." This is your true stature and your real life. Some people have been forced to walk to this day, whether or not they are willing, and are left with a lasting feeling that they're stuck between a rock and a hard place. You must continue until you feel^[a] God is your life and that if God is taken away, your life has been snatched away; until you

Footnotes:

a. The original text omits "you feel."

feel that^[a] God is your life and you have no way to leave God. In this way you have really experienced God, and if at such a point you try to love God, this will be true love, a singular, pure love. One day when your life has reached a point, in your praying to God and eating and drinking of His words, you will be unable to leave God inside, and cannot forget Him even if you want. God will become your life, and although it will be possible to forget the world, forget your wife or your children, if you are asked to forget God this will be difficult, and this will be impossible—this is your true life, and this is true love for God. When you reach a stage in your love for God where nothing surpasses your love for God, and loving God is first and foremost, you will be capable of forsaking everything, and will be willing to accept all of God's dealing and pruning. If you really love God more than you love everything else, then you will be living in reality, and living in God's love.

Once God becomes people's life within, they can't leave Him; isn't this the deed of God? This is the most powerful witness! God's work reaches a level where people do not back out even when God asks them to do service for Him, or chastises them, or asks them to die. This shows they have been conquered by God. In the course of real experience, people who are able to stand witness, who are able to stay the course and stand on God's side, who never retreat, who are able to have normal relationships with those that love God, who obey God completely when faced with problems and even obey unto death, have the truth. Your practices and expressions in real life are God's witness. They're man's living out and also God's witness. In this way, you'll truly enjoy God's love; when you reach this stage, you have borne fruits. You have real living out and your every action inspires others' admiration; others see that you have very godly living out even if your dress is quite average, your fellowship about God's words with God's guidance and enlightenment, you can speak out God's will and communicate reality, you understand many matters about service in the spirit, you are natural in speech and decent in behavior, neither creating disputes nor acting wildly, you can obey God's arrangements when problems are encountered and are able to stand witness, you handle matters calmly, properly and without hurry. Such are the people who really see God's love. There are those who are young in age, but whose behavior makes

Footnotes:

a. The original text omits "you feel that."

it seem as if they are middle-aged. They look mature and are in possession of the truth, and they are admired by others. Such people bear witness, and are the manifestation of God. This is to say, if you reach a place where you gain some insight into God internally, your external disposition will stabilize. Many people do not practice the truth, and cannot stand witness. God's love is not on these people, and they lack God's witness. God most hates this kind of people. They eat and drink of God's words, but express Satan and allow God's words to be uglified by Satan. God's love cannot be seen on such people, and all that they express is Satan. If your heart is always at peace in front of God, if you are always able to carefully observe people, affairs and objects around you, and are able to care for God's burdens, and always have a heart that fears God, then God will constantly enlighten you from within. In church there is a class of people, who are "supervisors." They take time out of their days to look for other people's faults, and thereby follow and imitate them. These people lack the ability to discern, aren't disgusted by sin, and don't hate the things of Satan, nor are they repelled by them. These people are full of the things of Satan, and in the end God leaves them completely. You should always have a fear of God in front of God, speak and act with propriety, never willing to resist God, grieve God or let His work on you go in vain, never willing to waste the hardships you've suffered and your former practices, but willing to redouble your efforts on the road ahead and increase your love for God to even greater heights. Such are the people who possess the vision as their foundation and who seek improvement.

Those who believe in God with a heart that fears God, and who experience God's words with the same heart, are the kind of people on whom God's salvation and love can be seen. This kind of person can bear witness to God. This kind of person lives out the truth, and bears witness to the truth, the being of God, and the disposition of God, and he lives in God's love and sees God's love. To love God people need to experience God's loveliness and see God's loveliness. It is only this that inspires people to love God and expend themselves for Him faithfully. God will not let people love Him through words or imagination. He doesn't force people to love Him, but rather lets people have voluntary love. He lets people see His loveliness from His work and from His words, after which a love for Him is issued inside them. It is in this way that people are able to bear true witness to God. People love God not because other people encourage them to, or because of a strong one-

time feeling, but because people have seen God's lovable qualities, have seen that God has so many qualities worthy of loving, and have seen God's salvation, God's wisdom and God's wonderful deeds. True praises for God spring from these, as does a true thirst for God and a passionate feeling that without God there is no way for life to continue. People who are truly witnesses to God are able to bear resounding witness to Him because their witness is based upon a true understanding and true thirst for God. This is not witness based upon an impulsive feeling, but is bearing witness based upon an understanding of God and an understanding of God's disposition. Because they have an understanding of God, they feel they must bear witness to God and must help all people with a thirst for God understand God and know God's loveliness and God's realness. This witness is as voluntary as people's love for God. It is based in reality, and has real meaning and value. It is not passive, empty and meaningless. The reason it is said that people who truly love God have the most value and meaning in their lives, that these are the true believers in God, is because these people are able to live in God's light, and are able to live for God's work and God's management. These people don't live in the darkness, but rather live in the light; these people don't live a meaningless life, but live in a life blessed by God. Only those who love God are able to bear witness to God, and only those who love God serve as God's witnesses and receive God's blessings and promises. People that love God are the intimates of God, are those who God loves, and are those who are able to share in blessings together with God. It is these people that are able to live forever, and it is only these people that live forever in God's care and keeping. God is for people to love, and is worthy of all people loving, and yet not everyone is able to love God, nor is everyone able to bear witness for God or able to share in God's reign. People that truly love God are able to bear witness to God and able to give their utmost for God's work. Therefore, these people can walk anywhere throughout the world without anyone daring to oppose them, and can reign on earth and govern all the people of God. These people come together from places the world over. They speak different languages and have different skin colors, but they have a shared meaning in life and a shared love for God. They all bear the same witness, and are people with a shared resolution and aspiration. Those who love God walk freely throughout the world, and God's witnesses move unchallenged throughout the entire universe. These are the people that God loves and blesses, and these people will live forever in God's light.

ARE YOU A PERSON MADE ALIVE?

When you reach the point where you live out a normal humanity, when you attain perfection, at that time even though you cannot prophesy or speak mysteries, you will reveal and live out the image of a human. God made humans, who were later corrupted by Satan, and everyone was corrupted into a dead person. So, after your transformation, you will be different from a dead person. It is the word of God that kindles the spirits of humans to life, allowing them to awaken. When their spirits are awakened, they will be made alive. As for dead people, they refer to corpses without spirits, to humans whose spirits are dead. When humans' spirits are kindled to life, they will be made alive. The holy ones that were spoken of before refer to people who are made alive, refer to those who lived under the influence of Satan and yet have victory over Satan. The chosen people of China have undergone inhuman persecution and deception at the hands of the great red dragon, thus suffering severe mental devastation, without even a bit of courage to live. Therefore waking up their spirits must begin by addressing their substance, begin with their substance bit by bit. When one day they are made alive, then there will be no more obstruction and all will be smooth. This cannot be attained now; most people live with a great atmosphere of death, and the atmosphere of death envelops people. People lack too much. Some people speak with death, move with death, and practically live with death. If people publicly witness for God now, this work will fail, because they have not been completely made alive. There are too many dead ones among you. Now some people say, "Why does God not perform miracles to hurry and expand the work among the Gentile nations?" Dead people cannot witness for God. Living people can witness for God. But now most people are dead, and too many people live enveloped by death, live under the influence of Satan unable to gain victory. How can they witness for God? How can they expand the gospel work?

People who live under the influence of darkness are all living in death and held by Satan. Without God's salvation, without God's judgment and chastisement, people cannot be freed from the influence of death, and cannot become living ones. Such dead people cannot witness for God or be used by God, not to mention entering into the kingdom. God wants the witness of living people, not dead ones. He

demands living people to work for Him, not dead ones. So-called dead people are those who resist and rebel against God, those who are numb in spirit and cannot understand the word of God, those who do not practice the truth and have no faithfulness to God at all, and those who live under the domain of Satan and are used by Satan. The behavior of dead people is to stand against the truth, to rebel against God, to be low-down, despicable, ruthless, outrageous, crafty, and sinister. Even if such people eat and drink the word of God, they will not be able to live out the word of God. Even though such people are living, they are in fact walking corpses, the breathing dead. Dead people cannot satisfy God at all, much less be absolutely obedient to God. They can only deceive God, blaspheme God, and betray God. What dead people live out is completely a revelation of Satan's nature. If people want to become living humans, become people who witness for God, and become people approved by God, they must receive God's salvation, and willingly submit to God's judgment and chastisement, willingly accept God's pruning and dealing. Only then will they be able to practice all the truths that God demands. Only then will they gain God's salvation and become truly living ones. Living humans are those who gain God's salvation, those who have experienced God's judgment and chastisement, those who willingly offer themselves and are ready to lay down their lives for God, and those who are willing to spend a lifetime for God. Only when living people witness for God can they shame Satan. Only living people can expand God's gospel work. Only living people are after God's heart. Only living people are truly human. Originally God created humans who were living, but because Satan corrupted humans they lived in death, and lived under the influence of Satan. Thus they became dead people without spirits, became enemies who resist God, became tools of Satan, and became captives of Satan. The living humans that God created became dead ones, and God lost His witness, lost the only humans with His breath that He created. God wants to regain His witness, regain the humans He Himself created who were taken captive by Satan, and so He must resurrect humans into living ones, must recapture all humans to live in His light. Dead people are those without spirits, those numb to the extreme, those who resist God, and even more so, do not know God. They have no intent to be obedient to God, no faithfulness and only rebellion and resistance. Living humans are those whose spirits were awakened, those who know to obey God, those who are faithful to God, and those who have the truth and

have witness. These people are the ones who please God in His home. God saves the people who can be made alive, who can see the salvation of God, who can be faithful to God, who are willing to seek God, who believe that God became flesh, and who believe that God has appeared. Some people can be made alive, and some cannot. This depends on whether they are redeemable by nature. Many people may hear a lot of the word of God without understanding God's will, without putting it in practice. Not only can they not live out any truth, but they intentionally disturb God's work. Not only do they not work for God, not spend for God, but they instead secretly spend the church's money and freeloader in God's house. These are dead people who cannot be saved. God saves everybody who is within His work, but some people will not receive His salvation. Only a small number will receive it, because most people are ones who are too dead, dead beyond salvation, who are completely used by Satan, and whose nature is too malicious. That small number of people were not completely obedient to God, were not absolutely faithful to God from the beginning, did not love God to the utmost from the beginning. Instead they are obedient to God because of God's conquering work. They see God because of God's great love. Their disposition changes because of God's righteous disposition. They know God because of God's practical and normal work. Without this work of God, no matter how good these people are they would have still belonged to Satan, still belonged to death, and still have been dead ones. That these people can receive God's salvation today is only because they are willing to cooperate with God.

Because of their faithfulness to God, living people will be gained by God and live in His promise. Because of their resistance to God, dead people will be detested and rejected by God and live in His punishment, live in His curse. This is the righteous disposition of God, and it cannot be changed by anyone. Because of their search people are approved by God and live in the light. Because of their schemes people are cursed by God and fall into punishment. Because of their wicked acts people suffer God's punishment. Because of their longing and their faithfulness people receive God's blessing. God is righteous. To the living He grants blessing, and upon the dead He brings curse, so that they live forever in death, forever unable to live in God's light. God will bring the living into His kingdom, into His blessing to live forever with Him, and send the dead into eternal death. Those dead people are the object of destruction, the ones that belong forever to Satan. God will never wrong any

person. All that truly seek God will definitely remain in God's house. Any who rebel against God, who are incompatible with God, they will definitely live in God's punishment. Perhaps you are not certain about the work done by God's incarnate flesh, but the day will come where it is not God's flesh who directly arranges the outcomes of humans, but God's Spirit who arranges their destinations. Then, people will know that God's flesh and God's Spirit are one. His flesh does not make mistakes, much less His Spirit. In the end, He will definitely bring those who are made alive into His kingdom, not one more, not one less, and He will definitely throw the dead ones who are not made alive into Satan's cavern.

TO HAVE AN UNCHANGED DISPOSITION IS TO BE IN ENMITY TO GOD

After several thousand years of corruption, man has become numb and dull-witted, a demon that opposes God, to the extent that man's rebelliousness toward God has been documented in the books of history, and even man himself is incapable of giving a full account of his rebellious behavior—for man has been profoundly corrupted by Satan, and has been led astray by Satan that he knows not where to turn. Even today, man still betrays God: When man sees God, he betrays Him, and when he cannot see God, so too does he betray Him. There are even those who, having witnessed God's curses and God's wrath, still betray Him. And so I say that man's sense has lost its original function, and that man's conscience, too, has lost its original function. The man that I look upon is a beast in human attire, he is a venomous snake, and no matter how pitiable he tries to appear before My eyes, I will never be merciful toward him, for man has no grasp of the difference between black and white, of the difference between truth and non-truth. Man's sense is so benumbed, yet he still wishes to gain blessings; his humanity is so ignoble yet he still wishes to possess the sovereignty of a king. Who could he be the king of, with sense such as that? How could he with such a humanity sit atop a throne? Man truly has no shame! He is a conceited wretch! For those of you who wish to gain blessings, I suggest you first find a mirror and look at your own ugly reflection—do you have what it takes to be a king? Do you have the face of one who could gain bless-

ings? There has not been the slightest change in your disposition and you have not put any of the truth into practice, yet you still wish for a wonderful tomorrow. You're deluding yourself! Born into such a filthy land, man has been severely blighted by society, he has been influenced by feudal ethics, and he has been taught at "institutes of higher learning." The backward thinking, corrupt morality, mean view on life, despicable philosophy, utterly worthless existence, and depraved lifestyle and customs—all of these things have severely intruded upon man's heart, and severely undermined and attacked his conscience. As a result, man is ever more distant from God, and ever more opposed to Him. Man's disposition becomes more vicious by the day, and there is not a single person who will willingly give up anything for God, not a single person who will willingly obey God, nor, moreover, a single person who will willingly seek the appearance of God. Instead, under the domain of Satan, man does nothing but pursue pleasure, giving himself over to the corruption of the flesh in the land of mud. Even when they hear the truth, those who live in darkness give no thought to putting it into practice, nor are they inclined to seek out God even if they have beheld His appearance. How could a mankind so depraved have any chance of salvation? How could a mankind so decadent live in the light?

Man's disposition should be changed starting from the knowledge of his substance and through changes in his thinking, nature, and mental outlook—through fundamental changes. Only in this way will true changes be achieved in the disposition of man. Man's corrupt disposition stems from his being poisoned and trampled upon by Satan, from the egregious harm that Satan has inflicted upon his thinking, morality, insight, and sense. It is precisely because these fundamental things of man have been corrupted by Satan, and are utterly unlike how God originally created them, that man opposes God and does not understand the truth. Thus, changes in man's disposition should begin with changes in his thinking, insight and sense that will change his knowledge of God and his knowledge of the truth. Those who were born in the most deeply corrupted of all lands are even more ignorant of what God is, or what it means to believe in God. The more corrupted people are, the less they know the existence of God, and the poorer their sense and insight. The source of man's opposition and rebelliousness against God is his corruption by Satan. Because he has been corrupted by Satan, man's conscience has grown numb, he is immoral, his thoughts are degenerate, and he has a backward mental outlook. Before he was

corrupted by Satan, man naturally followed God and obeyed His words. He was naturally of sound sense and conscience, and of normal humanity. After being corrupted by Satan, his original sense, conscience, and humanity grew dull and were impaired by Satan. Thus, he has lost his obedience and love toward God. Man's sense has become aberrant, his disposition has become the same as that of an animal, and his rebelliousness toward God is ever more frequent and grievous. Yet man still neither knows nor recognizes this, and merely blindly opposes and rebels. The revelation of man's disposition is the expression of his sense, insight and conscience, and because his sense and insight are unsound, and his conscience has grown supremely dull, thus his disposition is rebellious against God. If man's sense and insight cannot change, then changes in his disposition are out of the question, as is being after God's heart. If man's sense is unsound, then he cannot serve God and is unfit for use by God. "Normal sense" refers to obeying and being faithful to God, to yearning for God, to being unequivocal toward God, and to having a conscience toward God. It refers to being of one heart and mind toward God, and not deliberately opposing God. Those who are of an aberrant sense are not like this. Since man was corrupted by Satan, he has produced conceptions about God, and he has had no loyalty or yearning for God, to say nothing of a conscience toward God. Man deliberately opposes and passes judgments on God, and, furthermore, hurls invective at Him behind His back. Man clearly knows He is God, yet still passes judgments on Him behind His back, has no intention of obeying Him, and merely makes blind demands and requests of God. Such people—people who have aberrant sense—are incapable of knowing their own despicable behavior or of regretting their rebelliousness. If people are capable of knowing themselves, then they have regained a little of their sense; the more people are rebellious against God but do not know themselves, the more they are of unsound sense.

The source of the revelation of man's corrupt disposition is nothing more than his dulled conscience, his malicious nature and his unsound sense; if man's conscience and sense are able to return to normal, then he will become fit for use before God. It is simply because man's conscience has always been numb, man's sense has never been sound, and is increasingly dull that man is increasingly rebellious toward God, such that he even nailed Jesus to the cross and has refused God incarnate of the last days entry into his home, and condemns God's flesh, and sees God's flesh as vile and lowly. If man had but a little humanity, he

would not be so cruel in his treatment of God's incarnate flesh; if he had but a little sense, he would not be so vicious in his treatment of the flesh of God incarnate; if he had but a little conscience, he would not be so "grateful" to God incarnate in this way. Man lives in the era of God become flesh, yet he is incapable of thanking God for giving him such a good opportunity, and instead curses the coming of God, or completely ignores the fact of God's incarnation, and is seemingly against it and weary of it. Regardless of how man treats the coming of God, God, in short, has always carried on with His work regardless—even though man has not been the slightest bit welcoming toward Him, and blindly makes requests of Him. Man's disposition has become supremely vicious, his sense has grown supremely dull, and his conscience has been completely trampled by the evil one and long ago ceased to be the original conscience of man. Man is not only ungrateful to God incarnate for bestowing so much life and grace upon mankind, but has even become resentful toward God for giving him the truth; it is because man has not the slightest interest in the truth that he is resentful toward God. Not only is man unable to lay down his life for God incarnate, but he also tries to extract favors from Him, and makes demands of God that are dozens of times greater than what man has given to God. People of such conscience and sense take all this as a given, and still believe that they have expended so much for God, and that God has given them too little. There are people who have given Me a bowl of water yet held out their hands and demanded the equivalent of^[a] two bowls of milk, or have given Me a room for one night but tried to charge Me many times more in accommodation fees. With such a humanity, and such a conscience, how could you still wish to gain life? What contemptible wretches you are! It is because of this humanity and conscience of man that God incarnate wanders across the land, with no place to find shelter. Those who are truly possessed of conscience and humanity should worship and wholeheartedly serve God incarnate not because of how much work He has done, but even if He were to do no work at all. This is what should be done by those who are of sound sense, and it is the duty of man. Most people even speak of conditions in their service to God: They do not care whether He is God or a man, and they only talk of their own conditions, and only pursue the achievement of their own desires. When you cook for Me, you demand

Footnotes:

a. The original text reads "the gold coins for."

chef's fees, when you run for Me, you ask for running fees, when you work for Me you demand work fees, when you wash My clothes you demand laundry fees, when you provide for the church you demand recuperation costs, when you speak you demand speaker's fees, when you give out books you demand distribution fees, and when you write you demand writing fees. Those I have dealt with even demand recompense from Me, while those who have been sent home demand reparations for the damage to their name; those who are unmarried demand a dowry, or compensation for their lost youth, those who kill a chicken demand butcher's fees, those who fry food demand frying fees, and those who make soup demand payment for that, too.... This is your lofty and mighty humanity, and these are the actions dictated by your warm conscience. Where is your sense? Where is your humanity? Let Me tell you! If you carry on like this, I will cease to work among you. I will not work among a pack of beasts in human attire, I will not suffer thus for such a group of people whose fair face hides a feral heart, I will not endure for such a pack of animals that has not the slightest possibility of salvation. The day I turn My back on you is the day you die, it is the day that darkness comes upon you, and the day that you are forsaken by the light! Let Me tell you! I will never be benevolent to a group such as yours, a group which is beneath even animals! There are limits to My words and actions, and with your humanity and conscience as they are, I will do no more work, for you are too lacking in conscience, you have caused Me too much pain, and your despicable behavior disgusts Me too much! People who are so lacking in humanity and conscience will never have the chance of salvation; I would never save such heartless and ungrateful people. When My day comes, I will rain down My scorching flames for all eternity upon the children of disobedience that once provoked My fierce wrath, I will impose My everlasting punishment upon those animals that once hurled invective at Me and forsook Me, I will burn for all time with the fires of My anger the sons of disobedience that once ate and lived together with Me but did not believe in Me, and insulted and betrayed Me. I will subject all those who provoked My anger to My punishment, I will rain down the entirety of My anger upon those beasts that once wished to stand shoulder-to-shoulder with Me yet did not worship or obey Me, the rod with which I strike man will fall upon those animals who once enjoyed My care and the mysteries that I spoke, and who tried to take material enjoyments from Me. I will be forgiving of no person who tries to take

My place; I will spare none of those who attempt to wrest food and clothes from Me. For now, you remain free from harm and continue to overreach yourselves in the demands you make of Me. When the day of wrath arrives you will not make any more demands of Me; at that time, I will let you “enjoy” yourselves to your heart’s content, I will force your face into the earth, and you will never be able to get up again! Sooner or later, I am going to “repay” this debt to you—and I hope you patiently await the arrival of this day.

If these contemptible beings can truly set aside their extravagant desires and return to God, then they still have the chance of salvation; if man has a heart that truly yearns for God, then he will not be abandoned by God. Man fails to gain God not because God has emotion, or because God is unwilling to be gained by man, but because man does not want to gain God, and because man does not urgently seek God. How could one of those who truly seek God be cursed by God? How could one of sound sense and sensitive conscience be cursed by God? How could one who truly worships and serves God be consumed by the fires of His wrath? How could one who is happy to obey God be kicked out of God’s house? How could one who could not love God enough live in God’s punishment? How could someone who is happy to forsake everything for God be left with nothing? Man is unwilling to pursue God, unwilling to spend his belongings for God, and unwilling to devote a lifetime’s effort to God, and instead says that God has gone too far, that too much about God is at odds with man’s conceptions. With a humanity like this, even if you were unstinting in your efforts you would still be unable to gain God’s approval, to say nothing of the fact that you don’t seek God. Do you not know that you are the defective goods of mankind? Do you not know that no humanity is more lowly than yours? Do you not know what your “title” is? Those who truly love God call you the father of the wolf, the mother of the wolf, the son of the wolf, and the grandson of the wolf; you are the descendants of the wolf, the people of the wolf, and you should know your own identity and never forget it. Do not think that you are some superior figure: You are the most vicious group of non-humans among mankind. Do you not know any of this? Do you know how much of a risk I have taken to work among you? If your sense cannot return to normal, and your conscience cannot work normally, then you will never be free of the “wolf” appellation, you will never escape the day of curse, will never escape the day of your punishment. You were born inferior, a thing without any worth.

You are inherently a pack of hungry wolves, a pile of debris and rubbish, and, unlike you, I do not work upon you in order to gain favors, but because of the need of work. If you carry on being rebellious in this way, then I will stop My work, and will never work upon you again; on the contrary, I will transfer My work to another group that pleases Me, and in this way will leave you forever, because I am unwilling to look upon those who are in enmity to Me. So then, do you wish to be compatible with Me, or in enmity against Me?

ALL WHO DO NOT KNOW GOD ARE THOSE WHO OPPOSE GOD

To grasp the purpose of God's work, what effect to be achieved in man, and the will of God toward man, this is what every man who follows God should achieve. Now what all men lack is the knowledge of God's work. Man neither comprehends nor understands exactly what constitutes the deeds of God in man, all the work of God, and the will of God since the creation of the world. This inadequacy is not merely seen throughout the religious world, but moreover in all believers of God. When the day comes that you truly behold God and realize the wisdom of God; when you behold all the deeds of God and recognize what God is and has; when you behold His abundance, wisdom, wonder, and all His work in man, it is then that you will have attained successful faith in God. When God is said to be all-encompassing and greatly abundant, what is meant by all-encompassing? And what is meant by abundance? If this you do not understand, then you cannot be deemed a believer of God. Why do I say that those in the religious world do not believe in God and are evildoers, who are of the same kind as the devil? When I say they are evildoers, it is because they do not understand the will of God or see His wisdom. God at no time reveals His work to them; they are blind men, who do not see the deeds of God. They are those forsaken by God and do not possess at all the care and protection of God, much less the work of the Holy Spirit. Those without the work of God are evildoers and stand in opposition to God. Those who I say are in opposition to God are those who do not know God, those who acknowledge God with empty words yet do not know Him, those who follow God yet do not obey Him, and those who revel in the grace of God yet

cannot stand witness to Him. Without an understanding of the purpose of God's work and the work of God in man, man cannot be in accord with the heart of God, and cannot stand witness to God. The reason that man opposes God stems, on the one hand, from the corrupt disposition of man, and on the other hand, from ignorance of God and lack of understanding of the principles of God's work and His will toward man. These two aspects merge into a history of man's resistance to God. Novices in the faith oppose God because such opposition lies within their nature, while the opposition against God of those with many years in the faith results from their ignorance of God, in addition to their corrupt disposition. In the time before God became flesh, the measure of whether a man opposed God was whether he kept the decrees set forth by God in heaven. For instance, in the Age of Law, any who did not keep the laws of Jehovah were those who opposed God; any who stole the offerings to Jehovah, and any who stood against those favored by Jehovah were those who opposed God and those who would be stoned to death; any who did not respect his father and mother, and any who struck or cursed another were those who did not keep the laws. And all who did not keep the laws of Jehovah were those who stood against Him. This was no longer so in the Age of Grace, when any who stood against Jesus were those who stood against God, and any who did not obey the words uttered by Jesus were those who stood against God. In this age, the determination of "opposition to God" became more clearly defined and more real. In the time when God had not become flesh, the measure of whether man opposed God was based on whether man worshiped and looked up to the invisible God in heaven. The definition of "opposition to God" at the time was not so real, for man then could neither see God nor know the image of God or how He worked and spoke. Man had no conceptions of God and believed in God in vagueness, for He had not appeared to man. Therefore, however man believed in God in their imaginations, God did not condemn man or ask much from man, for man could not see God at all. When God becomes flesh and comes to work among men, all behold God and hear His words, and all see the doings of God in the flesh. At that time, all the conceptions of man dissolve into nothing but foam. As for those who see the God appearing in the flesh, all who have obedience in their hearts shall not be condemned, whereas those who purposefully stand against Him shall be deemed an opponent of God. Such men are antichrists and are enemies who willfully stand against

God. Those who have conceptions regarding God yet gladly obey will not be condemned. God condemns man on the basis of his intentions and actions, never for his thoughts and ideas. If man was condemned on such basis, then not one would be able to escape from the wrathful hands of God. Those who willfully stand against the incarnate God shall be punished for their disobedience. Their willful opposition to God stems from their conceptions of Him, which result in their disturbance to the work of God. Such men knowingly resist and destroy the work of God. Not merely do they have conceptions of God, but they do that which disturbs His work, and it is for this reason that such manner of men shall be condemned. Those who do not engage in willful disturbance of the work shall not be condemned as sinners, for they are able to intentionally obey and not cause disruption and disturbance. Such men shall not be condemned. However, when men have experienced many years of God's work, if they still harbor their conceptions of God and remain unable to know the work of the incarnate God, and despite many years of experience, they continue to hold onto many conceptions of God and are still unable to come to know God, then even if they cause no trouble with so many conceptions of God in their hearts, and even if such conceptions do not show up, such men are of no service to the work of God. They are unable to preach the gospel or stand witness to God; such men are good-for-nothings and imbeciles. Because they do not know God and are incapable of casting away their conceptions of God, they are condemned. It can be said like this: It is not uncommon for novices in the faith to have conceptions of God or know nothing of Him, but it is abnormal for those who have believed for many years and experienced much of the work of God to hold such conceptions, and much more so for such men to have no knowledge of God. It is as a result of such abnormal state that such men are condemned. Such abnormal men are good-for-nothings; they are those who most oppose God and who have enjoyed the grace of God in vain. All such men shall be eliminated in the end!

Any who do not understand the purpose of God's work are those who stand against God, and even more so are those who are aware of the purpose of God's work yet do not seek to satisfy God. Those who read the Bible in grand churches recite the Bible every day, yet not one understands the purpose of God's work. Not one is able to know God; moreover, not one is in accord with the heart of God. They are all worthless, vile men, each standing on high to teach God. Though they

brandish the name of God, they willfully oppose Him. Though they label themselves believers of God, they are ones who eat the flesh and drink the blood of man. All such men are devils who devour the soul of man, demons who purposefully disturb those who try to step onto the right path, and stumbling blocks that impede the path of those who seek God. Though they are of “robust flesh,” how are their followers to know that they are antichrists who lead man in opposition to God? How are they to know that they are living devils who specially seek souls to devour? Those who honor themselves before God are the most lowly of men, while those who humble themselves are the most honorable. And those who think themselves to know the work of God and proclaim the work of God to others with great fanfare while their eyes are upon Him—these are the most ignorant of men. Such men are those without the testimony of God, and those who are arrogant and conceited. Those who believe that they have too little knowledge of God despite their actual experience and practical knowledge of God are those most beloved by Him. It is men such as these who truly have testimony and are truly able to be perfected by God. Those who do not understand the will of God are opponents of God; those who understand the will of God yet do not practice the truth are opponents of God; those who eat and drink the words of God yet go against the substance of God’s words are opponents of God; those who have conceptions of the incarnate God and intentionally rebel are opponents of God; those who judge God are opponents of God; and any who is unable to know God and bear witness to Him is an opponent of God. So hear My exhortation: If you truly have the faith to walk this path, then continue following it. If you are unable to refrain from opposition to God, then you best walk away before it is too late. Otherwise, it truly bodes ill rather than well, for your nature is much too corrupt. You do not have the slightest loyalty or obedience, or a heart that thirsts for righteousness and truth. And neither have you the slightest bit of love for God. It could be said that your condition before God is in utter shambles. You are not able to keep what you ought or speak what you ought. You are unable to put into practice that which you ought, and you are unable to perform the function that you ought. You do not have the loyalty, conscience, obedience or resolution that you ought. You have not endured the suffering that you ought to have, and you do not have the faith that you ought. You are completely devoid of any merit; do you have the self-respect to go on living? I urge you that you are bet-

ter off closing your eyes for eternal rest, thereby sparing God from concern for you and enduring suffering for your sake. You believe in God yet do not know His will; you eat and drink the words of God yet are unable to keep the demands of God. You believe in God yet do not know Him, and live though you have no aim to strive for. You have no values and no purpose. You live as a man yet do not have any conscience, integrity, or the slightest credibility. How can you be considered a man? You believe in God yet deceive Him. Furthermore, you take the money of God and eat of His offerings, yet, in the end, show no consideration for God's feelings or conscience toward God. Not even the most trivial of God's demands can you meet. So how can you be considered a man? The food you eat and air you breathe come from God, you enjoy His grace, yet in the end, you do not have the slightest knowledge of God. On the contrary, you have become good-for-nothings that oppose God. Are you not then a beast no better than a dog? Are there any among animals more malicious than you?

Those pastors and elders who stand in the high pulpit teaching man are opponents of God and in alliance with Satan; would not those of you who do not stand in the high pulpit teaching man be even greater opponents of God? Moreover, are you not then in collusion with Satan? Those who do not understand the purpose of God's work do not know how to be in accord with the heart of God. Certainly, it cannot be true for those who understand the purpose of His work? The work of God is never in error; rather, it is the pursuit of man that is flawed. Are not those degenerates who willfully oppose God more sinister and malicious than those pastors and elders? Many are those who oppose God, and among those many men, there exist various kinds of opposition against God. As there are all manner of believers, so too are there all manner of those who oppose God, each unlike the other. Not one of those who do not clearly recognize the purpose of God's work can be saved. Regardless of how man may have opposed God in the past, when man comes to understand the purpose of God's work and dedicates his efforts to satisfying God, his former sins shall be wiped away clean by God. As long as man seeks the truth and practices the truth, God will not keep in mind what he has done. Rather, it is on the basis of man's practice of the truth that God justifies man. This is the righteousness of God. Before man has seen God or experienced His work, regardless of how man acts toward God, He does not keep it in mind. However, once man has seen God and experienced His work, all deeds and actions of

man are written down in the “annals” by God, for man has seen God and lived within His work.

When man has truly seen what God has and is, seen His supremacy, and truly come to know the work of God, and furthermore, when the former disposition of man is changed, then man will have completely cast away his rebellious disposition that opposes God. It can be said that every man has once opposed God and every man has once rebelled against God. However, if you are purposeful in obeying the incarnate God, and thenceforth satisfy God’s heart with your loyalty, practice the truth that you ought, perform your duty as you ought, and keep the regulations that you ought, then you are one who is willing to cast aside your rebelliousness to satisfy God and one who can be perfected by God. Should you refuse to realize your errors and have no heart of repentance; should you persist in your rebellious ways and have not at all a heart to work with God and satisfy God, then such an obstinate fool as you will certainly be punished and shall never be one to be perfected by God. If such, you are the enemy of God this day and tomorrow, and so too will you remain the enemy of God the day after; you will forever be an opponent of God and the enemy of God. How could God let you off? It is the nature of man to oppose God, but man cannot purposefully seek out the “secrets” of opposing God because changing his nature is an insurmountable task. If such is the case, then you had better walk away before it is too late, lest your chastisement in the future become more severe, and lest your brutish nature emerge and become ungovernable until your fleshly body is terminated by God in the end. You believe in God to be blessed; if in the end, only ills befall you, that would not be worthwhile. I exhort you to best construct another plan; any other exercise would be better than your belief in God. Surely there is more than this one path? Would you not go on living all the same without seeking the truth? Why live at odds with God in this manner?

A SELECTION FROM THE TEN PASSAGES OF GOD'S WORD ON "WORK AND ENTRY"

1. Ever since people began to tread the right track of life, there have been many things about which they remain unclear. They are still in a complete muddle about God's work, and about much work they should do. This is due, on the one hand, to the deviation in their experience and the limitations in their capacity to receive; on the other, it is because God's work has not yet brought people to this stage. So, everyone is ambiguous about most spiritual matters. Not only are you unclear about what you should enter into; you are even more ignorant about God's work. This is more than simply a matter of the shortcomings in you: It is a great flaw belonging to all those in the religious world. Herein lies the key to why people do not know God, and so this flaw is a common defect shared by all those who seek after Him. Not a single person has ever known God, or has ever seen His true face. It is because of this that God's work becomes as arduous as moving a mountain or draining the sea. How many people have sacrificed their lives for God's work; how many have been cast out on account of His work; how many, for the sake of His work, have been tormented to death; how many, their eyes filled with tears of love for God, have died unjustly; how many have met with cruel and inhumane persecution...? That these tragedies come to pass—is it not all due to people's lack of knowledge about God? How could someone who does not know God have the face to come before Him? How could someone who believes in God and yet persecutes Him have the face to come before Him? These are not solely the inadequacies of those within the religious world, but rather are common to both you and them. People believe in God without knowing Him; it is for this reason alone that they do not revere God in their hearts, and do not fear Him in their hearts. There are even those who, with great pomp and circumstance, do the work that they envision by themselves within this stream, and go about doing God's work according to their own demands and prodigal desires. Many people act wildly, holding God in no esteem but following their own will. Are these not perfect embodiments of people's selfish hearts? Do these not manifest the overabundant element of deception people have?

from "Work and Entry (1)" in *The Word Appears in the Flesh*

2. People may indeed be supremely intelligent, but how can their gifts take the place of God's work? People may indeed care for God's burden, but they cannot act too selfishly. Are people's deeds really divine? Can anyone be positively assured? To bear witness to God, to inherit His glory—this is God making an exception and lifting up people; on their own, they could never be worthy. God's work has only just begun, His words have only just begun to be spoken. At this point, people feel good about themselves; wouldn't that simply be courting humiliation? They understand far too little. Even the most gifted theoretician, the most silver-tongued orator, cannot describe all of God's abundance—how much the less can you? You had best not set your own worth higher than the heavens, but rather see yourselves as lower than the least of those rational people who seek to love God. This is the path by which you shall enter: to see yourselves as shorter than all others by a span. Why deem yourselves so high? Why place yourselves in such high estimation? On the long journey of life, you have taken but the few first steps. All you see is God's arm, not the whole of God. It behooves you to see more of God's work, to discover more of what you should enter into, because you have changed too little.

from "Work and Entry (1)" in *The Word Appears in the Flesh*

3. In truth, out of the myriad things in God's creation, man is the lowest. Though he is the master of all things, man is the only one among them that is subject to Satan's trickery, the only one that falls prey in endless ways to its corruption. Man has never had sovereignty over himself. Most people live in the foul place of Satan, and suffer its derision; it teases them this way and that till they are half alive, enduring every vicissitude, every hardship in the human world. After toying with them, Satan puts an end to their destiny. And so people go through their whole lives in a daze of confusion, never once enjoying the good things that God has prepared for them, but instead being damaged by Satan and left in tatters. Today they have become so enervated and listless that they simply have no inclination to take notice of God's work. If people have no inclination to take notice of God's work, their experience is doomed forever to remain fragmented and incomplete, and their entry will forever be an empty space.

from "Work and Entry (1)" in *The Word Appears in the Flesh*

4. In the several thousand years since God came into the world, any

number of men with lofty ideals have been used by God to do His work over any number of years; but those who know His work are so few as to be almost non-existent. For this reason, untold numbers of people assume the role of resisting God at the same time that they take on His work, because, rather than doing His work, they actually do human work in a position conferred by God. Can this be called work? How can they enter in? Humanity has taken God's grace and buried it. Because of this, over generations past those who do His work have little entry. They simply do not speak about knowing God's work, because they understand too little of God's wisdom. It can be said that, though there are many who serve God, they have failed to see how exalted He is, and this is why all have set themselves up as God for others to worship.

from "Work and Entry (1)" in *The Word Appears in the Flesh*

5. For so many years God has remained hidden within creation; has observed through so many springs and autumns from behind a veiling mist; has looked down from the third heaven for so many days and nights; has walked among men for so many months and years. He has sat above all men quietly waiting through so many cold winters. Never once has He shown Himself openly to anyone, nor made a single sound, departing without a sign and just as silently returning. Who can know His true face? He has never once spoken to man, never once appeared to man. How easy is it for people to do God's work? Little do they realize that to know Him is of all things the most difficult. Today God has spoken to man, but man has never known Him, because his entry in life is too limited and shallow. Seen from His perspective, people are wholly unfit to appear before God. They have too little understanding of God and are too far estranged from Him. Moreover, the hearts with which they believe in God are too complicated, and they simply do not hold the image of God in their innermost hearts. As a result, God's painstaking effort, and His work, like pieces of gold buried beneath the sand, cannot emit a glint of light. To God, the caliber, motives, and views of these people are loathsome in the extreme. Impoverished in their capacity to receive, unfeeling to the point of insensibility, debased and degenerate, excessively servile, weak and without willpower, they must be led as cattle and horses are led. As for their entry in spirit, or entry in God's work, they pay not the slightest heed, possessing not one jot of determination to suffer for the sake of the truth. For this kind of person to be made complete by God will not be easy. Thus it is vital that

you set about your entry from this angle—that through your work and your entry you approach getting to know God’s work.

from “Work and Entry (1)” in *The Word Appears in the Flesh*

6. When work is spoken of, man believes that work is to run to and fro for God, preach in all places, and spend for God. Though this belief is correct, it is too one-sided; what God asks of man is not solely to journey to and fro for God; it is more the ministry and supply within the spirit. Many brothers and sisters have never thought about working for God even after so many years of experience, for work as conceived by man is incongruous with that which is asked of by God. Therefore, man has no interest whatsoever in the matter of work, and this is precisely the reason why the entry of man is also quite one-sided. All of you should begin to enter by working for God, so that you may better experience all its aspects. This is what you should enter into. Work refers not to running to and fro for God; it refers to whether the life of man and what man lives out are for God to enjoy. Work refers to man using faithfulness they have to God and the knowledge they have of God to testify to God and minister to man. This is the responsibility of man and what all man should realize. In other words, your entry is your work; you are seeking to enter during the course of your work for God. Experiencing God is not only being able to eat and drink of His word; more importantly, you must be able to testify to God, to serve God, and to minister to and supply man. This is work, and also your entry; this is what every man should accomplish.

from “Work and Entry (2)” in *The Word Appears in the Flesh*

7. There are many who only focus on journeying to and fro for God, and preaching in all places, yet overlook their personal experience and neglect their entry into the spiritual life. This is what causes those who serve God to become those who resist God. For so many years, those who serve God and minister to man have simply regarded working and preaching as entry, and none have taken their own spiritual experience as an important entry. Rather, they capitalize on the enlightenment of the Holy Spirit’s work to teach others. When preaching, they are much burdened and receive the work of the Holy Spirit, and through this they release the voice of the Holy Spirit. At that time, those who work feel smug and self-satisfied, as if the work of the Holy Spirit is their own spiritual experience; they feel that all the words they speak during that

time are their own being.... After you have preached once in such a way, you feel that your actual stature is not as small as you believed. After the Holy Spirit works similarly in you several times, you then determine that you already have stature and mistakenly believe that the work of the Holy Spirit is your own entry and being. When you constantly have this experience, you become lax about your own entry. You then become lazy without noticing, and place no importance at all on your own entry. Therefore, when you are ministering to others, you must clearly distinguish between your stature and the work of the Holy Spirit. This will better facilitate your entry and better benefit your experience. Man regarding the work of the Holy Spirit as their own experience is the beginning of man's degeneration. Hence, whatever duty you perform, you ought to regard your entry as a key lesson.

from "Work and Entry (2)" in *The Word Appears in the Flesh*

8. One works to fulfill the will of God, to bring all those who are after God's heart before Him, to bring man to God, and to introduce the Holy Spirit's work and God's guidance to man, thereby perfecting the fruits of God's work. For this reason, it is imperative that you grasp the substance of working. As one used by God, all men are worthy of working for God, that is, all have the opportunity to be used by the Holy Spirit. However, there is one point that you must realize: When man does the work of God, man has the opportunity to be used by God, but what is said and known by man are not entirely the stature of man. You can only better come to know your deficiencies in your work, and receive greater enlightenment from the Holy Spirit, thereby allowing you to gain better entry in your work. If man regards guidance from God as man's own entry and what is inherent within man, there is no potential for man's stature to grow. The Holy Spirit enlightens man when they are in a normal state; at such times, man often mistakes the enlightenment they receive as their own stature in reality, for the Holy Spirit enlightens in a most normal way: by making use of what is inherent within man. When man works and speaks, or during man's prayer in his spiritual devotions, a truth will suddenly become clear to them. In reality, however, what man sees is only enlightenment by the Holy Spirit (naturally, this is related to cooperation from man) and not man's true stature. After a period of experience in which man encounters numerous real difficulties, the true stature of man is made apparent under such circumstances. Only at that time does man dis-

cover that man's stature is not so great, and the selfishness, personal considerations, and greed of man all emerge. Only after several cycles of such experience will many of those who are awakened within their spirits realize that it was not their own reality in the past, but a momentary illumination from the Holy Spirit, and man had but received the light. When the Holy Spirit enlightens man to understand the truth, it is often in a clear and distinct manner, without context. That is, He does not incorporate the difficulties of man into this revelation, and rather directly reveals the truth. When man encounters difficulties in entry, man then incorporates the enlightenment of the Holy Spirit, and this becomes the actual experience of man. ... Therefore, when you receive the work of the Holy Spirit, you ought to more so focus on your entry at the same time, seeing exactly what is the work of the Holy Spirit and what is your entry, as well as incorporating the work of the Holy Spirit into your entry, so that you may be better perfected by Him and allow the substance of the Holy Spirit's work to be wrought in you. During the course of your experience of the Holy Spirit's work, you come to know the Holy Spirit, as well as yourselves, and amidst the numerous instances of extreme suffering, you develop a normal relationship with God, and the relationship between you and God grows closer day by day. After countless instances of pruning and refinement, you develop a true love for God. That is why you must realize that suffering, smiting, and tribulations are not daunting; what is frightening is having only the work of the Holy Spirit but not your entry. When the day comes that the work of God is finished, you will have labored for nothing; though you experienced the work of God, you will not have come to know the Holy Spirit or have had your own entry. The enlightenment of man by the Holy Spirit is not to sustain the passion of man; it is to open up a way out for the entry of man, as well as to allow man to come to know the Holy Spirit, and from that develop a heart of reverence and adoration for God.

from "Work and Entry (2)" in *The Word Appears in the Flesh*

9. God has entrusted much to humans and has also endlessly talked about human's entry. But because people's caliber is so poor, many of the words of God are scarcely followed. There are various reasons for their poor caliber, such as the corruption of human ideology and morality, a lack of proper upbringing; feudal superstitions which seriously occupy the heart of man; depraved and decadent lifestyles which result

in many maladies in the deepest corners of the human heart; superficial cultural knowledge, with almost ninety-eight percent of the people lacking cultural education and, what is more, very few people receiving higher levels of cultural education, so people basically have no idea what is the Spirit or what is God, but have only a vague and unclear image of God as provided by feudal superstitions; pernicious influences deep in the human heart resulting from thousands of years of national spirit and feudal thinking have left people bound and chained, without an iota of freedom, resulting in people having no aspiration, no perseverance, no desire to make progress but instead being passive and regressing, with a slave mentality that is particularly strong. And on and on. These objective factors have created an indelibly filthy ugly image of human ideological outlook, ideals, morality and disposition. It seems humans are living in a terroristic world of darkness, and no one seeks to transcend, with no one thinking of going to a world of ideals. Instead, they simply accept their lot in life, and spend their days bearing and raising children, striving, sweating, working, dreaming of a comfortable and happy family, conjugal affection, filial piety on the part of children, joyful twilight years and peacefully living one's life. ... For decades, thousands, tens of thousands of years until now, people have been wasting their time, no one creating a perfect life, just fighting with each other in a dark world, struggling for fame and fortune, and intriguing against each other. Who was searching for God's will? Was there anyone responding to the work of God? All of these portions within humans occupied by the influence of darkness have become human nature long ago, so it is quite difficult to carry out the work of God and even less attention is paid to God's commission today. Anyway, I believe that people will not mind Me uttering these words since what I am talking of is the history of thousands of years. To speak of history means facts and, moreover, scandals that are obvious to all, so what point is there in speaking contrary to facts?

from "Work and Entry (3)" in *The Word Appears in the Flesh*

10. The superstitious activities that people engage in are the most hated by God. Even now, many people are still unable to let go of them and think that these superstitious activities are decreed by God, and have until today not yet thoroughly escaped from them. Such matters as wedding feasts or dowries for young couples, the gifts of cash and the banquets and other words and phrases concerning celebratory occa-

sions, the ancient phrases passed down, and all the meaningless superstitious activities conducted in behalf of the dead and funeral arrangements, all these are even more loathed by God; even Sunday (the Sabbath, as observed by Jews) is also loathed by God; human relationships and worldly communication are even more detested and rejected by God. Even the Spring Festival and Christmas Day which are known to everyone are not decreed by God, let alone the toys and decorations (couplets, New Year cake, firecrackers, lanterns, Christmas gifts, Christmas parties and Holy Communion) for these festive holidays—are they not idols in people’s hearts? The breaking of bread on the Sabbath, wine and fine linen are even more idols. All the various traditional festival days popular in China, such as the Dragon Heads-raising Day, the Dragon Boat Festival, the Mid-Autumn Festival, the Laba Festival and New Year’s Day, and the completely meaningless festivals in the religious world such as Easter, Baptism Day, and Christmas Day, all of these have been arranged and handed down from olden times to today by many people, and are all incompatible with humanity created by God. It is people’s rich imagination and “ingenious conception” which have allowed them to be passed down to today. They appear to be free of flaws, but all are in fact Satan’s tricks played on humanity. The more Satans there live in a location, and the more obsolete and backward that place is, the more grave are the feudal customs. These things bind people tight, allowing absolutely no room for movement. Many of the festivals in the religious world seem to display great originality and appear to create a bridge to the work of God, but they are actually Satan’s intangible ties binding people’s knowledge of God, Satan’s tricks. In fact, when a stage of God’s work was finished, He already destroyed His tools and style of that time without leaving any trace. However, the “devout believers” still worship those tangible material objects but leave behind what God has without any study about it, seemingly full of love of God but actually pushing Him out of the house long ago and placing Satan on the table to worship. Portraits of Jesus, the Cross, Mary, Jesus’ Baptism and the Last Supper, all of these, people treat them as God and worship them while repeatedly crying out “God the Father.” Isn’t this all a joke? Until today, many similar sayings and acts passed down amongst humanity are hated by God, they seriously obstruct the way ahead for God and, furthermore, cause a huge loss to human’s entry. Putting aside the extent to which Satan has corrupted humanity, the law of Witness Lee, the experiences of Lawrence,

the survey of Watchman Nee and the work of Paul have fully occupied the inside of humanity. God has no way to work in humans because within them there is too much individualism, laws, rules, regulations and systems, and these things, in addition to the feudal superstitious tendencies of people, have captured and devoured humans. It is as if people's thoughts are a moving, fairy tale movie in color, with fantastic beings riding the clouds, so imaginative as to be thrilling and astonishing.

from "Work and Entry (3)" in *The Word Appears in the Flesh*

11. The best way to change human disposition is to reverse these profoundly poisoned things in the depths of people's hearts, allowing people to start by changing their ideology and morality. First of all, people need to see clearly that all these religious rites, religious activities, dates, festivals, are all hated by God. They should break free from these bonds of feudal ideology and eliminate the deep superstitious colorings. These are all a part of human entry. You have to understand why God leads humanity from the secular world, and from the rules. This is the gate for your entry, and although it has nothing to do with your spiritual experience, these are the main things blocking your entry, blocking your knowing God. They form a "net" which enmeshes people. Many people read the Bible too much and even can recite numerous passages from the Bible. In their entry today, people unconsciously use the Bible to measure the work of God as if the basis of the work of God is the Bible and its source is the Bible. When the work of God is in line with the Bible, people strongly support the work of God and look on God with new eyes; when the work of God does not match with the Bible, people become so anxious that they sweat and search for the basis of the work of God; if the work of God has no mention in the Bible, people will ignore God. It can be said that most people gingerly accept, fastidiously obey and casually recognize the present work of God, and as for the things of the past, they hold on to half and abandon half. Can this be called entry? Holding the books of others as treasures, and treating them as the golden key to open the gate of the kingdom, people simply show no interest in God's requirements of today. Moreover, many "smart experts" in the left hand hold the words of God, while in the right hand they hold the "masterworks" of others, as if they want to find the basis of the words of God from these masterworks to fully prove that the words of God are correct, and they even provide explanations to others

in combination with the masterworks, as if they were working. To tell the truth, many “scientific researchers” among humanity never think highly of today’s latest scientific achievements, unprecedented scientific achievements (i.e. the work of God, the words of God and the path for life entry), so people are all “self-reliant,” “preaching” far and wide relying on their silver tongues, flaunting “the good name of God.” However, their entry is at risk and the distance from God’s requirements seems to be as far as from the creation until this moment. How easy is it to do the work of God?

from “Work and Entry (3)” in *The Word Appears in the Flesh*

12. It seems that people have already decided to leave half of themselves to yesterday and bring half to today, deliver half to Satan and present half to God, as if this is the way to have an easy conscience and feel some sense of comfort. People’s hearts are so insidious, they are afraid of losing not only tomorrow but also yesterday, deeply afraid of both offending Satan and the God of today who seems to be and not to be. Because people’s ideological and moral cultivation is so poor, their ability to discern is particularly bad, and they basically don’t know whether or not today’s work is that of God. Perhaps it is because people’s feudal superstitious thinking is too deep that they have long placed superstition and truth, God and idols, in the same category; they don’t care to distinguish between these things. It seems as if they have racked their brains but are still unable to be clear. That is why humans stop in their tracks and no longer move forward. All of these arise from people’s lack of correct ideological education, which brings great difficulties for their entry. As a result, people never have any interest in the work of the true God, but persistently stick to the work of man (such as those viewed as great men) as if it is imprinted. Are not these the latest lessons for human’s entry?

from “Work and Entry (3)” in *The Word Appears in the Flesh*

13. If man can truly enter in accordance with the Holy Spirit’s work, his life would quickly sprout like a bamboo shoot after a spring rain. Judging from most people’s current statures, no one is attaching any importance to life. Instead, people are placing importance on some inconsequential surface matters. Or they are rushing hither and yon and working aimlessly and randomly without focus, not knowing in which direction to go and much less for whom. They are merely “concealing

themselves humbly." The truth is, few among you know God's intentions for the last days. Scarcely any of you know God's footprint, and even fewer know what God's ultimate accomplishment will be. Yet everyone, by sheer willpower, is accepting discipline and dealing from others, as if gearing up and waiting for the day when they have finally made it and can relax. I will not offer any commentary on these "wonders" among people, but there is one point that you must all understand. Right now most people are progressing toward abnormality, their entry steps already marching toward a dead end. Perhaps many people think that is the "Shangri-La" that man longs for, believing it to be the "place of freedom." In fact, it is not. Or one can say that people have already gone astray.

from "Work and Entry (4)" in *The Word Appears in the Flesh*

14. God is incarnated in the Chinese mainland, what the compatriots in Hong Kong and Taiwan call the inland. When God came from above to the earth, no one in heaven and earth knew about it, for this is the true meaning of God returning in a concealed fashion. He has been in the flesh working and living for a long time, yet no one has known about it. Even to this day, no one recognizes it. Perhaps this will remain an eternal riddle. God's coming into flesh this time is not something anyone is able to be aware of. No matter how large-scale and powerful the Spirit's work, God always stays composed, never giving Himself away. One can say that it is as if this stage of His work is taking place in the heavenly realm. Even though it is perfectly obvious to everyone, no one recognizes it. When God finishes this stage of His work, everyone will awake from their long dream and reverse their past attitude. I remember God once saying, "Coming into flesh this time is like falling into the tiger's den." What this means is that because this round of God's work has God coming into flesh and being born in the dwelling place of the great red dragon, His coming to earth this time is accompanied even more so with extreme dangers. What He faces are knives and guns and clubs; what He faces is temptation; what He faces are crowds wearing murderous looks. He risks being killed at any moment. God did come with wrath. However, He came in order to do the work of perfection, meaning to do the second part of His work that continues after redemption work. For the sake of this stage of His work, God has devoted utmost thought and care and is using every conceivable means to avoid the assaults of temptation, concealing Himself humbly and never flaunt-

ing His identity. In rescuing man off the cross, Jesus was only completing redemption work; He was not doing perfection work. Thus only half of God's work was being done, and finishing the redemption work was only half of His whole plan. As the new age was about to begin and the old one about to recede, God the Father began to deliberate the second part of His work and started preparing for it. In the past, this incarnation in the last days may not have been prophesied, and therefore that laid a foundation for the increased secrecy surrounding God's coming into flesh this time. At the break of dawn, unbeknownst to any, God came to earth and began His life in the flesh. People were unaware of this moment. Maybe they were all fast asleep, maybe many who were watchfully awake were waiting, and maybe many were praying silently to God in heaven. Yet among all these many people, not one knew that God had already arrived on earth. God worked like this so as to more smoothly carry out His work and achieve better results, and it was also to avoid more temptations. As man's spring slumber breaks, God's work will have long been finished and He shall depart, bringing to a close His life of roaming and sojourning on earth. Because God's work requires God to act and speak personally, and because there is no way for man to help, God has endured extreme pain to come to earth to do the work Himself. Man is unable to stand in for God's work. Therefore God risked dangers several thousand times greater than those during the Age of Grace to come down to where the great red dragon dwells to do His own work, to put all His thinking and care into redeeming this group of impoverished people, redeeming this group of people mired in a heap of manure. Even though no one knows of God's existence, God is not troubled because it greatly benefits God's work. Everyone is atrociously evil, so how can anyone tolerate God's existence? That is why on earth God is always silent. No matter how excessively cruel man is, God does not take any of it to heart, but just keeps doing the work He needs to do so as to fulfill the greater commission that the heavenly Father gave Him. Who among you has recognized God's loveliness? Who shows more consideration for God the Father's burden than His Son does? Who is able to understand the will of God the Father? God the Father's Spirit in heaven is often troubled, and His Son on earth prays frequently over God the Father's will, worrying His heart to pieces. Is there anyone who knows of God the Father's love for His Son? Is there anyone who knows how the beloved Son misses God the Father? Torn between heaven and earth, the two are constantly gazing after each other from

afar, side by side in Spirit. O mankind! When will you be considerate of God's heart? When will you understand God's intention? Father and Son have always depended on each other. Why then should They be separated, one in heaven above and one on earth below? The Father loves His Son as the Son loves His Father. Why then should He have to wait with such longing and long with such anxiety? Although They have not been separated for long, does anyone know that the Father has already been anxiously yearning for so many days and nights and has long been looking forward to His beloved Son's quick return? He observes, He sits in silence, He waits. It is all for His beloved Son's quick return. When will He again be with the Son who is wandering on earth? Even though once together, They will be together for eternity, how can He endure the thousands of days and nights of separation, one in heaven above and one on earth below? Tens of years on earth are like thousands of years in heaven. How could God the Father not worry? When God comes to earth, He experiences the many vicissitudes of the human world just as man does. God Himself is innocent, so why let God suffer the same pain as man? No wonder God the Father longs so urgently for His Son; who can understand God's heart? God gives man too much; how can man adequately repay God's heart? Yet man gives God too little; how could God not therefore be worried?

from "Work and Entry (4)" in *The Word Appears in the Flesh*

15. Scarcely one among men understands God's urgent heart because people's caliber is too low and their spiritual sensitivity quite dull, and because they all neither notice nor heed what God is doing. So God keeps worrying about man, as if man's beastly nature could break out at any moment. This further shows that God's coming to earth is accompanied by great temptations. But for the sake of completing a group of people, God, laden with glory, told man of His every intention, hiding nothing. He has firmly resolved to complete this group of people. Therefore, come hardship or temptation, He looks away and ignores it all. He only quietly does His own work, firmly believing that one day when God has gained glory, man will know God, and believing that when man has been completed by God, he will fully understand God's heart. Right now there may be people tempting God or misunderstanding God or blaming God; God takes none of that to heart. When God descends into glory, people will all understand that everything God does is for the well-being of mankind, and people will all understand that

everything God does is so that mankind can better survive. God's coming is accompanied by temptations, and God also comes with majesty and wrath. By the time God leaves man, He will have already gained glory, and He will leave fully laden with glory and with the joy of return. The God working on earth does not take things to heart no matter how people reject Him. He is just doing His work.

from "Work and Entry (4)" in *The Word Appears in the Flesh*

16. God's creation of the world goes back thousands of years, He has come to earth to do an immeasurable amount of work, and He has fully experienced the human world's rejection and slander. No one welcomes God's arrival; everyone merely regards Him with a cold eye. In the course of these several thousand years' worth of hardships, man's conduct has long ago shattered God's heart. He no longer pays attention to people's rebellion, but is instead making a separate plan to transform and cleanse man. The derision, the slander, the persecution, the tribulation, the suffering of crucifixion, the exclusion by man, and so on that God has experienced in the flesh—God has tasted enough of these. God in the flesh has thoroughly suffered the miseries of the human world. The Spirit of God the Father in heaven long ago found such sights unbearable and threw His head back and shut His eyes, waiting for His beloved Son to return. All He wishes for is that people all listen and obey, are able to feel great shame before His flesh, and not rebel against Him. All He wishes for is that people all believe that God exists. He long ago stopped making greater demands of man because God has paid too high a price, yet man is resting easy, not at all taking God's work to heart.

from "Work and Entry (4)" in *The Word Appears in the Flesh*

17. Today you all know that God is leading people onto the right track of life, that He is leading man onto the next step into another era, free from this dark, old age, out of the flesh, away from the oppression of the forces of darkness and the influence of Satan, allowing each and every person to live in a world of freedom. For the sake of a beautiful tomorrow, so that people might be more unconstrained in their steps tomorrow, the Spirit of God plans everything for man, and in order that man might have greater enjoyment, God devotes all of His efforts in the flesh to preparing the path ahead of man, so that the day for which man longs may come sooner. Would that you all cherish this beautiful mo-

ment, for it is no easy feat to convene with God, and although you have never known Him, you have long since met with Him. If only everyone could remember these beautiful yet brief days forever, and make them their cherished things on earth.

from "Work and Entry (5)" in *The Word Appears in the Flesh*

18. For thousands of years, the Chinese people have led the life of slaves, and this has so constrained their thoughts, concepts, life, language, behavior, and actions that they have been left without the slightest freedom. Several thousand years of history have turned vital people possessed of a spirit into something akin to corpses bereft of a spirit. Many are those who live under the butcher's knife of Satan, many are those who live in homes like an animal's den, many are those who eat the same food as cows or horses, many are those who lie in disarray in the netherworld and are utterly senseless. In appearance, people are no different from earliest man, their place of rest is like a hell, and all around them they are accompanied by various filthy demons and evil spirits. Outwardly, they appear to be highly-evolved animals; in fact, they live and reside with filthy demons. Without anyone to tend to them, people live in the hidden trap of Satan, and are so caught up in it that escape has become impossible. They don't gather with their loved ones in cozy homes, living happy and fulfilling lives, but live in Hades, dealing with demons and associating with devils. In fact, people are still bound by Satan, they live where filthy demons gather, they are manipulated by these filthy demons, and it is as if their beds are where their corpses slumber, as if they are their comfort zone.

from "Work and Entry (5)" in *The Word Appears in the Flesh*

19. Man lives side by side with animals, and they get along harmoniously, without disputes or wars of words. Man is fastidious in his care and concern for animals, and the animals exist for man's survival, expressly for the benefit of man, without any advantage to themselves and in complete and total obedience to man. To all appearances, the relationship between man and beast is a close and harmonious one—and filthy demons, it would seem, are the perfect combination of man and beast. Thus, man and the filthy demons on earth enjoy greater intimacy, and are inseparable: Man is seemingly estranged from the filthy demons, but actually connected with them, while the filthy demons hold nothing back from man, and "devote" all they have to them. Each

day, people cavort in the “palace of the king of hell,” frolicking with “the king of hell” (their ancestor), and being manipulated by it. Today, people are caked in grime, and, having spent so long in Hades, have long since stopped wishing to return to the world of the living. Thus, as soon as they see the light, and behold the requirements of God, and God’s behavior, and the work of God, they feel jittery and anxious; still they yearn to return to the netherworld and reside with ghosts. Long ago did they forget God, and thus have they ever wandered in the graveyard.

from “Work and Entry (5)” in *The Word Appears in the Flesh*

20. Work and entry are inherently practical and refer to God’s work and man’s entry. Man’s complete lack of understanding of God’s true face and God’s work has brought great difficulties to his entry. To this day, many people still do not know the work God accomplishes in the last days or why God endures extreme humiliation to come into flesh and stand with man in weal and woe. Man knows nothing of the goal of God’s work, nor the purpose of God’s plan for the last days. For various reasons, people are always lukewarm toward the entry that God demands and remain vague about it, which has brought great difficulties to God’s work in the flesh. People seem to have all become obstacles and, to this day, they still have no clear understanding. Therefore I will talk about the work that God does on man, and God’s urgent intention, so that all of you will become God’s loyal servants who, like Job, would rather die than reject God and will endure every humiliation, and who, like Peter, will offer your whole beings to God and become the intimates gained by God in the last days. May all brothers and sisters do everything in their power to offer their whole beings to God’s heavenly will, become holy servants in the house of God, and enjoy the infinite promises bestowed by God, so that God the Father’s heart can soon enjoy peaceful rest. “Accomplish God the Father’s will” should be the motto of all who love God. These words should serve as man’s guide for entry and the compass directing his actions. This is the resolve that man should have. To thoroughly finish God’s work on earth and co-operate with God’s work in the flesh—this is man’s duty. One day, when God’s work is done, man will bid Him farewell on an early return to the Father in heaven. Is this not the responsibility that man should fulfill?

from “Work and Entry (6)” in *The Word Appears in the Flesh*

21. To man, God's crucifixion concluded the work of God's incarnation, redeemed all of mankind, and allowed Him to seize the key to Hades. Everyone thinks God's work has been fully accomplished. In actuality, to God, only a small part of His work has been accomplished. He has only redeemed mankind; He has not conquered mankind, let alone changed the ugliness of Satan in man. That is why God says, "Although My incarnate flesh went through the pain of death, that was not the whole goal of My incarnation. Jesus is My beloved Son and was nailed to the cross for Me, but He did not fully conclude My work. He only did a portion of it." Thus God began the second round of plans to continue the work of the incarnation. God's ultimate intention is to perfect and gain everyone rescued from Satan's hands, which is why God prepared again to risk dangers to come into flesh.

from "Work and Entry (6)" in *The Word Appears in the Flesh*

22. In many places, God has prophesied gaining a group of overcomers in the land of Sinim. It is in the world's East that overcomers are gained, so the landing spot of God's second incarnation is without a doubt the land of Sinim, exactly where the great red dragon lies coiled. There God will gain the descendants of the great red dragon so that it is thoroughly defeated and shamed. God wants to awaken these deeply suffering people, to awaken them completely, and to have them walk out of the fog and reject the great red dragon. God wants to awaken them from their dream, have them know the essence of the great red dragon, give all their heart to God, rise up out of the oppression of the dark forces, stand up in the East of the world, and become proof of God's victory. Only then will God gain glory. For just this reason, God brought the work that came to an end in Israel to the land where the great red dragon lies coiled and, nearly two thousand years after departing, has come again into flesh to continue the work of the Age of Grace. To man's naked eye, God is launching new work in the flesh. But to God, He is continuing the work of the Age of Grace, only with a time separation of a few thousand years, and only with a change in work location and work project. Although the flesh image that God has taken in today's work is quite a different person than Jesus, They share the same substance and root, and They are from the same source. Maybe They have many exterior differences, but the inner truths of Their work are completely identical. The ages, after all, are as different as night and day. How can God's work stay unchanged? Or how can

the work interrupt each other?

from “Work and Entry (6)” in *The Word Appears in the Flesh*

23. Jesus took on the appearance of a Jew, conformed to the attire of the Jews, and grew up eating Jewish food. This is His normal human aspect. But today’s incarnate flesh takes the form of the people of Asia and grows up on the food of the nation of the great red dragon. These do not conflict with the goal of God’s incarnation. Rather, they complement each other, more fully completing the true significance of God’s incarnation. Because the incarnate flesh is referred to as “Son of man” or “Christ,” the exterior of today’s Christ cannot be equated with Jesus Christ. After all, the flesh is called “Son of man” and is in the image of flesh. Every stage of God’s work contains considerably deep meaning. The reason Jesus was conceived by the Holy Spirit is because He was to redeem sinners. He had to be without sin. But only in the end when He was forced to become the likeness of sinful flesh and took on the sins of the sinners did He rescue them off the cursed cross that God used to chastise people. (The cross is God’s tool for cursing and chastising people; mentions of cursing and chastising are specifically about cursing and chastising sinners.) The goal was to have all sinners repent and to use crucifixion to have them admit their sins. That is, for the sake of redeeming all mankind, God incarnated Himself in a flesh that was conceived by the Holy Spirit and took on the sins of all mankind. The commonplace way of describing this is offering a holy flesh in exchange for all sinners, the equivalent of Jesus being a sin offering placed in front of Satan to “beseech” Satan to return to God the entire innocent mankind that it had trampled. Thus to accomplish this stage of redemption work required conception by the Holy Spirit. This was a necessary condition, a “treaty” during the battle between God the Father and Satan. That is why Jesus was given to Satan, and only then did this stage of work conclude. However, God’s redemption work today is already of unprecedented magnificence, and Satan has no reason to make demands, so God’s incarnation does not require conception by the Holy Spirit, for God is inherently holy and innocent. So God incarnate this time is no longer the Jesus of the Age of Grace. But He is still for the sake of God the Father’s will and for the sake of fulfilling God the Father’s wishes. How can this be considered an unreasonable saying? Must God’s incarnation follow a set of rules?

from “Work and Entry (6)” in *The Word Appears in the Flesh*

24. Many people look in the Bible for evidence, wanting to find a prophecy of God's incarnation. How can man's broken thinking know that God long ago stopped "working" in the Bible and has "jumped" outside of it to do with gusto the work that He had long planned but had never told man about? People are too lacking in sense. After only a taste of God's disposition, they casually get up on a tall stage and sit in a high-class "wheelchair" inspecting God's work, going so far as to start educating God with bombastic, rambling talk. Many an "old man," wearing reading glasses and stroking his beard, opens up his yellowed "old almanac" (Bible) that he has been reading for a lifetime. Muttering words and eyes seemingly sparkling, he turns now to the Book of Revelation and now to the Book of Daniel, and now to the universally known Book of Isaiah. Staring at a page packed dense with tiny words, he reads in silence, his mind spinning ceaselessly. Suddenly the hand stroking the beard stops and begins pulling at it. Now and then one hears the sound of beard being broken. Such unusual behavior takes one aback. "Why use such force? What is he so mad about?" Back to the old man, his brows are now bristling. The silvered brows have landed like goose feathers precisely two centimeters from this old man's eyelids, as if by chance and yet so perfectly, as the old man keeps his eyes glued to the mildewed-looking pages. He repeats the above sequence of actions several times, and then he can't help but jump to his feet and begins chattering as if making small-talk with someone, though the light from his eyes has not left the almanac. Suddenly he covers up the present page and turns to "another world." His movements are so hurried and frightening, almost taking people by surprise. Presently, the mouse that had come out of its hole and had just started to "feel unfettered" during his silence was so alarmed by his uncharacteristic movements that it ran back into the hole, disappearing without a trace. Now the old man's motionless left hand resumes its up-and-down beard-stroking motion. He moves away from the seat, leaving the book on the desk. Through the slightly ajar door and the open window, the wind comes in, uncaringly blowing the book shut, then open, then shut and open again. There is an inexpressible forlornness about the scene, and except for the sound of the book's pages being rustled by the wind, everything seems to have fallen silent. He, with hands clasped behind his back, paces the room, now stopping, now starting, shaking his head from time to time, seemingly repeating "Oh! God! Would You really do that?" From time to time he also nods, "O God! Who can fathom Your

work? Is it not hard to search for Your footprints? I believe You do not do unreasonable things.” Presently the old man’s brows scrunch together, his eyes squeeze shut, showing an embarrassed look, and also an exceedingly pained expression, as if he wants to slowly deliberate. This is really challenging this “grand old man.” At this late stage in his life, he has “unfortunately” come upon this matter. What can be done about it? I am also at a loss and powerless to do anything. Who made his old almanac grow “yellowed”? Who made his beard and brows all grow heartlessly like white snow on different places on his face? It is as if his beard represents his background. Yet who knew man could become foolish to this degree, looking for the presence of God in the old almanac? How many sheets of paper can the old almanac have? Can it really record all of God’s deeds? Who dares to guarantee that? Man actually seeks God’s appearance and tries to fulfill God’s will by overly parsing words. Is trying to enter life this way as easy as it sounds? Is this not preposterous, false reasoning? Do you not find this laughable?

from “Work and Entry (6)” in *The Word Appears in the Flesh*

25. God comes among man this day for the purpose of transforming their thoughts and spirits as well as the image of God in their hearts that they have had for thousands of years. Through this opportunity, He will make man perfect. That is, through man’s knowledge He will change the way they come to know Him and their attitude toward Him, so that their knowledge of God can start from a clean slate, and their hearts are thereby renewed and transformed. Dealing and discipline are the means, while conquest and renewal are the goals. Dispelling the superstitious thoughts man has held about the vague God has forever been the intention of God, and lately has become a matter of urgency to Him. I hope all people give this further thought. Change how each person experiences so that this urgent intention of God can soon be done and the last stage of God’s work on earth can be brought to a fruitful conclusion. Show your loyalty as you ought to, and comfort the heart of God one final time. I hope that none of the brothers and sisters shirk this responsibility or merely go through the motions.

from “Work and Entry (7)” in *The Word Appears in the Flesh*

26. God comes in the flesh this time on invitation, and in light of the condition of man. That is, He comes to supply man with what is needed. He will enable every man, whatever caliber or breeding, to see

the word of God and, from His word, see the existence and manifestation of God and accept God's perfection of them. His word will change the thoughts and conceptions of man so that the true countenance of God is firmly rooted in the depths of man's heart. This is God's only wish on earth. No matter how great the nature of man, how poor man's essence, or how man acted in the past, God pays no regard to these. He only hopes for man to completely renew the image of God they have in their hearts and to come to know the essence of mankind, thereby changing the ideological outlook of man. He hopes that man is able to deeply long for God and have an eternal attachment to Him. This is all that God asks of man.

from "Work and Entry (7)" in *The Word Appears in the Flesh*

27. Knowledge of several thousand years of ancient culture and history has closed off the thinking and concepts and mental outlook of man so tightly as to be impenetrable and nondegradable. Man lives in the eighteenth level of hell, as if they have been banished by God into the dungeons, never to see the light. Feudal thinking has oppressed man such that man can barely breathe and is suffocating. They have not the slightest strength to resist and just quietly endure and endure.... Never has any dared to fight or stand up for righteousness and justice; they simply live a life, no better than an animal's, under the abuse and assault of feudal lords, year after year, day after day. Man has never thought to seek God to enjoy happiness on earth. It is as if man has been beaten down, like the fallen leaves of autumn, withered and browned. Man has long lost their memory and helplessly lives in the hell by the name of the human world, waiting for the coming of the last day so that they may perish together with the hell, as if the last day that they yearn for is the day they shall enjoy restful peace. Feudal ethics have taken the life of man into "Hades," so that man has even less ability to resist. Various kinds of oppression forced man to gradually fall deeper into Hades and farther away from God. Now, God has been a complete stranger to man, and man still hastens to avoid Him when they meet. Man does not acknowledge Him and isolates Him as if man has never known or seen Him before. ... Knowledge of ancient culture has quietly stolen man from the presence of God and turned man over to the king of devils and its sons. The Four Books and Five Classics have taken the thinking and concepts of man into another age of rebellion, causing man to further worship those who wrote the Books and

Classics, furthering their notions of God. The king of devils heartlessly cast out God from the heart of man without their awareness, while it gleefully took over the heart of man. From then on, man was possessed of an ugly and wicked soul with the face of the king of devils. A hatred of God filled their chests, and the maliciousness of the king of devils spread within man day by day until man was utterly consumed. Man no longer had freedom and was unable to break free from entanglement with the king of devils. Therefore, man could only stay in place and be seized, surrendering to it and becoming subjugated to it. It long ago planted the seed of the tumor of atheism within the young heart of man, teaching man fallacies such as “learn of science and technology, realize the Four Modernizations, there is no God in the world.” Not only that, it repeatedly proclaimed, “Let us build a beautiful homeland through our industrious labor,” asking all to be prepared from childhood to serve their country. Man was unconsciously brought before it, and it unhesitatingly took the credit (referring to God holding all of mankind in His hands). Never once did it feel ashamed or have a sense of shame. Moreover, it shamelessly captured God’s people into its house, while it leaped like a mouse onto the table and had man worship it as God. Such a desperado it is! It cries out such shocking scandals, “There is no God in the world. The wind is due to natural laws; the rain is moisture that condenses and falls in drops to the earth; an earthquake is the shaking of the surface of the earth due to geological changes; drought is due to dryness in the air caused by nucleonic disruption on the sun’s surface. These are natural phenomenon. Which part is an act of God?” It even shouts out^[a] such shameless statements: “Man evolved from ancient apes, and the world today has progressed from a primitive society of approximately a billion years ago. Whether a country flourishes or falls is decided by the hands of its people.” In the back, it has man hang it upside down on the walls and place it on tables to be enshrined and worshiped. While it cries out, “There is no God,” it regards itself as God, pushing God out of bounds of the earth relentlessly. It stands in God’s place and acts as the king of devils. How utterly ludicrous! It causes one to be consumed by a poisonous hatred. It seems that God is its sworn enemy and God is irreconcilable with it. It schemes to chase God away while it remains unpunished and at large. Such a king of devils it is! How could we tolerate its existence? It

Footnotes:

a. The original text reads “Some even shout out.”

will not rest until it has disturbed the work of God and left it in tatters and a complete shambles, as if it wants to oppose God until the end, until one or the other perishes. It deliberately opposes God and moves ever closer. Its odious face has long ago been completely unmasked and is now bruised and battered, in a terrible plight, yet it does not relent in its hatred of God, as if it wishes it could devour God entirely at one mouthful to relieve the hatred in its heart. How could we tolerate it, this hated enemy of God! Only its eradication and complete extermination will bring our life's wish to an end. How can it be allowed to go on running rampant? It has corrupted man to such degree that man does not know the heavensun, and becomes deadened and obtuse. Man has lost normal human reason. Why not sacrifice our whole being to destroy and burn it to eliminate the fear of danger that remains and allow the work of God to reach unprecedented splendor sooner? This gang of scoundrels has come among men and caused utter unrest and turmoil. They have brought all men to the edge of a precipice, secretly planning to shove them down to be dashed to pieces and devour their corpses. They vainly hope to disrupt God's plan and compete with God in a long-shot gamble. That is by no means easy! The cross is prepared, after all, for the king of devils who is guilty of the most heinous crimes. God does not belong to the cross and has already left it to the devil. God long ago emerged victorious and no longer feels sorrow over the sins of mankind. He will bring salvation to all mankind.

from "Work and Entry (7)" in *The Word Appears in the Flesh*

28. From top to bottom and beginning to end, it has been disturbing the work of God and acting in discord with Him. All the talk of "ancient cultural heritage," valuable "knowledge of ancient culture," "teachings of Taoism and Confucianism," and "Confucian classics and feudal rites" has taken man into hell. Advanced modern-day science and technology, as well as developed industry, agriculture, and business are nowhere to be seen. Rather, it simply emphasizes the feudal rites propagated by the ancient "apes" to deliberately disrupt, oppose, and destroy the work of God. Not only has it afflicted man until this day, but it wants to consume man completely. The teaching of the feudal code of ethics and passing down of knowledge of ancient culture has long infected man and turned man into devils big and small. There are but few who would readily receive God and jubilantly welcome the coming of God. Man's face is filled with murder, and in all places, death is in the air. They

seek to cast God out from this land; with knives and swords in hand, they arrange themselves in battle formation to annihilate God. Idols are spread across the land of the devil where man is constantly taught there is no God. Above this land permeates a nauseating odor of burning paper and incense, so thick that it is suffocating. It seems to be the smell of sludge that wafts up when the serpent twists and coils, and is enough that man cannot help but vomit. Besides, there can faintly be heard evil demons chanting scriptures. This sound seems to be coming from faraway in hell, and man cannot help but feel a chill down his spine. Across this land are scattered idols, with all colors of the rainbow, which turn the land into a dazzling world, and the king of devils keeps a smirk on its face, as if its evil plot has succeeded. Meanwhile, man is completely unaware of it, nor does man know that the devil has already corrupted him to such degree that he has become senseless and defeated. It wishes to wipe out God's all in one blow, to again insult and assassinate Him, and attempts to tear down and disturb His work. How could it allow God to be of "equal status"? How can it tolerate God "interfering" with its work among men on earth? How can it allow God to unmask its odious face? How can it allow God to disrupt its work? How could this devil, fuming with rage, allow God to govern its court of power on earth? How could it willingly admit defeat? Its odious countenance has been revealed for what it is, hence one finds himself not knowing whether to laugh or cry, and it is truly difficult to speak of. Is this not its essence? With an ugly soul, it still believes that it is incredibly beautiful. This gang of accomplices! They come down among the mortals to indulge in pleasures and stir up disorder. Their disturbance causes fickleness in the world and brings panic in the heart of man, and they have distorted man so that man resembles beasts of unbearable ugliness, no longer possessing the slightest trace of the original holy man. They even wish to assume power as tyrants on earth. They impede the work of God so that it can barely move forward and close off man as if behind walls of copper and steel. Having committed so many sins and caused so much trouble, how could they expect anything other than to wait for chastisement? Demons and evil spirits have been running amok on earth and have closed off the will and painstaking effort of God, making them impenetrable. What a mortal sin! How could God not feel anxious? How could God not feel wrathful? They cause grievous hindrance and opposition to the work of God. Too rebellious! Even those demons big and small become haughty on the strength of the

more powerful devil and begin to make waves. They deliberately resist the truth despite clear awareness of it. Sons of rebelliousness! It is as if, now that their king of hell has ascended to the kingly throne, they become smug and treat all others with contempt. How many seek the truth and follow righteousness? They are all beasts like pigs and dogs, leading a gang of stink flies in a dung heap to wag their heads and incite disorder. They believe that their king of hell is the most superior of kings, without realizing that they are nothing more than flies on rot. Not only that, they make slanderous remarks against the existence of God by relying on their pigs and dogs of parents. The minuscule flies think their parents to be as large as a toothed whale. Do they not realize that they are diminutive, yet their parents are unclean pigs and dogs a billion times larger than themselves? Unaware of their own lowliness, they run amok on the basis of the putrid odor of those pigs and dogs and have the delusional idea to procreate future generations. That is absolutely shameless! With green wings upon their backs (this refers to their claiming to believe in God), they begin to become conceited and boast everywhere of their own beauty and attractiveness, secretly casting away their impurities onto man. And they are even smug, as if a pair of rainbow-colored wings could conceal their own impurities, and thus they persecute the existence of the true God (this refers to the inside story of the religious world). Little does man know that, though the wings of the fly are beautiful and enchanting, it is after all no more than a minuscule fly that is full of filth and covered with germs. On the strength of their pigs and dogs of parents, they run amok across the land (this refers to the religious officials who persecute God on the basis of strong support from the country betraying the true God and the truth) with overwhelming ferocity. It is as if the ghosts of the Jewish Pharisees have returned along with God to the nation of the great red dragon, back to their old nest. They have again begun their work of persecution, continuing their work spanning several thousand years. This group of degenerates is sure to perish on earth in the end! It appears that, after several millennia, the unclean spirits have become even more crafty and sly. They constantly think of ways to secretly undermine the work of God. They are wily and cunning and wish to replay in their homeland the tragedy of several thousand years ago. This almost goads God into giving out a loud cry, and He can hardly keep Himself from returning to the third heaven to annihilate them. For man to love God, he must understand His will and His joy and sorrow, as

well as what He abhors. This will better advance the entry of man. The faster the entry of man, the more the heart of God is satisfied; the more clear man's discernment of the king of devils, the closer man draws to God, so that His desire may be fulfilled.

from "Work and Entry (7)" in *The Word Appears in the Flesh*

29. I have spoken so many times that God's work of the last days is in order to alter each person's spirit, to change each person's soul, such that their heart, which has suffered great trauma, is reformed, thus rescuing their soul, which has been so profoundly harmed by evil; it is in order to awaken people's spirits, to thaw their cold hearts, and allow them to be rejuvenated. This is God's greatest will. Let us put aside talk of how lofty or profound man's life and experiences are; when people's hearts have been awakened, when they have been roused from their dreams and know full well the harm wrought by the great red dragon, the work of God's ministry will have been completed. The day that God's work is finished is also when man officially starts on the path of correct belief in God. At this time, God's ministry will have come to an end: The work of God become flesh will have completely finished, and man will officially begin to perform the duty that he ought to perform—he will perform his ministry. These are the steps of God's work. Thus, you should grope for your path to entry upon the foundation of knowing these things. All of this is what you should understand.

from "Work and Entry (8)" in *The Word Appears in the Flesh*

30. Man's entry will only improve when changes have occurred deep within his heart, for God's work is the complete salvation of man—man who has been redeemed, who still lives under the forces of darkness, and who has never roused himself—from this gathering place of demons; it is so that man may be freed of millennia of sin, and be beloved of God, completely striking down the great red dragon, establishing God's kingdom, and bringing rest to God's heart sooner, it is to give vent, without reservation, to the hate that swells your breast, to eradicate those moldy germs, to allow you to leave this life that is no different from an ox or horse's, to no longer be a slave, to no longer be freely trampled upon or ordered about by the great red dragon; you will no longer be of this failed nation, will no longer belong to the heinous great red dragon, you will no longer be enslaved by it. The demons' nest will surely be torn to pieces by God, and you will stand beside God—you belong to

God, and do not belong to this empire of slaves. God has long since loathed this dark society to His very bones. He gnashes His teeth, desperate to plant His feet upon this wicked, heinous old serpent, so that it may never rise again, and will never again abuse man; He will not excuse its actions in the past, He will not tolerate its deceit of man, He will settle the score for every one of its sins throughout the ages; God will not be in the least bit lenient toward this ringleader of all evil, He will utterly destroy it.

from "Work and Entry (8)" in *The Word Appears in the Flesh*

31. For thousands of years this has been the land of filth, it is unbearably dirty, misery abounds, ghosts roam its every corner, tricking and deceiving, making groundless accusations, being ruthless and vicious, trampling this ghost town and leaving it littered with dead bodies; the stench of decay covers the land and pervades the air, and it is heavily guarded. Who can see the world beyond the skies? The devil tightly trusses all of man's body, it puts out both his eyes, and seals his lips firmly shut. The king of devils has rampaged for several thousand years, right up until today, when it still keeps a close watch on the ghost town, as if it were an impenetrable "palace of demons"; this pack of watchdogs, meanwhile, stare with glaring eyes, deeply fearful that God will catch them unawares and wipe them all out, leaving them without a place of "peace and happiness." How could the people of a ghost town such as this have ever seen God? Have they ever enjoyed the dearness and loveliness of God? What appreciation have they of the matters of the human world? Who of them can understand God's eager will? Small wonder, then, that God incarnate remains completely hidden: In a dark society such as this, where the demons are merciless and inhumane, how could the king of devils, who kills people in the blink of an eye, tolerate the existence of a God who is lovely, kind, and also holy? How could it applaud and cheer the arrival of God? These lackeys! They repay kindness with hate, they have long since disdained God, they abuse God, they are savage in the extreme, they have not the slightest regard for God, they plunder and pillage, they have lost all conscience, and have not a trace of kindness, and they tempt the innocent into senselessness. Forefathers of the ancient? Beloved leaders? They all oppose God! Their meddling has left all beneath heaven in a state of darkness and chaos! Religious freedom? The legitimate rights and interests of citizens? They are all tricks for covering up sin! Who has embraced the

work of God? Who has laid down their life or shed blood for the work of God? For generation after generation, from parents to children, enslaved man has unceremoniously enslaved God—how could this not incite fury? Thousands of years of hate are concentrated in the heart, millennia of sinfulness are inscribed upon the heart—how could this not inspire loathing? Avenge God, completely snuff out His enmity, do not allow it to run rampant any longer, and do not permit it to kick up as much trouble as it wishes anymore! Now is the time: Man has long since gathered all his strength, he has devoted all his efforts, paid every price, for this, to tear off the hideous face of this demon and allow people, who have been blinded, and have endured every manner of suffering and hardship, to rise up from their pain and turn their backs on this evil old devil. Why put up such an impenetrable obstacle to the work of God? Why employ various tricks to deceive God’s folk? Where is the true freedom and legitimate rights and interests? Where is the fairness? Where is the comfort? Where is the warmth? Why use deceitful schemes to trick God’s people? Why use force to suppress the coming of God? Why not allow God to freely roam upon the earth that He created? Why hound God until He has nowhere to rest His head? Where is the warmth among men? Where is the welcome among people? Why cause such desperate yearning in God? Why make God call out again and again? Why force God to worry for His beloved Son? Why does this dark society and its sorry guard dogs not allow God to freely come and go among the world which He created? Why does not man understand, man who lives amid pain and suffering? For your sakes, God has endured great torment, with great pain He has bestowed His beloved Son, His flesh and blood, to you—so why do you still turn a blind eye? In full view of everyone, you reject the arrival of God, and refuse God’s friendship. Why are you so unconscionable? Are you willing to endure the injustices in a dark society such as this? Why, instead of filling your bellies with millennia of enmity, do you stuff yourselves with the king of devils’ “shit”?

from “Work and Entry (8)” in *The Word Appears in the Flesh*

32. The steps of God’s work on earth involve great hardship: Man’s weakness, deficiencies, childishness, ignorance, and everything of man—each is meticulously planned and scrupulously considered by God. Man is like a paper tiger that one dare not bait or provoke; at the merest touch he bites back, or else falls down and loses his way, and it

is as if, at the slightest loss of concentration, he relapses, or else ignores God, or runs to his pig father and dog mother to indulge in the impure things of their bodies. What a great hindrance! At practically each step of His work, God is put on trial, and almost every step brings great danger. His words are sincere and honest, and without malice, yet who is willing to accept them? Who is willing to fully submit? It breaks God's heart. He toils day and night for man, He is beset by anxiety for man's life, and He sympathizes with man's weakness. He has endured many twists and turns in each step of His work, for every word that He speaks; He is ever between a rock and a hard place, and thinks of man's weakness, disobedience, childishness, and vulnerability around the clock ... over and over again. Who has ever known this? Who can He confide in? Who would be able to understand? Ever does He loathe the sins of man, and the lack of backbone, the spinelessness, of man, and ever does He worry for the vulnerability of man, and contemplate the path that lies ahead of man; always, as He observes the words and deeds of man, does it fill Him with mercy, and anger, and always does the sight of these things bring pain to His heart. The innocent, after all, have grown callous; why must God always make things difficult for them? Feeble man is utterly bereft of perseverance; why should God always have such unabating anger toward him? Weak and powerless man no longer has the slightest vitality; why should God always chide him for his disobedience? Who can withstand the threats of God in heaven? Man, after all, is fragile, and in desperate straits, God has pushed His anger deep into His heart, so that man may slowly reflect upon himself. Yet man, who is in grave trouble, has not the slightest appreciation of God's will; he has been trampled underfoot by the old king of devils, yet is completely unaware, he always sets himself against God, or is neither hot nor cold toward God. God has spoken so many words, yet who has ever taken them seriously? Man does not understand God's words, yet he remains unperturbed, and without yearning, and has never truly known the substance of the old devil. People live in Hades, in hell, but believe they live in "the palace of the seabed"; they are persecuted by the great red dragon, yet think themselves to be favored by the dragon's country; they are ridiculed by the devil yet think they enjoy the superlative artistry of the flesh. What a bunch of dirty, lowly wretches they are! Man has met with misfortune, but he does not know it, and in this dark society he suffers mishap after mishap, yet he has never woken up to this. When will he rid himself of his self-kindness and slavish dis-

position? Why is he so uncaring of God's heart? Does he quietly condone this oppression and hardship? Does he not wish for the day when he can change darkness into light? Does he not wish to once more remedy the injustices toward righteousness and truth? Is he willing to watch and do nothing as people forsake the truth and twist the facts? Is he happy to keep enduring this maltreatment? Is he willing to be a slave? Is he willing to perish at the hands of God together with the chattels of this failed state? Where is your resolve? Where is your ambition? Where is your dignity? Where is your integrity? Where is your freedom? Are you willing to lay down your entire life for the great red dragon, the king of devils? Are you happy to let it torture you to death? The face of the deep is chaotic and dark, the common folk, suffering such affliction, complain without cease. When will man be able to hold his head up high? Man is scrawny and emaciated, how could he contend with this cruel and tyrannical devil? Why does he not give his life to God as soon as he can? Why does he still waver, when can he finish God's work? Thus aimlessly bullied and oppressed, his whole life will ultimately have been spent in vain; why is he in such a hurry to arrive, and such a rush to depart? Why does he not keep something precious to give to God? Has he forgotten the millennia of hate?

from "Work and Entry (8)" in *The Word Appears in the Flesh*

33. God has become flesh this time to do such work, to conclude the work that He has yet to complete, to bring this age to a close, to judge this age, to save the deeply sinful from the world of the sea of affliction and utterly transform them. The Jews nailed God to the cross, thus ending God's "travels in Judea." Not long after, God personally came among man once more, quietly arriving into the country of the great red dragon. In fact, the religious community of the Jewish state had long since hung the image of Jesus on their walls, and from their mouths people cried "Lord Jesus Christ." Little did they know that Jesus had long since accepted His Father's order to return among man to finish the second step of His uncompleted work. As a result, people were caught by surprise when they looked upon Him: He had been born amid a world in which many eras had passed, and He appeared among man with the look of one who is supremely ordinary. In fact, as the ages have passed, His clothing and entire appearance have changed, as if He had been reborn. How could people know that He is the very same Lord Jesus Christ who came down from the cross and was resur-

rected? He is without the slightest trace of injury, just as Jesus bore no resemblance to Jehovah. The Jesus of today has long since been without the bearing of times gone by. How could people know Him? The duplicitous "Thomas" always doubts that He is Jesus resurrected, he always wants to see the scars from the nails on Jesus' hands before he can put his mind at rest; without having seen them, he would always stand upon a cloud of suspicion, and is incapable of planting his feet on "real land" and following Jesus. Poor "Thomas"—how could he know that Jesus has come to do the work commissioned by God the Father? Why does Jesus need to bear the scars of the crucifixion? Are the scars of the crucifixion the mark of Jesus? He has come to work for the will of His Father; why would He come clothed and adorned as a Jew from several thousand years ago? Could the form that God takes in the flesh hinder the work of God? Is this an established theory? Why, when God works, must it be in accordance with man's imagination? The only thing that God strives for in His work is for it to have an effect. He does not abide by the law, and there are no rules to His work—how could man fathom it? How could the conceptions of man see through to the work of God? So you'd best settle down properly: Do not fuss over trifles, and do not make a big deal out of things just that are new to you—this will stop you making a joke of yourself and people laughing at you. You have believed in God for all these years and yet still do not know God; ultimately, you are plunged into chastisement, you, who are placed "top of the class," are ascribed to the ranks of the chastised. You'd best not use clever means to show off your petty tricks; can your short-sightedness truly perceive God, who sees through from eternity to eternity? Can your superficial experiences fully lay bare the will of God? Don't be conceited. God, after all, is not of the world—so how could His work be as you expected?

from "Work and Entry (8)" in *The Word Appears in the Flesh*

34. Entrenched "ethnic traditions" and "mental outlook" have long since cast a shadow over the pure and childlike spirit of man, they have attacked the soul of man without the slightest "humanity," as if bereft of emotion or any sense of self. The methods of these demons are extremely cruel, and it is as if "education" and "nurturing" have become the traditional methods by which the king of devils slays man; using its "profound guidance" it completely covers its ugly soul, dressing in sheep's clothing to gain man's trust and then taking advantage of when

man is sleeping to completely devour him. Poor mankind—how could they know that the land upon which they were raised is the land of the devil, that the one who raised them is actually an enemy who hurts them. Yet man does not awaken at all; having sated his hunger and thirst, he prepares to repay the “kindness” of his parents in bringing him up. That is how man is. Today, he still doesn’t know that the “king” who raised him is his enemy. The earth is littered with the bones of the dead, the devil makes manic merry without cease, and carries on devouring the flesh of man in the “netherworld,” sharing a grave with human skeletons and vainly attempting to consume the last remnants of the tattered body of man. Yet man is ever ignorant, and has never treated the devil as his enemy, but instead serves it with all his heart. Such a depraved people are simply incapable of knowing God, and it is no easy feat for God to become flesh and come among them, carrying out all His work of salvation—how could man, who has already plunged into Hades, be able to satisfy God’s requirements?

from “Work and Entry (9)” in *The Word Appears in the Flesh*

35. Many are the sleepless nights that God has endured for the sake of the work of mankind. From up high to the lowest depths, He has descended to the living hell in which man lives to pass His days with man, has never complained of the shabbiness among man, has never reproached man for his disobedience, but endures the greatest humiliation as He personally carries out His work. How could God belong to hell? How could He spend His life in hell? But for the sake of all mankind, so that the whole of mankind can find rest sooner, He has endured humiliation and suffered injustice to come to earth, and personally entered into hell and Hades, into the tiger’s den, to save man. How is man qualified to oppose God? What reason does he have to once more complain about God? How can he have the gall to look upon God again? God of heaven has come to this most filthy land of vice, and has never vented His grievances, or complained, but instead quietly accepts the ravages and oppression of man. Never has He hit back at the unreasonable demands of man, never has He made excessive demands of man, and never has He made unreasonable demands of man; He merely does all the work required by man without complaint: teaching, enlightening, reproaching, the refinement of words, reminding, exhorting, consoling, judging, and revealing. Which of His steps has not been for the life of man? Though He has removed the prospects and fate of

man, which of the steps carried out by God has not been for the fate of man? Which of them has not been for the sake of man's survival? Which of them has not been to free man from the suffering and oppression of dark forces that are black as night? Which of them is not for the sake of man? Who can understand God's heart, which is as a loving mother? Who can comprehend God's eager heart? God's passionate heart and ardent expectations have been repaid with cold hearts, with callous, indifferent eyes, with the repeated reprimands and insults of man, with cutting remarks, and sarcasm, and belittlement, they have been repaid with man's ridicule, with his trampling and rejection, with his miscomprehension, and moaning, and estrangement, and avoidance, with nothing but deceit, attacks, and bitterness. Warm words have been met with fierce brows and the cool defiance of a thousand wagging fingers. God can but endure, head bowed, serving people like a willing ox. How many suns and moons, how many times has He faced the stars, how many times has He departed at dawn and returned at dusk, and tossed and turned, enduring agony a thousand times greater than the pain of His departure from His Father, enduring the attacks and "breaking" of man, and the "dealing" and "pruning" of man. God's humility and hiddenness has been repaid with the prejudice of man, with the unfair views and treatment of man, and His anonymity, forbearance, and tolerance have been repaid with man's greedy gaze, as man tries to stomp God to death, without compunction, and tries to trample God into the ground. Man's attitude in his treatment toward God is one of "rare cleverness," and God, who is bullied and disdained by man, is crushed flat beneath the feet of tens of thousands of people while man himself stands up high, as if he would be the "king of the castle," as if he wants to take "absolute power," to "hold court from behind a screen," to make God the conscientious and rule-abiding "director behind the scenes," who is not allowed to fight back or cause trouble; God must play the part of the "Last Emperor," He must be a "puppet," devoid of all freedom. The deeds of man are untellable, so how is he qualified to demand this or that of God? How is he qualified to propose suggestions to God? How is he qualified to demand that God sympathize with his weaknesses? How is he fit to receive God's mercy? How is he fit to receive God's magnanimity time and time again? How is he fit to receive God's forgiveness time and time again? Where is his conscience? He broke God's heart long ago, he has long since left God's heart in pieces. God came among man bright-eyed and bushy-tailed,

hoping that man would be charitable toward Him, even if only with a little warmth. Yet God's heart is slow to be comforted by man, all He has received are snowballing attacks and torment; man's heart is too greedy, his desire is too great, he can never be sated, he is always mischievous and foolhardy, he never allows God any freedom or right of speech, and leaves God with no option but to submit to humiliation, and allow man to manipulate Him however he wishes.

from "Work and Entry (9)" in *The Word Appears in the Flesh*

36. From creation until now, God has endured so much pain, and suffered so many attacks. Yet even today, still man does not relax his demands of God, still he studies God, still he has no tolerance toward Him, and does nothing but give Him "advice," and "criticize" Him, and "discipline" Him, as if deeply fearful that God will take the wrong path, that God on earth is brutish and unreasonable, or running riot, or that He will not amount to anything. Man always has this kind of attitude toward God. How could it not sadden God? In becoming flesh, God has endured tremendous pain and humiliation; how much worse, then, to make God accept the teachings of man? His arrival among man has stripped Him of all freedom, such as if He were imprisoned in Hades, and He has accepted man's "dissection" without the slightest resistance. Is this not shameful? In coming among the family of a normal man, Jesus has suffered the greatest injustice. Even more humiliating is that He has come to this dusty world and humbled Himself to the very lowest depths, and has assumed a flesh of supreme ordinariness. In becoming a meager human being, does God Most High not suffer hardship? And is this not all for mankind? Have there been any times when He was thinking for Himself? After He was rejected and put to death by the Jews, and derided and mocked by the people, He never complained to the heavens or protested to the earth. Today, this millennia-old tragedy has reappeared among this Jew-like people. Do they not commit the same sins? What makes man qualified to receive God's promises? Does he not oppose God and then accept His blessings? Why does man never face justice, or search for the truth? Why is he never interested in what God does? Where is his righteousness? Where is his fairness? Has he the gall to represent God? Where is his sense of justice? How much of that which is beloved of man is beloved of God? Man can't tell chalk from cheese, he always confuses black with white, he suppresses justice and truth, and holds unfairness and unrighteous-

ness high up in the air. He drives away the light, and cavorts amid the darkness. Those who seek the truth and justice instead chase away the light, those who seek God trample Him beneath their feet, and hoist themselves into the sky. Man is no different from a bandit. Where is his reason? Who can tell right from wrong? Who can uphold justice? Who is willing to suffer for the truth? People are vicious and diabolical! Having nailed God to the cross they clap and cheer, their wild cries are without cease. They are like chickens and dogs, they collude and connive, they have established their own kingdom, their meddling has left no place undisturbed, they shut their eyes and madly howl on and on, all cooped up together, and a turgid atmosphere pervades, it is bustling and lively, and those who blindly attach themselves to others keep emerging, all holding up the "illustrious" names of their forefathers. These dogs and chickens long ago put God to the back of their minds, and have never paid any attention to the state of God's heart. Small wonder that God says that man is like a dog or a chicken, a barking dog that sets a hundred others howling; this way, with much ballyhoo he has brought God's work into the present day, heedless of what God's work is like, of whether there is justice, of whether God has a place on which to set His feet, of what tomorrow is like, of his own lowliness, and of his own filthiness. Man has never thought about things that much, he has never worried himself over tomorrow, and has gathered all that is beneficial and precious into his own embrace, leaving nothing to God except scraps and leftovers. How cruel mankind is! He doesn't spare any feelings for God, and after secretly devouring everything of God, he tosses God far behind him, paying no further heed to His existence. He enjoys God, yet opposes God, and tramples Him underfoot, while in his mouth he gives thanks to and praises God; he prays to God, and depends on God, while also deceiving God; he "exalts" the name of God, and looks up to the face of God, yet he also brazenly and unashamedly sits upon the throne of God and "judges" the "unrighteousness" of God; from his mouth come the words that he is "indebted to God," and he looks at God's words, yet in his heart he hurls invective at God; he is "tolerant" toward God yet oppresses God, and his mouth says it is "for the sake of God"; in his hands he holds the things of God, and in his mouth he chews the food that God has given him, yet his eyes fix a cold and emotionless stare upon God, as if he wishes to gobble all of Him up; he looks upon the truth but insists on saying that it is Satan's trickery; he looks upon justice but forces it to become self-deni-

al; he looks upon the deeds of man, but insists they are what God is; he looks upon man's natural gifts but insists they are the truth; he looks upon God's deeds but insists they are arrogance and conceitedness, bluster and self-righteousness; when man looks upon God, he insists upon labelling Him as human, and tries hard to put Him on the seat of a created being who is in cahoots with Satan; he knows full well they are the utterances of God, yet will call them nothing other than the writings of a man; he knows full well that the Spirit is realized in the flesh, God becomes flesh, but says only that this flesh is the descendant of Satan; he knows full well that God is humble and hidden, yet says only that Satan has been shamed, and God has won. What good-for-nothings! Man is not even worthy of serving as guard dogs! He doesn't distinguish between black and white, and even deliberately twists black into white. Can the forces of man and besiegement of man brook the day of God's emancipation? After deliberately opposing God, man couldn't care less, or even goes so far as to put Him to death, giving God no leave to show Himself. Where is the righteousness? Where is the love? He sits beside God, and pushes God to his knees to beg for forgiveness, to obey all of his arrangements, to acquiesce to all of his maneuverings, and he makes God take His cue from him in all He does, or else he is incensed and flies into a rage. How could God not be grief-stricken under such influence of darkness, which twists black into white? How could He not worry? Why is it said that when God began His latest work, it was like the dawn of a new epoch? The deeds of man are so "rich," the "ever-flowing wellspring of living water" ceaselessly "replenishes" the field of man's heart, while man's "wellspring of living water" "competes" against God without scruple; the two are irreconcilable, and it provides to people in God's stead without any reservation, while man cooperates with it without any consideration of the dangers involved. And to what effect? He coldly casts God to one side, and places Him far away, where people will pay Him no heed, deeply fearful that He will attract their attention, and profoundly afraid that God's wellspring of living water will entice man, and gain man. Thus, after experiencing many years of worldly concerns, he connives and intrigues against God, and even makes God the target of his "castigation." It is as if God has become like a log in his eye, and he is desperate to grab God and place Him in the fire to be refined and cleansed. Seeing God's discomfort, man beats his chest and laughs, he dances for joy, and says that God has also been plunged into refinement, and says he will scorch

clean the filthy impurities of God, as if only this is rational and sensible, as if only these are the fair and reasonable methods of Heaven. This violent behavior of man seems both deliberate and unconscious. Man reveals both his ugly face and his hideous, filthy soul, as well as the pitiable look of a beggar; after rampaging far and wide, he adopts a pathetic appearance and begs for Heaven's forgiveness, resembling a supremely pitiable pug. Man always acts in unexpected ways, he always "rides on the back of a tiger to scare others," he joins in the fun whenever he can, he gives not the slightest consideration to God's heart, nor does he make any comparison to his own status. He merely silently opposes God, as if God has wronged him, and ought not to treat him like that, and as if Heaven is without eyes and deliberately making things difficult for him. Thus does man ever secretly carry out vicious plots, and he does not relax his demands of God in the slightest, looking on with predatory eyes, glaring furiously at God's every move, never thinking that he is the enemy of God, and hoping that the day will come when God parts the fog, and makes things clear, and saves him from the "tiger's mouth" and takes revenge on his behalf. Even today, people still don't think they are playing the role of opposing God that has been played by so many throughout the ages; how could they know that, in all they do, they have long since gone astray, that all they understood has long since been engulfed by the seas.

Who has ever accepted the truth? Who has ever welcomed God with open arms? Who has ever happily wished for the appearance of God? Man's behavior has long since decayed, and his defilement has long since left the temple of God unrecognizable. Man, meanwhile, still carries on with his own work, ever looking down his nose at God. It is as if his opposition to God has become set in stone, and unchangeable, and as a result, he would rather be cursed than suffer any more "mistreatment" of his words and actions. How could people such as this know God? How could they find rest with God? And how could they be fit to come before God?

from "Work and Entry (9)" in *The Word Appears in the Flesh*

37. I have spent many days and nights with man, I have resided in the world together with man, and I have never made any more requirements of man; I merely guide man ever onward, I do nothing but guide man, and, for the sake of mankind's destiny, I ceaselessly carry out the work of arranging. Who has ever understood the will of the heavenly

Father? Who has traversed between heaven and earth? I do not wish to spend man's "old age" with him any longer, for man is too "old-fashioned," he understands nothing, the only thing he knows is gorging himself on the feast that I have laid out, aloof from all else—never giving thought to any other matter. Mankind is too miserly, the clamor, gloom, and danger among man is too great, and thus I wish not to share the precious fruits of overcoming during the last days. Let man enjoy the rich blessings that he himself has created, for man does not welcome Me—why should I force mankind to feign a smile? Every corner of the world is bereft of warmth, there is no trace of spring throughout all the world's landscapes, for, like a water-dwelling animal, he has not the slightest warmth, he is like a corpse, and even the blood that courses through his veins is like frozen ice that chills the heart. Where is the warmth? Man nailed God to the cross without reason, and afterward he felt not the slightest misgivings. Never has anyone felt regret, and these cruel tyrants are still planning to "capture alive" the Son of man once more and bring Him before a firing squad, to put an end to the hate within their hearts. What benefit is there in Me remaining in this dangerous land? If I remain, the only thing I will bring man is conflict and violence, and no end of trouble, for I have never brought man peace, only war. The last days of mankind must be filled with war, and the destination of man must topple amid violence and conflict. I am unwilling to share in the "delight" of the war, I would not accompany the bloodshed and sacrifice of man, for man's rejection has driven Me to despondency, and I haven't the heart to look upon the wars of man—let man fight to his heart's content, I wish to rest, I want to sleep, let demons be mankind's companion during their last days! Who knows My will? Because I am not welcomed by man, and he has never awaited Me, I can only bid him farewell, and bestow mankind's destination unto him, and leave all My riches to man, and sow My life among him, plant the seed of My life in the field of man's heart, and leave him everlasting memories, I can only leave all My love to mankind, bestow all that man cherishes in Me to man, as the gift of love with which we long for each other. I would that we love each other forever, that our yesterday is the fine thing we give to each other, for I have already bestowed My entirety upon mankind—what complaints could man have? I have already left the entirety of My life to man, and without a word, have toiled hard to plow the "beautiful land of love" for mankind; I have never made any equitable demands of man, and have done nothing but simply submit

to the arrangements of man and create a more beautiful tomorrow for mankind.

from "Work and Entry (10)" in *The Word Appears in the Flesh*

38. The incarnation of God has sent shockwaves through all sects and denominations, it has "thrown into disarray" their original order, and it has shaken the hearts of all of those who yearn for the appearance of God. Who is not adoring? Who doesn't long to see God? God has personally been among man for many years, yet man has never realized it. Today, God Himself has appeared, and shown forth His identity to the masses—how could this not bring delight to man's heart? God once shared joys and sorrows with man, and today He has been reunited with mankind, and shares tales of times gone by with him. After He walked out of Judea, people could find no trace of Him. They yearn to once more meet with God, little knowing that today they have again met with Him, and been reunited with Him. How could this not stir thoughts of yesterday? Two thousand years ago today, Simon Bar-Jonah, the descendant of the Jews, beheld Jesus the Savior, he ate at the same table as Him, and after following Him for many years felt a deeper affection for Him: He loved Him to the bottom of his heart, he loved the Lord Jesus profoundly. The people of Judea knew nothing of how this golden-haired baby, born into a chilly manger, was the first image of God's incarnation. They all thought that He was the same as them, no one thought Him any different—how could people recognize this normal and ordinary Jesus? The people of Judea thought of Him as a Jewish son of the times. No one looked upon Him as a lovely God, and people did nothing but blindly make demands of Him, asking that He give them rich and plentiful graces, and peace, and joy. They knew only that, like a millionaire, He had everything one could ever wish for. Yet people never treated Him as one who was beloved; the people of that time did not love Him, and only protested against Him, and made irrational demands of Him, and He never resisted, constantly giving graces to man, even though man did not know Him. He did nothing but silently give man warmth, love, and mercy, and even more, He gave man a new means of practice, leading man out of the bonds of the law. Man did not love Him, he only envied Him and recognized His "exceptional talents." How could blind mankind know how great the humiliation suffered by the lovely Jesus the Savior when He came among mankind? No one considered His hardship, no one knew of His

love for God the Father, and no one could know of His loneliness; even though Mary was His birth mother, how could she know the thoughts in the heart of the merciful Lord Jesus? Who knew of the unspeakable suffering endured by the Son of man? After making requests of Him, the people of that time coldly put Him to the back of their minds, and cast Him outside to wander the streets, day after day, year after year, drifting for many years until He had lived for thirty-three hard years, years which had been both long and brief. When people needed Him, they invited Him into their homes with smiling faces, trying to make demands of Him—and after He had made His contribution to them, they immediately shoved Him out the door. People ate what was provided from His mouth, they drank His blood, they enjoyed the graces He bestowed upon them, yet they also opposed Him, for they had never known who had given them their lives. Ultimately, they nailed Him upon the cross, yet still He made no sound. Even today, He remains silent. People eat His flesh, they eat the food He makes for them, they walk the way that He has opened up for them, and they drink His blood, yet they still intend to reject Him, they actually treat the God who has given them their lives as the enemy, and instead treat those who are slaves just like them as the heavenly Father. In this, do they not deliberately oppose Him? How did Jesus come to die upon the cross? Do you know? Was He not betrayed by Judas, who was closest to Him and had eaten Him, drunk Him, and enjoyed Him? Was the reason for Judas' betrayal not because Jesus was nothing more than a normal little teacher? If people had really seen that Jesus was extraordinary, and One who was of heaven, how could they have nailed Him alive to the cross for twenty-four hours, until He had no breath left in His body? Who can know God? People do nothing but enjoy God with insatiable greed, but they have never known Him. They were given an inch and have taken a mile, and they make Jesus totally obedient to their commands, to their orders. Who has ever shown any mercy toward this Son of man, who has nowhere to lay His head? Who has ever thought of joining forces with Him to complete God the Father's commission? Who has ever spared a thought for Him? Who has ever been considerate of His difficulties? Without the slightest love, man wrenches Him back and forth; man knows not where his light and life came from, and does nothing but secretly plan how to once more crucify the Jesus of two thousand years ago, who has experienced the pain among man. Does Jesus really inspire such hate? Has all that He did

long been forgotten? The hate that coalesced for thousands of years will finally shoot outward. You brood of Jews! When has Jesus ever been hostile to you, that you should hate Him so much? He has done so much, and spoken so much—is none of it to your benefit? He has given His life to you without asking for anything in return, He has given you His entirety—do you really still want to eat Him alive? He has given His all to you without holding anything back, without ever enjoying worldly glory, the warmth among man, and the love among man, or all of the blessings among man. People are so mean toward Him, He has never enjoyed all of the riches on earth, He devotes the entirety of His sincere, passionate heart to man, He has bequeathed His entirety to mankind—and who has ever given Him warmth? Who has ever given Him comfort? Man has piled all pressure upon Him, he has handed all misfortune to Him, he has forced the most unfortunate experiences among man on Him, he blames Him for all injustice, and He has tacitly accepted it. Has He ever protested to anyone? Has He ever asked for a little recompense from anyone? Who has ever shown any sympathy toward Him? As normal people, who of you did not have a romantic childhood? Who did not have a colorful youth? Who does not have the warmth of loved ones? Who is without the love of close friends? Who is without the respect of others? Who is without a warm family? Who is without the comfort of their confidants? And has He ever enjoyed any of this? Who has ever given Him a little warmth? Who has ever given Him a shred of comfort? Who has ever shown Him a little human morality? Who has ever been tolerant of Him? Who has ever been with Him during difficult times? Who has ever passed the hard life with Him? Man has never relaxed his requirements of Him; he merely makes demands of Him without any scruples, as if, having come to the world of man, He has to be his ox or horse, his prisoner, and has to give His all to man; if not, man will never forgive Him, will never go easy on Him, will never call Him God, and will never hold Him in high esteem. Man is too severe in his attitude toward God, as if he is set upon tormenting God unto death, only after which will he loosen his requirements of God; if not, man will never lower the standards of his requirements of God. How could man such as this not be despised by God? Such is not the tragedy of today? Man's conscience is nowhere to be seen. He keeps saying he will repay God's love, but he dissects God and tortures Him to death. Is this not the "secret recipe" to his faith of God, handed down from his ancestors? There is nowhere that the "Jews" are not found,

and today they still do the same work, they still carry out the same work of opposing God, and yet believe they are holding God up high. How could man's own eyes know God? How could man, who lives in the flesh, treat as God the God incarnate who has come from the Spirit? Who among man could know Him? Where is the truth among man? Where is true righteousness? Who is able to know the disposition of God? Who can compete with the God in heaven? No wonder that, when He has come among man, no one has known God, and He has been rejected. How can man tolerate the existence of God? How can he tolerate allowing the light to drive out darkness of the world? Is this all not of the honorable devotion of man? Is this not the virtuous entry of man? And is the work of God not centered around the entry of man? I would that you conflate God's work with man's entry, and fix the relationship between man and God, and perform the duty that ought to be performed by man to the best of his abilities. In this way, God's work will subsequently come to an end, concluding with His glorification!

from "Work and Entry (10)" in *The Word Appears in the Flesh*

A SELECTION FROM THE THREE PASSAGES OF GOD'S WORD ON "THE VISION OF GOD'S WORK"

1. John began to spread the gospel of the kingdom of heaven seven years before the baptism of Jesus. To the people, the work he did seemed above the subsequent work of Jesus, yet he was, nevertheless, still only a prophet. He worked and spoke not within the temple, but in the towns and villages outside of it. This he did, of course, among the Jewish nation, particularly those who were impoverished. Rarely did John come into contact with people from the upper echelons of society, only spreading the gospel among the ordinary people of Judea in order to prepare the right people for the Lord Jesus, and prepare suitable places for Him to work in. With a prophet such as John to pave the way, the Lord Jesus was able to embark upon His way of cross as soon as He arrived. When God became flesh to do His work, He did not have to do the work of choosing people, and did not need to personally seek people or a place in which to work. He did not do such work when He came; the right person had already prepared for Him before He arrived.

... John worked for seven years, which is to say he spread the gospel for seven years. During his work, John did not perform many miracles, for his work was to pave the way, it was the work of preparation. All other work, the work Jesus was going to do, was unrelated to him; he only asked man to confess his sins and repent, and baptized people, so that they could be saved. Though he did new work, and opened a path that man had never walked upon before, still he only paved the way for Jesus. He was merely a prophet that did the work of preparation, and was incapable of doing the work of Jesus. Though Jesus was not the first to speak of the gospel of the kingdom of heaven, and though He continued along the path that John had embarked upon, still there was no one else who could do His work, and it was above the work of John. Jesus could not prepare His own way; His work was carried out directly on behalf of God. And so, no matter how many years John worked, he was still a prophet, and still one who paved the way. The three years of work done by Jesus surpassed the seven years of work by John, for the substance of His work was not the same.

from "The Vision of God's Work (1)" in *The Word Appears in the Flesh*

2. At the time, part of Jesus' work was in accordance with the Old Testament, as well as with the laws of Moses and the words of Jehovah during the Age of Law. All these Jesus used to do part of His work. He preached to the people and taught them in the synagogues, and He employed the predictions of the prophets in the Old Testament to rebuke the Pharisees that were in enmity with Him, and used the words in the Scriptures to reveal their disobedience and thus condemn them. For they despised what Jesus had done; in particular, they hated that much of Jesus' work was not according to the laws in the Scriptures, and, furthermore, that what He taught was higher than their own words, and even higher than that which had been foretold by the prophets in the Scriptures. The work of Jesus was only for the sake of man's redemption and the crucifixion. Thus, there was no need for Him to say more words in order to conquer any man. Much of what He taught man was drawn from the words of the Scriptures, and even if His work did not exceed the Scriptures, still He was able to accomplish the work of the crucifixion. His was not the work of the word, nor for the sake of conquering mankind, but in order to redeem mankind. He only acted as the sin offering for mankind, and did not act as the source of the word for mankind. He did not do the work of the Gentiles, which was the

work of conquering man, but did the work of the crucifixion, work that was done among those who believed there was a God. Even though His work was carried out upon the foundation of the Scriptures, and He used that foretold by the old prophets to condemn the Pharisees, this was sufficient to complete the work of the crucifixion. If the work of today were still carried out upon the foundation of the predictions of the old prophets in the Scriptures, then it would be impossible to conquer you, for the Old Testament contains no record of the disobedience and sins of you Chinese people, there is no history of your sins. And so, if this work still lingered in the Bible, you would never yield. The Bible records but a limited history of the Israelites, one which is incapable of establishing whether you are evil or good, or of judging you. Imagine that I were to judge you according to the history of the Israelites—would you still follow Me as you do today? Do you know how difficult you are? If no words were spoken during this stage, then it would be impossible to complete the work of conquest. Because I have not come to be nailed to the cross, I must speak words that are separate from the Bible, in order that you may be conquered.

from “The Vision of God’s Work (1)” in *The Word Appears in the Flesh*

3. All that is done today is based upon the present, yet it still rests upon the foundation of the work of Jehovah in the Age of Law, and does not transgress this scope. To watch your tongue, and not commit adultery, for example—are these not the laws of the Old Testament? Today, what is required of you is not only limited to the Ten Commandments, but are commandments and laws that are higher than those of before, yet this does not mean that what came before has been abolished, for each stage of God’s work is carried out upon the foundation of the stage that came before. ... If, today, you were only required to follow the commandments and abide by the laws of the Old Testament, in the same way as the Israelites, and if, even, you were required to memorize the laws laid down by Jehovah, there would be no possibility that you could change. If you were only to abide by those few limited commandments or memorize innumerable laws, your old nature would remain deeply embedded, and there would be no way to uproot it. Thus you would become increasingly depraved, and not one of you would become obedient. Which is to say that a few simple commandments or countless laws are incapable of helping you know the deeds of Jehovah. You are not the same as the Israelites: By following

the laws and memorizing the commandments they were able to witness the deeds of Jehovah, and give their unswerving devotion to Him, but you are unable to achieve this, and a few commandments of the Old Testament age are not only incapable of making you give over your heart, or of protecting you, but will instead make you lax, and will lower you to Hades. Because My work is the work of conquest, and is aimed at your disobedience and old nature, the kind words of Jehovah and Jesus fall far short of the severe words of judgment today. Without such severe words, it would be impossible to conquer you "experts," who have been disobedient for thousands of years. The laws of the Old Testament lost their power on you long ago, and the judgment of today is far more formidable than the old laws. Most suitable for you is judgment, and not the trifling restrictions of laws, for you are not the mankind of the very beginning, but a mankind that has been corrupt for thousands of years. What you must achieve now is according to the real state of man today, according to the caliber and actual stature of present-day man, and it is not required that you follow doctrine. This is so that changes may be achieved in your old nature, and in order that you may cast aside your conceptions.

from "The Vision of God's Work (1)" in *The Word Appears in the Flesh*

4. At the time Jesus' work was the redemption of all mankind. The sins of all who believed in Him were forgiven; as long as you believed in Him, He would redeem you; if you believed in Him, you were no longer a sinner, you were relieved of your sins. This is what it meant to be saved, and to be justified by faith. Yet in those who believed, there remained that which was rebellious and opposed God, and which still had to be slowly removed. Salvation did not mean man had been completely gained by Jesus, but that man was no longer of sin, that he had been forgiven his sins: Provided you believed, you would never more be of sin. ... Jesus did not come to perfect and gain man, but to do one stage of work: bringing forth the gospel of the kingdom of heaven and completing the work of the crucifixion—and so once Jesus was crucified, His work came to a complete end. But in the current stage—the work of conquest—more words must be spoken, more work must be done, and there must be many processes. So too must the mysteries of the work of Jesus and Jehovah be revealed, so that all people may have understanding and clarity in their belief, for this is the work of the last days, and the last days are the end of God's work, the time of this work's con-

clusion. This stage of work will elucidate for you the law of Jehovah and the redemption of Jesus, and is principally so that you may understand the entire work of God's six-thousand-year management plan, and appreciate all the significance and substance of this six-thousand-year management plan, and understand the purpose of all the work done by Jesus and the words He spoke, and even your blind credence in and adoration of the Bible. All this it will allow you to perceive. You will come to understand both the work done by Jesus, and the work of God today; you will understand and behold all of the truth, the life, and the way. In the stage of work done by Jesus, why did Jesus depart without concluding God's work? Because the stage of Jesus' work was not the work of conclusion. When He was nailed to the cross, the words that He had spoken also came to an end; after His crucifixion, His work consequently finished. The current stage is different: Only after the words are spoken to the end and God's entire work is concluded will His work have finished. During Jesus' stage of work, there were many words that remained unsaid, or which were not fully articulated. Yet Jesus cared not what He did or did not say, for His ministry was not a ministry of words, and so after He was nailed to the cross He departed. That stage of work was chiefly for the sake of the crucifixion, and is unlike the stage today. This stage of work is principally for the sake of completion, of clearing up, and of bringing all work to a conclusion. If the words are not spoken to their very end, there will be no way of concluding this work, for in this stage of work all work is brought to an end and accomplished using words. At the time, Jesus did much work that was incomprehensible to man. He departed quietly, and today there are still many who do not understand His words, whose understanding is erroneous yet still believed by them to be correct, who do not know that they are wrong. In the end, this current stage will bring God's work to a complete end, and will provide its conclusion. All will come to understand and know of God's management plan. The conceptions within man, his intentions, his erroneous understanding, his conceptions toward the work of Jehovah and Jesus, his views about the Gentiles, and all his absurdities will be corrected. And man will understand all the right paths of life, and all the work done by God, and the entire truth. When that happens, this stage of work will come to an end.

from "The Vision of God's Work (2)" in *The Word Appears in the Flesh*

5. The work of Jehovah was the creation of the world, it was the be-

ginning; this stage of work is the end of work, and it is the conclusion. At the start, God's work was carried out among the chosen ones of Israel, and it was the dawn of a new epoch in the most holy of all places. The last stage of work is carried out in the most impure of all countries, to judge the world and bring the age to an end. In the first stage, God's work was done in the brightest of all places, and the last stage is carried out in the darkest of all places, and this darkness will be driven out, the light brought forth, and all the people conquered. When the people of this most impure and darkest of all places have been conquered, and the entire population has acknowledged that there is a God, who is the true God, and every person has been utterly convinced, then this fact will be used to carry out the work of conquest throughout the entire universe. This stage of work is symbolic: Once the work of this age has been finished, the work of 6,000 years of management will come to a complete end. Once those in the darkest of all places have been conquered, it goes without saying that it will also be so everywhere else. As such, only the work of conquest in China carries meaningful symbolism. China embodies all forces of darkness, and the people of China represent all those who are of the flesh, of Satan, and of flesh and blood. It is the Chinese people who have been most corrupted by the great red dragon, who have the strongest opposition to God, whose humanity is most base and impure, and so they are the archetype of all corrupt humanity. ... Why have I always said that you are an adjunct to My management plan? It is in the people of China that corruption, impurity, unrighteousness, opposition, and rebelliousness are manifested most completely and revealed in all their varied forms. On the one hand, they are of poor caliber, and on the other, their lives and mindset are backward, and their habits, social environment, family of birth—all are poor and the most backward. Their status, too, is low. The work in this place is symbolic, and after this test work has been carried out in its entirety, His subsequent work will go much better. If this step of work can be completed, then the subsequent work goes without saying. Once this step of work has been accomplished, and great success has been fully achieved, the work of conquest throughout the entire universe will have come to a complete end. In fact, once the work among you has been successful, this will be equivalent to the success throughout the entire universe. This is the significance of why I wish to make you a model and specimen. Rebelliousness, opposition, impurity, unrighteousness..., all are found in these people, and in them is repres-

ented all the rebelliousness of mankind—they are really something. Thus, they are held up as the epitome of conquest, and once they have been conquered they will naturally become a specimen and model for others.

from “The Vision of God’s Work (2)” in *The Word Appears in the Flesh*

6. Nothing was more symbolic than the first stage being carried out in Israel: The Israelites were the most holy and least corrupt of all peoples, and so the dawn of the new epoch in this land held the utmost significance. It can be said that mankind’s forefathers came from Israel, and that Israel was the birthplace of God’s work. In the beginning, these people were the most holy, and they all worshiped Jehovah, and God’s work in them was able to yield the greatest results. ... They were the least corrupt of all mankind, and in the beginning, they were of a mind to look up to God and revere Him. They obeyed the words of Jehovah, and always served in the temple, and wore priestly robes or crowns. They were the earliest people to worship God, and the earliest object of His work. These people were a specimen and model for the whole of mankind. They were specimens and models of holiness and righteousness. People such as Job, Abraham, Lot, or Peter and Timothy—they were all Israelites, and the most holy of specimens and models. Israel was the earliest country to worship God among mankind, and more righteous people came from here than anywhere else. God worked in them in order that He could better manage mankind throughout the land in the future. Their achievements and the righteousness of their worship of Jehovah were recorded, so that they could serve as specimens and models to the people beyond Israel during the Age of Grace; and their actions have upheld several thousand years of work, right up until today.

from “The Vision of God’s Work (2)” in *The Word Appears in the Flesh*

7. Jesus’ name marked the start of the Age of Grace. When Jesus began to perform His ministry, the Holy Spirit began to testify to the name of Jesus, and the name of Jehovah was no longer spoken of, and instead the Holy Spirit began the new work principally under the name of Jesus. The testimony of those who believed in Him was borne for Jesus Christ, and the work they did was also for Jesus Christ. The conclusion of the Old Testament Age of Law meant that the work principally conducted under the name of Jehovah had come to an end. After

this, the name of God was no longer Jehovah; instead He was called Jesus, and from here on the Holy Spirit began the work principally under the name of Jesus.

from "The Vision of God's Work (3)" in *The Word Appears in the Flesh*

8. When Jesus comes again, the age will have already changed, so could He still be called Jesus? Is God only known by the name of Jesus? Could He not be called by a new name in a new age? Can the image of one person and one particular name represent God in His entirety? In each age, God does new work and is called by a new name; how could He do the same work in different ages? How could He cling to the old? The name of Jesus was taken for the work of redemption, so would He still be called by the same name when He returns in the last days? Would He still do the work of redemption? Why is it that Jehovah and Jesus are one, yet They are called by different names in different ages? Is it not because Their work in these ages is different? Could a single name represent God in His entirety? In this way, God must be called by a different name in a different age, must use the name to change the age and represent the age, for no one name can fully represent God Himself. And each name can only represent God's disposition during a certain age and needs only to represent His work. Therefore, God can choose whatever name befits His disposition to represent the entire age. Regardless of whether it is the age of Jehovah, or the age of Jesus, each age is represented by a name. After the Age of Grace, the final age has arrived and Jesus has already come. How could He still be called Jesus? How could He still assume the form of Jesus among man? Have you forgotten that Jesus was just the image of a Nazarene? Have you forgotten that Jesus was only the Redeemer of mankind? How could He take on the work of conquering and perfecting man in the last days?

from "The Vision of God's Work (3)" in *The Word Appears in the Flesh*

9. Each time God arrives on earth, He shall change His name, His gender, His image, and His work; He does not repeat His work, and He is always new and never old. When He came before, He was called Jesus; could He still be called Jesus when He comes again this time? When He came before, He was male; could He be male again this time? His work when He came during the Age of Grace was to be nailed to the cross; when He comes again will He still redeem mankind from sin? Will He still be nailed to a cross? Would that not be a repetition of His

work? Did you not know that God is always new and never old?

from “The Vision of God’s Work (3)” in *The Word Appears in the Flesh*

10. There are those who say that God is immutable. That is correct, but it refers to the immutability of God’s disposition and substance. Changes in His name and work do not prove that His substance has altered; in other words, God will always be God, and this will never change. If you say that the work of God always stays the same, then would He be able to finish His six-thousand-year management plan? You merely know that God is forever unchanging, but do you know that God is always new and never old? If the work of God never changed, then could He have brought mankind to today? If God is immutable, then why is it that He has already done the work of two ages? His work is always progressing forward, and so His disposition is gradually revealed to man, and what is revealed is His inherent disposition. In the beginning, God’s disposition was hidden from man, He never openly revealed His disposition to man, and man had no knowledge of Him, so He used His work to gradually reveal His disposition to man, but this does not mean that His disposition changes in each age. It is not the case that God’s disposition is constantly changing because His will is always changing. Rather, because the work of God is carried out in different ages, His inherent disposition in its entirety is gradually revealed to man, so that man is able to know Him. But this is by no means proof that God originally has no particular disposition and His disposition has gradually changed with the passing of the ages—such belief is nonsense. God reveals to man His inherent, particular disposition, what He is, according to the passing of the ages. The work of a single age cannot express the entire disposition of God. And so, the words “God is always new and never old” are in reference to His work, and the words “God is immutable” are in regard to what God inherently has and is. Regardless, you cannot define the six-thousand-year work in one point, or portray it with mere static words. Such is the stupidity of man. God is not as simple as man imagines, and His work will not stop in one age. Jehovah, for example, will not always stand for the name of God; God also does His work under the name of Jesus, which is a symbol of how God’s work is always progressing forward.

from “The Vision of God’s Work (3)” in *The Word Appears in the Flesh*

11. God will always be God, and will never become Satan; Satan will

always be Satan, and will never become God. God's wisdom, God's wondrousness, God's righteousness, and God's majesty shall never change. His substance and what He has and is shall never change. His work, however, is always progressing forward, always going deeper, for God is always new and never old. In every age God assumes a new name, in every age He does new work, and in every age He allows the creatures to see His new will and His new disposition. If people do not see the expression of God's new disposition in the new age, would they not forever nail Him to the cross? And by doing so, would they not define God?

from "The Vision of God's Work (3)" in *The Word Appears in the Flesh*

12. God does not duplicate His work in each new age. Since the last days have arrived, He will do the work of the last days, and reveal His entire disposition in the last days. The last days are a separate age, one in which Jesus said you must suffer disaster, and be subjected to earthquakes, famines, and plagues, which will show that this is a new age, and is no longer the old Age of Grace. If, as people say, God is forever unchanging, His disposition is always compassionate and loving, and He loves man as Himself, and He offers every man salvation and never hates man, then would He ever be able to complete His work? When Jesus came, He was nailed to the cross, and He sacrificed Himself for all sinners by offering Himself upon the altar. He had already completed the work of redemption and already brought the Age of Grace to an end, so what would be the point of repeating the work of that age in the last days? Wouldn't doing the same thing be a denial of the work of Jesus? If God does not do the work of crucifixion when He comes in this stage, but He remains loving and compassionate, then would He be able to bring the age to an end? Could a loving and compassionate God conclude the age? In His final work of concluding the age, God's disposition is one of chastisement and judgment, which reveals all that is unrighteous, and publicly judges all peoples, and perfects those who truly love Him. Only a disposition such as this can bring the age to an end.

from "The Vision of God's Work (3)" in *The Word Appears in the Flesh*

13. The last days have already arrived. All things will be classed according to kind, and will be divided into different categories based on their nature. This is the time in which God reveals the end and the destination of man. If man does not undergo chastisement and judgment,

then there will be no way of revealing the disobedience and unrighteousness of man. Only through chastisement and judgment can the end of all things be revealed. Man only shows his true colors when he is chastised and judged. Evil shall return to evil, good shall return to good, and man shall be classified according to kind. Through chastisement and judgment, the end of all things shall be revealed, so that the evil shall be punished and the good shall be rewarded, and all people shall become subject under the dominion of God. All the work requires righteous chastisement and judgment to be achieved. Because man's corruption has reached its peak and his disobedience has been too serious, only God's righteous disposition, which is principally one of chastisement and judgment, and is revealed during the last days, can fully transform and complete man. Only this disposition can expose evil and thus severely punish all the unrighteous. Therefore, a disposition such as this possesses the significance of the age, and the revelation and exhibition of His disposition is for the sake of the work of each new age. God does not reveal His disposition arbitrarily and without significance. If, when the end of man is revealed during the last days, God still bestows upon man inexhaustible compassion and love, if He is still loving toward man, and He does not subject man to righteous judgment, but shows him tolerance, patience, and forgiveness, if He still pardons man no matter what serious sins he commits, without any righteous judgment, then would there ever be an end to all of God's management? When would a disposition such as this be able to lead mankind into the right destination? Take, for example, a judge who is always loving, kindhearted and gentle. He loves people irrespective of the sins they have committed, and he is loving and tolerant of people whoever they are. Then when will he be able to reach a just verdict? During the last days, only righteous judgment can classify man and bring man into a new realm. In this way, the entire age is brought to an end through God's righteous disposition of judgment and chastisement.

from "The Vision of God's Work (3)" in *The Word Appears in the Flesh*

14. The work of God throughout all of His management is perfectly clear: The Age of Grace is the Age of Grace, and the last days are the last days. There are distinct differences between each age, for in each age God does work which represents that age. For the work of the last days to be done, there must be burning, judgment, chastisement, wrath, and destruction to bring the age to an end. The last days refer to the final

age. During the final age, will God not bring the age to an end? And only through chastisement and judgment can the age be brought to an end. Jesus' purpose was so that man could continue to exist, to live, and could exist in a better way. He saved man from sin so that man would cease the constant depravity and no longer live in Hades and hell, and by saving man from Hades and hell He allowed man to continue to live. Now, the last days have arrived. He shall annihilate man, shall completely destroy man, which means that He shall reverse man's disobedience. As such, God's compassionate and loving disposition of times past would be incapable of ending the age, and incapable of completing God's six-thousand-year management plan. Every age features a special representation of God's disposition, and every age contains work that should be done by God. So, the work done by God Himself in each age contains the expression of His true disposition, and His name and the work He does change with the age; they are all new.

from "The Vision of God's Work (3)" in *The Word Appears in the Flesh*

15. During the Age of Law, the work of guiding mankind was done under the name of Jehovah, and the first stage of work was carried out on earth. The work of this stage was to build the temple and the altar, and to use the law to guide the people of Israel and work among them. By guiding the people of Israel, He established a base for His work on earth. From this base, He expanded His work beyond Israel, which is to say that, starting from Israel, He extended His work outward, so that later generations gradually came to know that Jehovah was God, and that Jehovah had created the heavens and earth and all things, had made all creatures. He spread His work through the people of Israel. The land of Israel was the first holy place of Jehovah's work on earth, and God's earliest work on earth was throughout the land of Israel. That was the work of the Age of Law. In the work of the Age of Grace, Jesus was the God who saved man. What He had and was was grace, love, compassion, forbearance, patience, humility, care, and tolerance, and so much of the work that He did was the redemption of man. And as for His disposition, it was one of compassion and love, and because He was compassionate and loving, He had to be nailed to the cross for man, in order to show that God loved man as Himself, to the extent that He sacrificed Himself in His entirety. ... During the Age of Grace, the name of God was Jesus, which means that God was a God who saved man, and that He was a compassionate and loving God. God was with

man. His love, His compassion, and His salvation accompanied each and every person. Man could only gain peace and joy, receive His blessing, receive His vast and numerous graces, and receive His salvation if man accepted His name and accepted His presence. Through the crucifixion of Jesus, all those who followed Him received salvation and were forgiven their sins. During the Age of Grace, the name of God was Jesus. In other words, the work of the Age of Grace was done principally under the name of Jesus. During the Age of Grace, God was called Jesus. He did new work beyond the Old Testament, and His work ended with the crucifixion, and that was the entirety of His work. Therefore, during the Age of Law Jehovah was the name of God, and in the Age of Grace the name of Jesus represented God. During the last days, His name is Almighty God—the Almighty, and He uses His power to guide man, conquer man, and gain man, and in the end, conclude the age. In every age, in every stage of His work, God's disposition is evident.

from "The Vision of God's Work (3)" in *The Word Appears in the Flesh*

16. If the work of God in each age is always the same, and He is always called by the same name, then how would man know Him? God must be called Jehovah, and apart from a God called Jehovah, one called by any other name is not God. Or else God can only be called Jesus, and God may not be called by any other name except Jesus; apart from Jesus, Jehovah is not God, and Almighty God is not God either. Man believes it is true that God is almighty, but God is a God with man; He must be called Jesus, for God is with man. To do this is to follow doctrine, and to constrain God to a scope. So, the work that God does in each age, the name by which He is called, and the image that He assumes, and each stage of His work until today, do not follow a single regulation, and are not subject to any constraints. He is Jehovah, but He is also Jesus, as well as the Messiah, and Almighty God. His work can gradually change, and there are corresponding changes in His name. No single name can fully represent Him, but all names by which He is called are able to represent Him, and the work that He does in each age represents His disposition.

from "The Vision of God's Work (3)" in *The Word Appears in the Flesh*

17. Let's say, when the last days arrive, the God that you behold is still Jesus, and He is riding upon a white cloud, and He still has the ap-

pearance of Jesus, and the words that He speaks are still the words of Jesus: "You should love your neighbor as yourself, you should fast and pray, love your enemies as you cherish your own life, forbear with others, and be patient and humble. Only then can you be My disciple." If you do all this, you may enter My kingdom. Is this not the work of the Age of Grace? Is this not the way that was spoken of during the Age of Grace? How do you feel when you hear these words? Do you not feel that this is still the work of Jesus? Is it not a duplication of His work? Could it gratify man? You may feel that the work of God can only remain as it is now, and cannot progress any further. He has only so great power, has no new work to do, and He has reached His limits. Two thousand years ago was the Age of Grace, and two thousand years later He still preaches the way of the Age of Grace, and still makes people repent. People will say, "God, You have only such great power. I believed You to be so wise, and yet You know only forbearance and patience, You know only how to love Your enemy and nothing more." In the mind of man, God will forever be as He was in the Age of Grace, and man will always believe that God is loving and compassionate. Do you think the work of God would always tread the same old ground? And so, in this stage of His work He shall not be crucified, and everything that you see and touch shall be unlike any of what you have imagined and heard.

from "The Vision of God's Work (3)" in *The Word Appears in the Flesh*

18. Could the name of Jesus, "God with us," represent God's disposition in its entirety? Could it fully articulate God? If man says that God can only be called Jesus, and may not have any other name because God cannot change His disposition, then such words are blasphemy! Do you believe that the name Jesus, God with us, can represent God in His entirety? God can be called many names, but among these many names, there is not one which can encapsulate all that God has, there is not one which can fully represent God. And so God has many names, but these many names cannot fully articulate God's disposition, for God's disposition is too rich, and extends beyond the knowledge of man. ... One particular word or name is powerless to represent God in His entirety. So can God take one fixed name? God is so great and holy, so why do you not permit Him to change His name in each new age? As such, in each age that God personally does His own work, He uses a name that befits the age to encapsulate the work that He does. He uses

this particular name, one that possesses the significance of the age, to represent His disposition in that age. God uses the language of man to express His own disposition. ... The day will arrive when God is not called Jehovah, Jesus, or the Messiah—He will simply be called the Creator. At that time, all the names that He took on earth shall come to an end, for His work on earth will have come to an end, after which He shall have no name. When all things come under the dominion of the Creator, why call Him by a highly appropriate yet incomplete name? Do you still seek God's name now? Do you still dare to say that God is only called Jehovah? Do you still dare to say that God can only be called Jesus? Can you bear the sin of blasphemy against God? You should know that God originally had no name. He only took on one, or two, or many names because He had work to do and had to manage mankind. Whatever name He is called by, isn't it freely chosen by Him? Does He need you, a creature, to decide it? The name by which God is called is according to what man can apprehend and the language of man, but this name cannot be encapsulated by man. You can only say that there is a God in heaven, that He is called God, that He is God Himself with great power, too wise, too exalted, too wondrous, too mysterious, too almighty, and you can say no more; that is all you know. In this way, can the name of Jesus alone represent God Himself? When the last days come, although it is still God who does His work, His name has to change, for it is a different age.

from "The Vision of God's Work (3)" in *The Word Appears in the Flesh*

19. When Jesus came to do His work, it was under the direction of the Holy Spirit; He did what the Holy Spirit wanted, and it was not according to the Old Testament Age of Law or according to the work of Jehovah. Although the work that Jesus came to do was not to abide by the laws of Jehovah or the commandments of Jehovah, Their source was the same. The work that Jesus did represented the name of Jesus, and represented the Age of Grace; the work done by Jehovah, represented Jehovah, and represented the Age of Law. Their work was the work of one Spirit in two different ages. The work that Jesus did could only represent the Age of Grace, and the work that Jehovah did could only represent the Old Testament Age of Law. Jehovah only guided the people of Israel and Egypt, and all the nations beyond Israel. The work of Jesus in the New Testament Age of Grace was the work of God under the name of Jesus as He guided the age. If you say that the work of Je-

sus was based upon that of Jehovah, and He did not carry out any new work, and all that He did was according to the words of Jehovah, according to the work of Jehovah and the prophecies of Isaiah, then Jesus was not God become flesh. If He conducted His work in this way, then He was an apostle or a worker of the Age of Law.

from "The Vision of God's Work (3)" in The Word Appears in the Flesh

20. If it is as you say, then Jesus could not open an age, and could not do other work. In the same way, the Holy Spirit must principally do His work through Jehovah, and except through Jehovah the Holy Spirit could not do any new work. Man is wrong to see the work of Jesus in this way. If man believes that the work done by Jesus was according to the words of Jehovah and the prophecies of Isaiah, then was Jesus God incarnate, or was He a prophet? According to this view, there was not the Age of Grace, and Jesus was not the incarnation of God, for the work that He did could not represent the Age of Grace and could only represent the Old Testament Age of Law. There could only be a new age when Jesus came to do new work, launched a new age, and broke through the work that had previously been done in Israel, and did not conduct His work according to the work done by Jehovah in Israel, did not abide by His old rules, and did not follow any regulations, and did the new work that He should do.

from "The Vision of God's Work (3)" in The Word Appears in the Flesh

21. God Himself comes to begin an age, and God Himself comes to bring the age to an end. Man is incapable of doing the work of beginning an age and concluding the age. If Jesus did not bring the work of Jehovah to an end, then that proves that He was merely a man, and did not represent God. Precisely because Jesus came and concluded the work of Jehovah, followed on from the work of Jehovah by beginning His own work, new work, it proves that this was a new age, and that Jesus was God Himself. They did two distinctly different stages of work. One stage was carried out in the temple, and the other was conducted outside of the temple. One stage was to lead the life of man according to the law, and the other was to offer up a sin offering. These two stages of work were unmistakably different; this is the division of the new and old ages, and there is no fault in saying that they are two ages! The location of Their work was different, and the content of Their work was different, and the objective of Their work was different. As such, they

can be divided into two ages: the New and Old Testaments, which is to say, the new and old ages. ... Although They were called by two different names, both stages of work were done by one Spirit, and the work of the second was a continuation of the first. As the name was different, and the content of the work was different, the age was different. When Jehovah came, that was the age of Jehovah, and when Jesus came, there was the age of Jesus. And so, each time God comes, He is called by one name, He represents one age, and He opens up a new path; and on each new path, He assumes a new name, which shows that God is always new and never old, and that His work is always progressing forward. History is always moving forward, and the work of God is always moving forward. For His six-thousand-year management plan to reach its end, it must keep progressing onward. Each day He must do new work, each year He must do new work; He must open up new paths, must begin new eras, begin new and greater work, and bring new names and new work.

from "The Vision of God's Work (3)" in *The Word Appears in the Flesh*

22. If, as man imagines, Jesus will come, still called Jesus during the last days, and still on a white cloud, descending among man in the image of Jesus, is that not a repetition of His work? Would the Holy Spirit cling to the old? All that man believes are conceptions, and all that man accepts is according to the literal meaning, and is according to his imagination; it is out of line with the principles of the work of the Holy Spirit, and does not conform to the intentions of God. God would not do so; God is not so foolish and stupid, and His work is not so simple as you imagine. According to all that is done and imagined by man, Jesus will arrive on a cloud and will descend among you. You shall behold Him, and, riding a cloud, He shall tell you He is Jesus. You shall also behold the nail marks in His hands, and you shall know Him to be Jesus. And He shall save you again, and shall be your mighty God. He shall save you, bestow upon you a new name, and give each person a white stone, after which you shall be allowed to enter the kingdom of heaven and be received into paradise. Are such beliefs not the conceptions of man? Does God work according to the conceptions of man, or does He work counter to the conceptions of man? Do not the conceptions of man all come from Satan? Has not all of man been corrupted by Satan? If God did His work according to the conceptions of man, would God not become Satan? Would He not be the same as the

creatures? Since the creatures have now been so corrupted by Satan that man has become the embodiment of Satan, if God worked according to the things of Satan, would He not be in league with Satan? How can man fathom the work of God? And so, God does not work according to the conceptions of man, and does not work as you imagine. There are those who say that God Himself said that He would arrive on a cloud. It is true that God said so Himself, but do you know that the mysteries of God are unfathomable to man? Do you know that the words of God cannot be explained by man? Are you so certain that you were enlightened and illuminated by the Holy Spirit? Did the Holy Spirit show you in so direct a manner? Are these the directions of the Holy Spirit, or are they your conceptions? He said, "This was said by God Himself." But we cannot use our own conceptions and minds to measure the words of God. As for the words of Isaiah, can you explain his words with complete confidence? Do you dare to explain his words? Since you do not dare to explain the words of Isaiah, why do you dare to explain the words of Jesus? Who is more exalted, Jesus or Isaiah? Since the answer is Jesus, why do you explain the words spoken by Jesus? Would God tell you of His work in advance? No creature can know, not even the messengers in heaven, nor the Son of man, so how could you know? Man is too lacking. What is crucial for you now is to know the three stages of work.

from "The Vision of God's Work (3)" in The Word Appears in the Flesh

23. From the work of Jehovah to that of Jesus, and from the work of Jesus to that of this current stage, these three stages cover the entire breadth of God's management, and are all the work of one Spirit. From when He created the world, God has always been managing mankind. He is the Beginning and the End, He is the First and the Last, and He is the One who begins an age and the One who brings the age to an end. The three stages of work, in different ages and different locations, are surely carried out by one Spirit. All those who separate these three stages oppose God. Now, you must understand that all the work from the first stage until today is the work of one God, the work of one Spirit, of which there is no doubt.

from "The Vision of God's Work (3)" in The Word Appears in the Flesh

A SELECTION FROM THE FOUR PASSAGES OF GOD'S WORD ON "CONCERNING THE BIBLE"

1. For centuries, conventional religious belief (belief of Christianity among the world's three major religions) has emphasized reading the Bible. Departing from the Bible amounts to not believing in the Lord; to do so is cult, heresy. Any other book that one reads must be one that explicates the Bible. That is to say, if you claim to believe in the Lord, you must read the Bible, must eat and drink it, and not venerate any other books that do not pertain to it; otherwise, you are betraying God. For as long as the Bible has existed, belief in the Lord has been synonymous with belief in the Bible. Rather than believing in the Lord, people believe in the Bible. Rather than starting to read the Bible, people have started to believe in the Bible. Instead of returning to the Lord, people have returned to the Bible. And so people have come to worship the Bible as if it were God, to see it as their own lifeblood; without it, they seem to have no life. People put the Bible on an equal footing with God—or even higher. They can live without the work of the Holy Spirit, without a sense of God's presence; but if they were to lose the Bible, be deprived of its well-known passages and phrases, it would be tantamount to losing their life. So as soon as people believe in the Lord, they begin to read and memorize the Bible. The more of the Bible one has committed to memory, the more it proves that one loves the Lord and has great faith; those brothers and sisters who have read the Bible and can preach to others are seen as the best ones. For centuries people have judged the depth of others' faith and their loyalty to the Lord by how well they understand the Bible. The majority of people do not in the least grasp why, or how, they should believe in God, so focused are they on collecting clues that will allow them to decipher Bible verses. They do not seek the direction of the Holy Spirit's work; instead, they keep poring painstakingly over the Bible and researching the Bible. As yet, no one has found outside the Bible the new work of the Holy Spirit. No one can depart from the Bible; nobody dares. People have studied the Bible for years upon years, making many explanations, expending vast amounts of effort, arguing endlessly over their differences of opinion, and these many disagreements have given rise to the two-thousand-odd sects in existence today. Everyone plumbs the Bible

for extraordinary interpretations or deeper mysteries, and everyone probes the Bible trying to uncover the backgrounds of Jehovah's work in Israel or of Jesus' work in Judea, or many other mysteries unknown to others. People's attitude toward the Bible is one of "obsession" and "faith"; no one is completely clear on its true story and substance. And so the atmosphere of unspeakable mysticism surrounding the Bible has persisted until this day, and people's "obsession" and "faith" grow ever more fervent. Now people look to the Bible for predictions of the work of the last days, wanting to discover what work God will perform in the last days and what signs of the last days will be. And so people's veneration of the Bible grows ever more intense, and as the last days draw nearer, people give more credence to the biblical predictions, particularly those concerning the last days. Because they put so much blind faith and trust in the Bible, people have no heart to seek out the work of the Holy Spirit. People have the notion that only the Bible can bring forth the work of the Holy Spirit, that only in the Bible can one find the footprints of God, that only the Bible hides the mysteries of God's work. They believe that only the Bible can lay bare everything of God and the entirety of His work, and that no other books, no other men, can do so. They think that the Bible can bring the work of heaven onto earth, can begin and end eras. Having settled upon these notions, people have no interest in seeking out the work of the Holy Spirit. And so, though the Bible was of great help to people in the past, for God's latest work it has become an obstacle. If it were not for the Bible, people could look elsewhere for God's footprints. But today, the Bible has "control" over God's footprints, and the broadening of God's latest work has come to an extremely difficult pass and can proceed no further, thanks to its well-known chapters and verses and many of its prophecies. The Bible has become an idol in people's hearts, an enigma in their minds. They simply cannot bring themselves to believe that God can work outside of the Bible, that it is possible to find God apart from it, much less that God, in His final work, would depart from the Bible and make a new start. People cannot contemplate these things; they find them unbelievable, unimaginable. The Bible is now a great stumbling block, keeping people from accepting God's new work, and makes it hard for Him to spread it.

from "Concerning the Bible (1)" in *The Word Appears in the Flesh*

2. When the Age of Grace arrived, people had already been reading

the Bible for generations, though they only had the Old Testament, not the New. People had been reading the Bible for as long as the Old Testament was in existence. After the period of Jehovah's guidance, Moses wrote Genesis, Exodus, Deuteronomy, and so on, recollecting Jehovah's work and committing it to paper. The Bible is a history book, and it also contains the words of the prophets, which, of course, are not history. It has several different parts, and is not just prophecies, records of Jehovah's work, or letters from Paul. You should be familiar with the parts of the Bible. The Old Testament includes Genesis, Exodus ... then the books of prophecy, concluding with the Book of Malachi, all of which records the work of the Age of Law under the guidance of Jehovah. From Genesis to the Book of Malachi, the Old Testament is a comprehensive account of Jehovah's work in the Age of Law. The experiences of the people whom Jehovah led are all recorded there. During the Old Testament Age of Law, Jehovah raised up many prophets to speak His prophecies, instructing the people of all tribes and all nations, foretelling the work that He planned to do. These were people upon whom Jehovah bestowed the Spirit of prophecy. They saw visions and heard voices from Him, thereby receiving revelations to write prophecies. Their work was to express the voice of Jehovah, to prophesy on Jehovah's behalf. When Jehovah worked then, He only guided people as the Spirit, and He was not incarnated; people could not see His face at all. And so He raised up these prophets to do His work, showed them oracles to reveal to all the tribes and clans of Israel. Their job was to utter prophecies, and some of them recorded Jehovah's words for others to read. Jehovah raised them up to foretell the work that He would do or had not yet done, so that the people would see His wondrousness and wisdom. These books of prophecy are quite different from the other books of the Bible; they are words spoken or written by people who received the Spirit of prophecy, those who saw visions or heard voices from Jehovah. All the other books are records of Jehovah's work written after the fact. These books are no substitute for the words of the prophets raised up by Jehovah; for example, Genesis and Exodus cannot compare with the Book of Isaiah or the Book of Daniel. The prophecies are words spoken before the work was done, and the other books are records of Jehovah's work written afterward, an act of which human beings are capable. ... So the Bible records only God's work in Israel. The words of the prophets—Isaiah, Daniel, Jeremiah, Ezekiel, and so on—foretold other work that would take place on earth, work

that Jehovah God would do Himself. They entirely came from God, and they were the work of the Holy Spirit. Except for the books of the prophets, all the other parts of the Bible are records of man's experiences of Jehovah's work.

from "Concerning the Bible (1)" in *The Word Appears in the Flesh*

3. God created the world before He created mankind, but the Book of Genesis was written by Moses during the Age of Law, after humanity was already in existence. Imagine something happened to you today, and you recorded it afterward so that people in the future could read about it. For future generations, this would just be a record of events that happened in a past era, and could only be read as history. The Old Testament, which describes Jehovah's work in Israel, and the New Testament, which describes Jesus' work in the Age of Grace, are both records of God's work in two different eras. The Old Testament records His work in the Age of Law, and so it is a history book. The New Testament is a product of God's work in the Age of Grace, and when the new work has begun, both testaments are out of date. So the New Testament is also a history book. Of course, the New Testament is not as systematic as the Old and does not record as many things.

from "Concerning the Bible (1)" in *The Word Appears in the Flesh*

4. Just what kind of book is the Bible, exactly? The old covenant concerns God's work in the Age of Law. The Old Testament documents the work that Jehovah did in that age as well as Jehovah's creation of the world. All of it is an account of Jehovah's work, ending with the Book of Malachi. The two components of God's work recorded in the Old Testament—the creation of the world and the promulgation of the law—were both done by Jehovah. The Age of Law is the work that represents God's name, Jehovah, all of the work that was done primarily in the name of Jehovah. So the Old Testament records Jehovah's work, and the New Testament records the work of Jesus, the work done primarily in Jesus' name. What Jesus' name signifies, and what work He did, are for the most part all recorded in the New Testament.

from "Concerning the Bible (1)" in *The Word Appears in the Flesh*

5. To understand God's work in the Age of Law and how the Israelites followed Jehovah's way, you must read the Old Testament. To understand His work in the Age of Grace, you must read the New Test-

ament. How will you understand the work of the last days, then? You have to accept God's guidance and enter into His work today, because this is the new work, which no one could record beforehand in the Bible. Today God has been incarnated and elected some people in China. In these people God is performing His work, continuing His work on earth, continuing the work of the Age of Grace. The work of today is a path that no one has ever walked before, a way that no one has ever seen. It is work that has never been done before; it is God's latest work on earth. So, the work that has not yet been done is not history, as the present is present, and it is not yet past. Few know that God is now undertaking a greater, newer work on earth outside of Israel, exceeding the scope of Israel and the predictions of the prophets. It is a singular new work, untold of in prophecy, a new work taking place outside of Israel, which man cannot fathom and never could have thought of. How could such work be recorded explicitly in the Bible? Who could have recorded every single detail of today's work in advance? Who could have documented this greater, wiser, convention-defying work in that moldy old book? The work of today is not history. Hence, if you want to walk the new path today, you have to leave the Bible behind, step beyond the limits of the books of prophecy and history. Only in this way can you follow the new path successfully, enter into the new realm, the new work. You need to understand why you can no longer read the Bible, why there is another work outside the Bible, and why God has begun another, greater work outside the Bible, rather than seeking a newer, more detailed practice within its pages—you must understand all of these things. You need to understand how the old and the new work differ. Though you don't read the Bible, you have to be able to analyze it. Otherwise you will still worship the Bible, and thus you can hardly enter into the new work and achieve change.

from "Concerning the Bible (1)" in *The Word Appears in the Flesh*

6. Now that there is a higher way, why study the obsolete and lower way? Now that there is new word, new work, why live in the old history record? The new word can supply you; it shows that this is new work. The old records cannot sate you, cannot satisfy your present desires; it proves that they are history, not today's work. The highest way is the newest work. And when there is new work, the old way, no matter how high, becomes history to be recalled by men. No matter how valuable it is as a reference, it is still an old way. The old way is history, even if re-

corded in the holy book. The new way is reality, even if it is not mentioned on a single page of the holy book. This way can save you and transform you, for it is the work of the Holy Spirit.

from "Concerning the Bible (1)" in *The Word Appears in the Flesh*

7. The Bible is a history book. If during the Age of Grace you were to eat and drink the Old Testament, practicing the requirements of the Old Testament age, then Jesus would forsake you, condemn you. If you had tried to impose the Old Testament on Jesus' work, you would have been called a Pharisee. And so today, if you eat and drink and practice the Old and New Testaments, then the God of today will condemn you; you cannot keep pace with the work of the Holy Spirit today. If you eat the Old and New Testaments, then you are one outside the stream of the Holy Spirit. In Jesus' day, He led the Jews and all those who followed Him according to the work of the Holy Spirit in Him. He did not look to the Bible for evidence, but spoke as His work dictated. He did not concern Himself with what the Bible said, did not lead His followers down a path found in the Bible. From the very beginning, He preached the way of repentance, and the word "repentance" was not mentioned at all in all the prophecies in the Old Testament. Not only did He not follow the Bible, He brought forth a new path and did a new work. He did not make reference to the Bible when He preached, and the miracles He worked—healing the sick, casting out demons—had never been performed by men during the Age of Law. No one in the Age of Law did the work He did, taught those lessons, had that authority. He simply did His new work, though many people condemned Him, even crucified Him, by using the Bible. His work went beyond the Old Testament; if that had not been the case, why would they have nailed Him to the cross? Was it not because His teachings, His power to cure the sick and cast out demons, had never been recorded in the Old Testament? The work of Jesus was to bring forth a new path; He did not deliberately set out to "wage war" against the Bible or abolish the Old Testament, but simply performed His ministry, bringing the new work to those who thirsted for Him and sought Him out. He was not trying to explain the Old Testament or defend its work. Carrying on the Age of Law was not His goal, for He did not care in the least whether His work was grounded in the Bible, but simply did the job that He needed to do. So He did not attempt to explain the Old Testament prophecies, did not base His work on words spoken in the Old Testament Age of Law. He

did not concern Himself with what the Old Testament said, whether it accorded with His own work, did not care how other people saw His work or condemned His work. He simply kept on doing the job He needed to do, though many people condemned Him, invoking the words of the Old Testament prophets. In people's eyes His work was not based on a shred of evidence, and in many ways it ran counter to what was recorded in the Bible. Were they not grossly in the wrong? Must God's work obey any rules? Does He need to follow the words of prophets? Which is greater, the Bible or God? Why must God's work be in line with the Bible? Is it really not within His right to stand above the Bible? Can He not depart from it and do other work? Why did Jesus and His disciples not observe the Sabbath? If He were to observe the Sabbath, to practice the commandments of the Old Testament, then why, after His coming, did He not observe the Sabbath, but washed others' feet and covered His head, broke bread and drank wine? Were these commandments mentioned in the Old Testament? If Jesus were to adhere to the Old Testament, why did He break these rules? You must know which came first, God, or the Bible. As He is the Lord of the Sabbath, can't He also be the Lord of the Bible?

from "Concerning the Bible (1)" in *The Word Appears in the Flesh*

8. The Bible is also known as the Old and New Testament. Do you know what "testament" means? The Old Testament is called "testament" because of the covenant that Jehovah established with the Israelites when He struck down the Egyptians and liberated the Israelites from Pharaoh of Egypt. Of course, the lamb's blood that the Israelites smeared on their lintels was evidence of the covenant, according to which any household marked with the lamb's blood on their doorframes belonged to the Israelites, God's chosen people, whom Jehovah would spare (for He was then about to strike down all the firstborn sons and cattle of Egypt). The meaning of this covenant was twofold. Jehovah would not save any of the Egyptians or their livestock, and smite all of their firstborn sons and cattle. Thus many of the books of prophecy foretold that the Egyptians would be chastised severely, because of Jehovah's covenant. This is the first meaning. By smiting all the firstborn of the Egyptians and of their livestock and sparing all the Israelites, Jehovah showed that He valued all the people of the land of Israel. He spared all of them because He planned to do a long-term work on them, and He established His covenant with them by the

lamb's blood. From then on Jehovah would not strike down the Israelites, and He said that the Israelites would be His chosen people forever. He would carry out His entire work in the Age of Law among the twelve tribes of Israel, revealing all of His laws to the Israelites and choosing prophets and judges from among them; they would be the core of His work. By His covenant with them, Jehovah would not work among other peoples, unless a new era had begun. Jehovah's covenant would never change, because it was a compact sworn by blood with His chosen people. Moreover, He limited His entire work in that age to a people and place suitable to it. So for all the people, this covenant was extremely important. This is the second meaning of the covenant. Except for Genesis, which describes events that took place before^[a] the covenant was established, all the other books in the Old Testament record God's work among the Israelites after He made this covenant with them. Of course, these books occasionally mention things that happened among other peoples, but for the most part the entire Old Testament concerns God's work in Israel. Because of the covenant Jehovah made with the Israelites, all of the books written during the Age of Law are called the Old Testament; it is taken after Jehovah's covenant with the Israelites.

from "Concerning the Bible (2)" in *The Word Appears in the Flesh*

9. The New Testament takes its name from the blood shed by Jesus on the cross and the covenant thereby established between Him and all His believers. Jesus' covenant was that anyone who believed in Him would be forgiven of their sins by His blood, would thus be saved, reborn through Him, no longer be a sinner. Anyone who believed in Jesus could receive His grace, and after death they would not taste the bitter suffering of hell. All the books of the Age of Grace were written after this covenant was established and describe the work and words involved in the covenant; they concern only the salvation offered by Jesus on the cross and His covenant, and were all recorded by those brothers in Christ who had experience. And so they are named for this covenant, and together are known as the New Testament. The two testaments cover only two ages, the Age of Law and the Age of Grace. They bear no relation to the final age. So for people today, in the last days, they are not particularly useful. In a pinch they can serve as a reference, no

Footnotes:

a. The original text reads "which is before."

more; they have almost no use value.

from “Concerning the Bible (2)” in *The Word Appears in the Flesh*

10. The Bible is not entirely a record of God’s own utterance; rather, it is just an account of the first two stages of God’s work. Part of it consists of the words of the prophets, and part of it documents the experiences and knowledge of people who were used by God down through the ages. Unavoidably, the writers^{7[a]} own opinions and knowledge are mixed in their experiences. Many books in it are colored by human notions, prejudices, and erroneous understandings, and though naturally most of the words were enlightened and illuminated by the Holy Spirit and represent correct understandings, they cannot be considered entirely accurate expressions of the truth. The writers’ opinions on certain subjects merely reflect their own experiential knowledge or the enlightenment of the Holy Spirit. The words of the prophets were revealed by God Himself. For example, the prophecies spoken by Isaiah, Daniel, Ezra, Jeremiah, and Ezekiel were revealed directly by the Holy Spirit. They were foretellers, people who received the Spirit of prophecy. They were all prophets of the Old Testament. These people who received oracles from Jehovah made many prophecies in the Age of Law, which were directly revealed by Jehovah. Why did Jehovah do His work through these people? Because the Israelites were God’s chosen people; it was inevitable that prophets should work among them, and it was they who were in a position to receive the revelations. The truth is that the prophets themselves did not understand the revelations they received; the Holy Spirit spoke those words through their mouths, so that future generations would understand these happenings and recognize them to be the work of God’s Spirit, the work of the Holy Spirit, and not the product of the human mind, thereby validating the Holy Spirit’s work.

from “Concerning the Bible (3)” in *The Word Appears in the Flesh*

11. People nowadays hold the belief that the Bible is God, that God is the Bible, and that God has only spoken what is in the Bible, and every word in the Bible is God’s own word. Everybody who believes in God even thinks this: Though the sixty-six books of the Old and New Testaments were written by human beings, they were God-breathed and

Footnotes:

a. The original text reads “the people’s.”

were a record of the words of the Holy Spirit. This is an erroneous understanding; it does not accord completely with the facts. In truth, with the exception of the books of prophecy, the Old Testament is mostly a historical record. Some of the New Testament epistles derive from human experiences, others from the enlightenment of the Holy Spirit; the letters of Paul, for instance, are from human work, and they were all enlightened by the Holy Spirit. These letters, which Paul sent to the churches, offer words of exhortation and encouragement to the brothers and sisters there; they are not the words of the Holy Spirit. Paul could not speak on behalf of the Holy Spirit. He was not a prophet, and moreover he did not see visions. These letters were written to the churches of that time in Ephesus, Philadelphia, Galatia, and other places. Therefore, Paul's letters in the New Testament to the churches were not the revelation of the Holy Spirit, nor words directly from the Holy Spirit; they were simply Paul's exhortation, consolation, and encouragement to the churches during the time he worked, as well as a record of much work done by him. He wrote these letters to all the brothers and sisters in the Lord, and thereby exhorted those of the various congregations at that time to heed his counsel and follow all the ways of the Lord Jesus. He did not say that all churches now and forever must eat and drink his words, or that his words came entirely from God. He was simply communicating with his brothers and sisters according to the situation in the churches at the time, exhorting them and buoying their faith. He was simply preaching or giving admonishment and exhortation. He wrote those words according to his burden, offering them as a means of support. He was an apostle of the churches at that time, a worker used by the Lord Jesus, and so he bore a responsibility for the churches and their work and needed to have a grasp of the situation among his brothers and sisters; that is why he wrote letters to all his brothers and sisters in Christ. Everything he said that edified others and had a positive effect was correct, but his words did not represent the words of the Holy Spirit, and did not represent God. To regard man's letters, the record of man's experiences as words spoken by the Holy Spirit to all of the churches, is a grave misunderstanding and the worst kind of blasphemy. This is particularly true of Paul's letters to the churches, for he was addressing their circumstances and situations at that time, counseling his brothers and sisters in Christ so that they might receive favor from the Lord Jesus, trying to encourage them. It was his own personal burden, and the burden given him by

the Holy Spirit, for after all he was the apostle charged with the leadership of the churches at that time, and writing letters exhorting the churches was his responsibility. He was not a prophet or a foreteller, just a working apostle, a sent apostle, and so his own work and the life of his brothers and sisters were what mattered most to him. So he could not speak on behalf of the Holy Spirit; his words were not the words of the Holy Spirit, much less the words of God, because he was merely one of God's creations and not God incarnate. His identity was different from that of Jesus, whose words were the Holy Spirit's words, God's words. For Jesus was the Christ, the Son of God; how could Paul be His equal? If people hold the letters or words like Paul's to be the utterance of the Holy Spirit, and worship them as God, it shows that they are too indiscriminating. To put it baldly, are they not purely blasphemers? How can a human being speak on behalf of God? How can people prostrate themselves before the letters and words of a man, holding them to be a holy book, a heavenly book? Do God's words simply fall off of man's lips? How can man speak on God's behalf? Think about it: When Paul wrote letters to the churches, how could they not be colored by his own ideas? And by his own will? Those letters were based on Paul's own personal experiences and the extent of his own life growth. If Paul wrote a letter to the churches of Galatia expressing one view, and Peter wrote a letter to them expressing another view, which one came from the Holy Spirit? It's impossible to say. All we can say is that both Paul and Peter bore a responsibility toward the churches, but their letters reflected their own individual stature as well as their supply and support to the brothers and sisters and their burden toward the churches; they only represented the aspect of man's work, and did not come entirely from the Holy Spirit. If you say that their letters are the words of the Holy Spirit, you are absurd, and it is blasphemous! The Pauline epistles and the other epistles of the New Testament are no different from the writings of spiritual men in modern times, and can be compared to the spiritual writings of men such as Lawrence or Watchman Nee. It was only that these writings were never incorporated into the New Testament. But these people in essence were the same: They were people used by the Holy Spirit for a period of time, and could not directly represent God.

from "Concerning the Bible (3)" in *The Word Appears in the Flesh*

12. The genealogy of Jesus recorded in the Gospel of Matthew in the

New Testament begins by saying that Jesus was a descendant of Abraham and David, and the son of Joseph. The Gospel goes on to say that Jesus was conceived by the Holy Spirit and born to a virgin; in other words, Jesus was not Joseph's son and was not descended from Abraham and David. But the record in the genealogy forcedly relates Jesus to Joseph. It goes on to describe the birth of Jesus, saying that He was conceived by the Holy Spirit and that His mother was a virgin, and so He was not Joseph's son. But the genealogy clearly states that Jesus was the son of Joseph. Because it was meant to be Jesus' genealogy, the Gospel lists forty-two generations. When it goes to the generation of Joseph, it hurriedly adds that Joseph was Mary's husband in order to establish Jesus' descent from Abraham. Isn't this a contradiction? The genealogy, with a list of Joseph's ancestors, is clearly Joseph's, but Matthew insists that it is Jesus'; doesn't that therefore deny the fact of Jesus' conception by the Holy Spirit? So, isn't the genealogy written by Matthew from human mind? It is even something ridiculous! From this it is obvious that the book was not at all wholly from the Holy Spirit. Perhaps someone thought that if God walked the earth, then He needed a family tree, and so inserted Jesus into the forty-second generation of Abraham's descendants. What an absurd idea! How could God have a family tree when He came to earth? If He had a family tree, would that not make Him one of His own creations? God is not of the earth, He is the Lord of creation; though He is flesh, He is different from man in essence. How could you put Him into the same category as His creations? Abraham could not represent God; he was an object of Jehovah's work at that time, just a loyal servant approved of by Jehovah, and one of the Israelite people. How, then, could Abraham be an ancestor of Jesus?

from "Concerning the Bible (3)" in *The Word Appears in the Flesh*

13. The Gospels of the New Testament were written twenty to thirty years after Jesus was crucified. Before this, the Israelites read only the Old Testament, which is to say that people in the Age of Grace had only the Old Testament to read. The New Testament did not exist until the Age of Grace; when Jesus was doing His work, there was no New Testament. It was only after His resurrection and ascent to heaven that people began recording His work and the Four Gospels were written, as well as the letters of Paul, the letters of Peter, and the Book of Revelation. Over three hundred years after the Ascension, people collected these writings and assembled them into the New Testament. It was

only after Jesus' work was done that the New Testament came into being, not before. God did much work, and the apostle Paul did much work. Later the letters of Paul and Peter were gathered together into the one book, which concluded with the record of the greatest vision that came to John on the isle of Patmos, because it prophesied the work of the last days. All this was arranged by future generations. This is not so with the words of today. They are written in accordance with the steps of the work, bringing humanity into contact with God's personal work and words. There being no need for human intervention, the words directly from the Spirit are laid out in a proper order, different from the order of the writings of men. Their writings are based on their own levels of literacy and their own caliber, and they are a record of human experiences, with each person recording things in a certain way, each person conveying a certain understanding of events, and so each account is different. So, how foolish you are, how utterly ignorant, if you worship the Bible as if it were God! Why do you not seek out God's work today? Only the work of God can save man, the Bible cannot; it has not changed for thousands of years, and if you worship it you will never receive the work of the Holy Spirit.

from "Concerning the Bible (3)" in *The Word Appears in the Flesh*

14. Many people believe that if you understand the Bible and can interpret it, then you have found the true way. But is it really that simple? No one knows the truth about the Bible. It is merely a historical record of God's work, and a testimony to the first two stages of God's work, and you cannot understand the purpose of God's work from it. Everyone who has read the Bible knows that it is an account of the two stages of work God did during the Age of Law and the Age of Grace. The Old Testament of the Bible records the history of Israel and shows how Jehovah did His work from the creation of the world to the end of the Age of Law. The New Testament records Jesus' work on earth, which is in the Four Gospels, as well as the work of Paul. Are these not all historical records? Anything that happened in the past is history today, no matter how true, how real; and history cannot address the present. For God does not look back! So if you understand only the Bible but not the work that God plans to do now, if you believe in God but do not seek out the work of the Holy Spirit, then you do not know what it means to seek after God. If you read the Bible in order to research the history of Israel and to learn how God created heaven and earth, then you do not

believe in God. But since you believe in God now, since you seek after life, since you seek to know God rather than seek after the lifeless letters and doctrines or seek to know the history, then you must seek God's will in the present day, the direction in which the Holy Spirit's work is moving. If you are an archaeologist, you may read the Bible; but you are not an archaeologist, you are a believer in God, and you would be better off seeking out God's will today.

from "Concerning the Bible (4)" in *The Word Appears in the Flesh*

15. The Bible is a historical record of God's work in Israel, including many of the words of the ancient prophets and some of the words that Jehovah spoke when He performed His work. So everyone sees it as a holy book (because God is great and holy). Of course, this arises from man's reverence for Jehovah and his adoration of God. Man calls the Bible a holy book, simply because he, a created being, is filled with reverence and adoration for the Creator, and some even call it a heavenly book. In truth, the Bible is only a record written by man, was not named by Jehovah Himself or produced under His direction; that is to say, the Bible's author is not God, but man. It is called the Holy Bible, which is only a respectful title man gives to it. Jesus and Jehovah did not confer with each other and then decide to call it that; the idea came just from man. For it was not written by Jehovah, much less by Jesus, but rather by many prophets of old, apostles, and foretellers, whose writings were compiled by later generations into a book; it was an ancient book that was seen as very holy, and as containing many unfathomable and profound mysteries to be unraveled by generations to come. So people came to further regard the Bible as a heavenly book, and with the Four Gospels and the Revelation of the New Testament added in, people began to see it, to an even greater degree, as a book different from any other. Thus no one dared dissect this heavenly book because it was too holy.

from "Concerning the Bible (4)" in *The Word Appears in the Flesh*

16. By dissecting the Bible in this manner today, I am not saying that I despise it, or deny its value as a reference; rather, I am clarifying its origins and its original value so that you do not remain forever in the dark. For people hold so many opinions about the Bible, most of which are incorrect, and reading the Bible in this way not only prevents people from getting the things they need, but more importantly, it im-

pedes the work that I am going to do. It is a massive disruption to My future work, bringing no good, only harm. So all I want is for you to understand the Bible's substance and the true story behind it; I am not forbidding you to read the Bible or asking that you decry it as a worthless book. Rather, I am trying to give you a correct understanding of the Bible, an accurate view. Don't be too one-sided! Although the Bible is a history book written by human beings, it records the principles by which many of the ancient saints and prophets served God, as well as the apostles' experiences of serving Him in more recent times, which are real seeing and knowledge that can serve as a reference for people seeking the true way in the present age. So, one can find many ways of life in the Bible that cannot be found in other books. Because they are all the ways of life given to generations of prophets and apostles through their experience of the Holy Spirit's work, and because much of this language is of great value to people and gives them necessary sustenance, it is a book that everyone is eager to read. And because there are so many secrets hidden in the Bible, people regard it differently than they do any other writing by great spiritual men. By recording the experiences and knowledge of those who served Jehovah and Jesus in the old and new ages, the Bible has given much enlightenment, illumination, and many ways of practice to later generations. The reason that the Bible surpasses the writings of other great spiritual men is that their writings all draw their material from the Bible, and their experiences all stem from the Bible and are directed toward interpreting it. So even though people could draw sustenance from the books of any great spiritual man, they still worship the Bible, for they regard it as ever so lofty and profound. Some books of the Bible, like the letters of Peter and Paul, carry the word of life and can be a source of help and sustenance. But nevertheless they are out of date; they are writings of a past age. No matter how good they are, they are applicable only to one period of time, and will not last forever. For God's work is always moving forward, it is not frozen in time at the age of Paul and Peter, will not remain forever fixed at the Age of Grace in which Jesus was crucified. So, these books are applicable only to the Age of Grace, not to the final Age of Kingdom; they were able to provide sustenance only to believers in the Age of Grace, and cannot do the same for the saints of the Age of Kingdom. No matter how good these books may be, they are obsolete now. It is the same with Jehovah's creation of the world and His work in Israel; no matter how good the work was, there would come a time

when it was no longer applicable, when it became a thing of the past. It is also the same with God's work; no matter how good it is, it will eventually come to an end, and cannot remain frozen forever at His creation or His crucifixion. No matter how persuasive His crucifixion was, no matter how effective it was at defeating Satan, work is work, and the times are the times; the work must progress past its foundation, and times must change. For just as surely as the world was created, it will come to an end—this is inevitable. So taken in the context of today, the word of life contained in the New Testament—the Four Gospels and the Letters of the Apostles—is just a history book, a stack of yellowed pages. How can a stack of yellowed pages lead mankind into a new era? No matter how able they were to give life, no matter how able they were to bring mankind before the cross, are they not still a thing of the past? Are they not worthless today, then? So I say to you, you must no longer put blind faith in yellowed pages—they are too old, they cannot lead you into the new work, they will only be an encumbrance to you. Not only will they not bring you into the new work, into the new entering, but they will lead you back into the old religious churches. For you who believe in God, is this not a step backward?

from "Concerning the Bible (4)" in *The Word Appears in the Flesh*

17. You cannot merely understand the Bible and history but not understand what the Holy Spirit is doing today! If you have a stellar grasp of history but no understanding of the Holy Spirit's work today, won't you be silly? People ask you, "What is God doing right now? What should you enter? Where do you stand in your pursuit of life? Do you know God's will?" You have no answer to these questions. "So what do you know, then?" You say, "I know to rebel against the flesh and to know myself." They ask, "What else do you know?" You say, "I know to submit to all of God's plans, and I know a bit about biblical history. Besides that, I know nothing." You've believed in God for years and that's all you've gained? If that's all you know, then there is so much you lack!

from "Concerning the Bible (4)" in *The Word Appears in the Flesh*

A SELECTION FROM THE FOUR PASSAGES OF GOD'S WORD ON "THE MYSTERY OF THE INCARNATION"

1. In the Age of Grace, John paved the way for Jesus. He could not do the work of God Himself and merely fulfilled the duty of man. Though John was the forerunner of the Lord, he could not represent God; he was only a man used by the Holy Spirit. Following the baptism of Jesus, "the Holy Spirit descended upon Him like a dove." He then began His work, that is, He began to perform the ministry of Christ. That is why He assumed the identity of God, for He came from God. No matter the manner of His faith before this—perhaps sometimes it was weak, or sometimes it was strong—that was all His normal human life before He performed His ministry. After He was baptized (anointed), He immediately had the power and the glory of God with Him, and thus began to perform His ministry. He could work signs and wonders, perform miracles, He had power and authority, as He worked directly on behalf of God Himself; He did the work of the Spirit in His stead and expressed the voice of the Spirit; therefore He was God Himself. This is indisputable. John was used by the Holy Spirit. He could not represent God, and it was not possible for him to represent God. If he had wished to do so, the Holy Spirit would not have allowed it, for he could not do the work that God Himself intended to accomplish. Perhaps there was much in him that was of man's will or deviation; under no circumstances could he directly represent God. His mistakes and erroneousness represented only himself, but his work was representative of the Holy Spirit. Yet, you cannot say that all of him represented God. Could his deviation and erroneousness represent God as well? To be erroneous in representing man is normal, but if he had deviation in representing God, then would that not be a dishonor to God? Would that not be blasphemy against the Holy Spirit? The Holy Spirit does not allow man to stand in God's place at will, even if he is exalted by others. If he is not God, then he would be unable to remain standing in the end. The Holy Spirit does not allow man to represent God as man pleases! For instance, the Holy Spirit bore witness to John and also revealed him to be the one to pave the way for Jesus, but the work done in him by the Holy Spirit was well measured. All that was asked of John was to be the way-paver for Jesus, to prepare the way for Him. That is to say, the Holy Spirit only upheld his work in

paving the way and allowed him only to do such work, no other. John represented Elijah, the prophet who paved the way. This was upheld by the Holy Spirit; as long as his work was to pave the way, the Holy Spirit upheld it. However, if he had laid claim to be God Himself and come to finish the work of redemption, the Holy Spirit must discipline him. However great the work of John, and be it upheld by the Holy Spirit, his work remained within boundaries. It is indeed true that his work was upheld by the Holy Spirit, but the power given him at the time was limited to his paving the way. He could not, at all, do any other work, for he was only John who paved the way, and not Jesus. Therefore, the testimony of the Holy Spirit is key, but the work man is permitted to do by the Holy Spirit is even more crucial.

from "The Mystery of the Incarnation (1)" in *The Word Appears in the Flesh*

2. There are some who are possessed by evil spirits and persistently cry out, "I am God!" Yet in the end, they cannot remain standing, for they act on behalf of the wrong being. They represent Satan and the Holy Spirit pays them no attention. However highly you exalt yourself or however strongly you cry out, you are still a created being and one that belongs to Satan. I never cry out, I am God, I am the beloved Son of God! But the work I do is God's work. Need I shout? There is no need for exaltation. God does His work Himself and does not need for man to accord Him a status or honorific title, and His work is sufficient to represent His identity and status. Prior to His baptism, was not Jesus God Himself? Was He not the incarnate flesh of God? Surely it cannot be said that He became the only Son of God only after He was testified to? Was there not a man by the name of Jesus long before He began His work? You cannot bring forth new paths or represent the Spirit. You cannot express the work of the Spirit or the words that He speaks. You cannot do the work of God Himself or that of the Spirit. You cannot express the wisdom, wonder, and unfathomableness of God, or all the disposition by which God chastises man. So your repeated claims to be God do not matter; you have only the name and none of the substance. God Himself has come, but none recognize Him, yet He continues on in His work and does so in representation of the Spirit. Whether you call Him man or God, the Lord or Christ, or call Her sister, it is all right. But the work He does is that of the Spirit and represents the work of God Himself. He does not care about the name by which man calls Him. Can that name determine His work? Regardless of what you call Him, from

the perspective of God, He is the incarnate flesh of the Spirit of God; He represents the Spirit and is approved by Him. You cannot make way for a new age, and you cannot bring the old to an end and cannot usher in a new age or do new work. Therefore, you cannot be called God!

from "The Mystery of the Incarnation (1)" in *The Word Appears in the Flesh*

3. Even a man who is used by the Holy Spirit cannot represent God Himself. And not only can this man not represent God, but his work cannot directly represent God. That is to say, the experience of man cannot be placed directly within the management of God, and it cannot represent the management of God. All the work that God Himself does is the work He intends to do in His own management plan and relates to the great management. The work done by man (man used by the Holy Spirit) supplies his individual experience. He finds a new path of experience from that walked by those before him and leads his brothers and sisters under guidance of the Holy Spirit. What these men supply is their individual experience or spiritual writings of spiritual men. Though they are used by the Holy Spirit, the work of such men is unrelated to the great management work in the six-thousand-year plan. They are merely raised up by the Holy Spirit in different periods to lead people in the stream of the Holy Spirit until they have fulfilled their function or their lives come to an end. The work they do is only to prepare an appropriate way for God Himself or to continue one item in the management of God Himself on earth. Such men are unable to do the greater work in His management, and they cannot open up new ways out, much less conclude all the work of God from the former age. Therefore, the work they do represents only a created being performing his function and cannot represent God Himself performing His ministry. This is because the work they do is unlike that done by God Himself. The work of ushering in a new age cannot be done by man in God's place. It cannot be done by any other than God Himself. All the work done by man is performing his duty as one of creation and is done when moved or enlightened by the Holy Spirit. The guidance that such men provide is how to practice in man's daily life and how man should act in harmony with the will of God. The work of man neither involves the management of God nor represents the work of the Spirit. ... Therefore, since the work of the men used by the Holy Spirit is unlike the work done by God Himself, their identities and who they act on behalf of are likewise different. This is because the work the Holy Spirit in-

tends to do is different, thereby according different identity and status to all those who work. The men used by the Holy Spirit may also do some work that is new and may also eliminate some work done in the former age, but their work cannot express the disposition and will of God in the new age. They work only to take away the work of the former age, not to do the new work to directly represent the disposition of God Himself. Thus, no matter how many outdated practices they abolish or new practices they introduce, they still represent man and created beings. When God Himself carries out work, however, He does not openly declare abolishment of practices of the old age or directly declare the commencement of a new age. He is direct and straightforward in His work. He is forthright in performing the work He intends; that is, He directly expresses the work He brought about, directly does His work as originally intended, expressing His being and disposition. As man sees it, His disposition and so too His work are unlike those in ages past. However, from the perspective of God Himself, this is merely a continuation and further development of His work. When God Himself works, He expresses His word and directly brings the new work. In contrast, when man works, it is through deliberation and study, or it is the development of knowledge and systematization of practice built upon the foundation of others' work. That is to say, the essence of the work done by man is to keep to convention and to "walk old paths in new shoes." This means that even the path walked by the men used by the Holy Spirit is built upon that opened up by God Himself. So man is after all man, and God is God.

from "The Mystery of the Incarnation (1)" in *The Word Appears in the Flesh*

4. John was born by promise, and his name given by the angel. At the time, some wanted to name him after his father Zechariah, but his mother spoke out, saying, "This child cannot be called by that name. He should be called John." This was all directed by the Holy Spirit. Then why was John not called God? The name of Jesus was also by the direction of the Holy Spirit, and He was born of the Holy Spirit, and by the promise of the Holy Spirit. Jesus was God, Christ, and the Son of man. The work of John was great as well, but why was he not called God? Exactly what was the difference between the work done by Jesus and that done by John? Was the only reason that John was the one who paved the way for Jesus? Or because it had been predestined by God? Though John also said, "Repent you: for the kingdom of heaven is at

hand,” and preached too the gospel of the kingdom of heaven, his work was not in-depth and constituted merely a beginning. In contrast, Jesus ushered in a new age and brought the old to an end, but He also fulfilled the law of the Old Testament. The work He did was greater than that of John, and He did this stage of work to redeem all mankind. John simply prepared the way. Though his work was great, his words many, and those disciples who followed him numerous, his work did no more than bring to man a new beginning. Never did man receive from him life, the way, or deeper truths, and neither did they gain through him an understanding of the will of God. John was a great prophet (Elijah) who pioneered new ground for Jesus’ work and prepared the chosen; he was the forerunner for the Age of Grace. Such matters cannot be discerned simply by observing their normal human appearances. Especially, John did quite great work; moreover, he was born by the promise of the Holy Spirit, and his work was upheld by the Holy Spirit. As such, distinguishing between their respective identities can be done only through their work, for a man’s outward appearance is not telling of his substance, and man is unable to ascertain the true testimony of the Holy Spirit. The work done by John and that done by Jesus were not alike and of different natures. It is this that should determine whether or not he is God. The work of Jesus was to begin, continue, conclude, and accomplish. Each of these steps was carried out by Jesus, whereas the work of John was no more than that of a beginning. In the beginning, Jesus spread the gospel and preached the way of repentance, then went on to baptize man, heal sickness, and cast out demons. In the end, He redeemed mankind from sin and completed His work for the entire age. He preached to man and spread the gospel of the kingdom of heaven in all places. This was the same with John, with the difference being that Jesus ushered in a new age and brought the Age of Grace to man. From His mouth came the word on what man should practice and the way that man should follow in the Age of Grace, and in the end, He finished the work of redemption. Such work could never be carried out by John. And so, it was Jesus who did the work of God Himself, and it is He who is God Himself and directly represents God.

from “The Mystery of the Incarnation (1)” in *The Word Appears in the Flesh*

5. If you do not recognize that the stage of work this day is that of God Himself, it is because you have want of vision. Still, you cannot deny this stage of work; your failure to recognize it does not prove that

the Holy Spirit is not working or that His work is wrong. Some even check the work of the present against that of Jesus within the Bible, and use any inconsistencies to deny this stage of work. Is this not the action of one blinded? All that is recorded within the Bible is limited and unable to represent all the work of God. The Four Gospels have fewer than one hundred chapters altogether in which are written a finite number of happenings, such as Jesus cursing the fig tree, Peter's three denials of the Lord, Jesus appearing to the disciples following His crucifixion and resurrection, teaching about fasting, teaching about prayer, teaching about divorce, the birth and genealogy of Jesus, Jesus' appointment of the disciples, and so forth. These are but a few writings, yet man values them as treasures, even verifying the work of today against them. They even believe that Jesus only did so much in the time after His birth. It is as if they believe God can only do this much, that there can be no further work. Is this not ludicrous?

from "The Mystery of the Incarnation (1)" in *The Word Appears in the Flesh*

6. People believe that God become flesh definitely does not live as man does; they believe that He is clean without having to brush His teeth or wash His face, for He is a holy person. Are not these purely the conceptions of man? The Bible makes no record of the life of Jesus as a man, only His work, but this does not prove that He did not have normal humanity or that He did not live a normal human life prior to the age of thirty. He officially commenced His work at the age of 29, but you cannot deny His entire life as a man prior to that age. The Bible merely omitted that stage from its records; as it was His life as an ordinary man and not the stage of His divine work, there was no need for it to be written down. For prior to the baptism of Jesus, the Holy Spirit did not do His work straightaway, but merely maintained His life as an ordinary man until the day Jesus was due to perform His ministry. Though He was the incarnate flesh, He underwent the process of becoming mature as an ordinary man does. This process was omitted from the Bible, for it could provide no great assistance to man's growth in life. Prior to His baptism was a stage in which He remained unrevealed, and neither did He work signs and wonders. Only after the baptism of Jesus did He begin all the work of mankind's redemption, work that was richly abundant in grace, in truth, and in love and mercy. The beginning of this work was also the commencement of the Age of Grace; for this reason, it was written down and passed down to the

present. ... Prior to Jesus performing His ministry, or as is said in the Bible, prior to the Spirit descending upon Him, Jesus was but an ordinary man and possessed of not the slightest of the supernatural. Upon the descent of the Holy Spirit, that is, when He commenced the performance of His ministry, He became imbued with the supernatural. As such, man held the mistaken belief that God's incarnate flesh was no ordinary man and that God incarnate had no humanity. Certainly, the work and all that man sees of God on earth are supernatural. What you behold with your eyes and what you hear with your ears are all of the supernatural, for His work and His words are incomprehensible and unattainable to man. If something of heaven is brought to earth, how can it be anything but supernatural? The mysteries of the kingdom of heaven were brought to earth, mysteries too wondrous and wise for man to comprehend or fathom—were they not all of the supernatural? However, you must know that no matter how supernatural, they were carried out in His normal humanity. God's incarnate flesh has humanity, otherwise, He would not be God's incarnate flesh.

from "The Mystery of the Incarnation (1)" in *The Word Appears in the Flesh*

7. The work of God's Spirit in the flesh also has its own principles. He could only undertake the work and charge of the Father on the basis that He was possessed of normal humanity. Only then could He begin His work. In His childhood, Jesus could not at all comprehend much of what had occurred in ancient times, and only through asking rabbis did He come to understand. If He had begun His work upon first having learned to speak, how would it have been possible to not make any errors? How could God make missteps? Therefore, it was only after He was able that He began His work; He did not carry out any work until He was fully capable of undertaking such. At the age of 29, Jesus was already quite mature and His humanity sufficient to undertake the work He was to do. It was only then that the Holy Spirit, who had lain hidden for thirty years, began to reveal Himself, and the Spirit of God officially began to work in Him. At that time, John had labored for seven years in preparation of the way for Him, and upon concluding his work, John was thrown into prison. The burden then fell entirely to Jesus. If He had undertaken this work at the age of 21 or 22, when He lacked much in humanity and just entered young adulthood, still lacking an understanding in many things, He would have been incapable of taking control. At that time, John had already carried out his work for

some time before Jesus began His work in His middle age. At that age, His normal humanity was sufficient to undertake the work that He should do.

from "The Mystery of the Incarnation (1)" in *The Word Appears in the Flesh*

8. The work of God incarnate in the flesh has many principles. There is much that man simply does not understand, yet man constantly uses his own notions to measure it or to make excessive demands of Him. And even this day there are many who are unaware at all that their knowledge comprises nothing more than their own notions. Whatever the age or place in which God is incarnated, the principles for His work in the flesh remain unchanging. He cannot become flesh yet transcend the flesh to work; moreover, He cannot become flesh yet not work within the normal humanity of the flesh. Otherwise, the significance of God's incarnation would dissolve into nothing, and the Word become flesh would become entirely meaningless. Moreover, only the Father in heaven (the Spirit) knows of God's incarnation, and none other, not even the flesh Himself or the messengers of heaven. As such, God's work in the flesh is even more normal and better able to demonstrate that indeed the Word becomes flesh; the flesh means an ordinary and normal man.

from "The Mystery of the Incarnation (1)" in *The Word Appears in the Flesh*

9. Some may wonder, Why must the age be ushered in by God Himself? Cannot a created being stand in His stead? You are all aware that God becomes flesh expressly for the purpose of ushering in a new age, and, of course, when He ushers in a new age, He has concluded the former age at the same time. God is the Beginning and the End; it is He Himself who carries out His work and so it must be He Himself who concludes the former age. That is the proof that He defeats Satan and conquers the world. Each time He Himself works among man, it is the beginning of a new battle. Without the beginning of new work, there would naturally be no conclusion of the old. And no conclusion of the old is proof that the battle with Satan has yet to come to a close. Only if God Himself comes among man and carries out new work can man fully break free of the domain of Satan and gain a new life and new beginning. Otherwise, man shall forever live in the old age and forever live under the old influence of Satan. With every age led by God, a part of man is set free, and thus man advances along with the work of God

toward the new age. The victory of God is a victory for all those who follow Him. If mankind of creation were charged with concluding the age, then be it from the viewpoint of man or Satan, this is no more than an act that opposes or betrays God, not one of obedience to God, and the work of man would thus give a handle to Satan. Only if man obeys and follows God in an age ushered in by God Himself would Satan be fully convinced, for that is the duty of a created being. And so I say that you need only follow and obey, and no more is asked of you. That is what is meant by each keeping his duty and performing his function. God does His own work and does not need for man to do His work in His stead, nor does He involve Himself in the work of created beings. Man performs his own duty and does not interfere with the work of God, and that is true obedience and proof that Satan is defeated. After God Himself has ushered in the new age, He no longer works among man Himself. It is only then that man officially steps into the new age to perform his duty and carry out his mission as a created being. Such are the working principles that can be transgressed by none. Only working in this way is sensible and reasonable. The work of God is done by God Himself. It is He who sets His work in motion, and also He who concludes it. It is He who plans the work, and also He who manages it, and even more, it is He who brings the work to fruition. It is as stated in the Bible, "I am the Beginning and the End; I am the Sower and the Reaper." All that is related to the work of His management is done by His hand. He is the Ruler of the six-thousand-year management plan; none can do His work in His stead or bring His work to a close, for it is He who is in control of all. Since He created the world, He will lead the entire world to live in His light, and He will conclude the entire age to bring all of His plan to fruition!

from "The Mystery of the Incarnation (1)" in *The Word Appears in the Flesh*

10. At that time when Jesus worked in Judea, He did so openly, but now, I work and speak among you in secret. The unbelievers are completely unaware of it. My work among you is isolated from others. These words, these chastisements and judgments, are known only to all of you and no other. All of this work is carried out among you and opened up only to you; none of those unbelievers knows this, for the time has not yet come. These men are near to being made complete after enduring chastisements, but those on the outside know nothing of this. This work is much too hidden! To them, God become flesh is se-

cretive, but to those in this stream, He can be considered to be open. Although in God all is open, all is clear and all is released, this is only true with those who believe in Him, and nothing is made known to those unbelievers. The work being carried out here now is strictly isolated to keep them from knowing. Should they become aware, all that awaits is condemnation and persecution. They will not believe. To work in the nation of the great red dragon, the most backward of places, is no easy task. If this work was to be made known, then it would be impossible to continue. This stage of work simply cannot progress in this place. How could they tolerate it if such work were carried out openly? Would this not bring even greater risk? If this work were not concealed, and rather continued as in the time of Jesus when He spectacularly healed the sick and cast out demons, then would it not have long ago been "seized" by the devils? Could they tolerate the existence of God? If I were to now enter into the halls to preach and lecture man, then would I not have long ago been dashed to pieces? And if so, how then could My work continue to be carried out? The reason that signs and wonders are not manifested openly is for the sake of concealment. So My work can neither be seen, known or discovered by unbelievers. If this stage of work were to be done in the same manner as that of Jesus in the Age of Grace, it could not be so steady. So, the work to be concealed in this way is of benefit to you and to all work. When God's work on earth comes to an end, that is, when this work in secret concludes, this stage of work will blow wide open. All will know that there are a group of overcomers in China; all will know that God become flesh is in China and that His work has come to an end. Only then will it dawn on man: Why is it that China has yet to show decline or collapse? It turns out that God is personally carrying out His work in China and has perfected a group of people into overcomers.

from "The Mystery of the Incarnation (2)" in *The Word Appears in the Flesh*

11. God become flesh only manifests Himself to some people who follow Him as He personally carries out His work, and not to all creatures. He became flesh only to complete a stage of work, not to show man His image. However, His work must be carried out by Himself, thus it is necessary for Him to do so in the flesh. When this work concludes, He will depart from earth; He cannot remain for the long term among mankind for fear of standing in the way of work to come. What He manifests to the multitude is only His righteous disposition

and all His deeds, and not the image of His body when He twice became flesh, for the image of God can only be shown through His disposition, and not replaced by the image of His flesh. The image of His flesh is only shown to a limited number of people, only to those who follow Him as He works in the flesh. This is why the work being carried out now is done so in secret. It is just as the work of Jesus was shown only to the Jews, and never publicly made known to other nations. Thus, once He completed His work, He promptly departed from man and did not stay; in the time that followed, He did not manifest the image of Himself to man, but rather the work was carried out directly by the Holy Spirit. Once the work of God become flesh completely finishes, He departs from the mortal world, and never again does work similar to that from the time when He was in flesh. The work that follows is all done by the Holy Spirit directly. During this time, man would hardly be able to see His image in flesh; He does not show Himself to man at all, and forever remains hidden. There is limited time for the work of God become flesh, which must be carried out in a specific age, time, nation and among specific people. Such work represents only the work during the time of God become flesh, and is particular to the age, representing the work of the Spirit of God in one particular age, and not the entirety of His work. Therefore, the image of God become flesh will not be shown to all peoples. What is shown to the multitude is the righteousness of God and His disposition in its entirety, rather than His image when He twice became flesh. It is neither the single image that is shown to man, nor the two images combined. Therefore, it is imperative that God's incarnate flesh depart the earth on completion of the work that He needs to do, for He comes only to do the work He ought to do, and not to show people His image. Though the significance of incarnation has already been fulfilled by God twice becoming flesh, still He will not openly make Himself known to any nation who has never before seen Him.

from "The Mystery of the Incarnation (2)" in *The Word Appears in the Flesh*

12. You ought to know that the work of God become flesh is to open up an age. This work is limited to a few years, and He cannot accomplish all the work of the Spirit of God. This is identical to how the image of Jesus as a Jew can represent only the image of God as He worked in Judea, and He could only do the work of crucifixion. During the time Jesus was in flesh, He could not do the work of bringing an age to an

end or destroying mankind. Therefore, after He had been crucified and concluded His work, He ascended on high and forever concealed Himself from man. From then on, those faithful believers in Gentile nations could see only the picture of Him that they pasted to the walls, and not the manifestation of the Lord Jesus. This picture is but one drawn by man, and not the image that God Himself showed to man. God will not openly show Himself to the multitude in the image from when He twice became flesh. The work He does among mankind is to allow them to understand His disposition. This is all accomplished by showing man through the work of the different ages, as well as the disposition He has made known and the work that He has done, rather than through the manifestation of Jesus. That is to say, the image of God is not made known to man through the incarnate image, but rather through the work carried out by the incarnate flesh, a God of image and form; and through His (Her) work, His image is shown and His disposition is made known. This is the significance of the work He wishes to do in the flesh.

from "The Mystery of the Incarnation (2)" in *The Word Appears in the Flesh*

13. Once the work when He twice became flesh comes to an end, He begins to show His righteous disposition across the Gentile nations, allowing the multitude to see His image. He wishes to manifest His disposition, and through this make clear the end of the various kinds of man, thereby bringing the former age entirely to an end. His work in the flesh does not extend a great expanse (just as Jesus worked only in Judea, and today I work only among you) because His work in the flesh has boundaries and limits. He is merely carrying out a short period of work in the image of an ordinary and normal flesh, instead of doing the work of eternity through this incarnate flesh, or doing the work of appearing to all the peoples of Gentile nations. This work in the flesh must be limited in scope (such as working only in Judea or only among you), then expanded on through the work carried out within these boundaries. Of course, the work of such expansion is carried out by His Spirit directly and would not be the work of His incarnate flesh. For the work in the flesh has boundaries and does not extend to all corners of the universe. This, it cannot accomplish. Through the work in the flesh, His Spirit carries out the work that follows. So, the work done in the flesh is one of initiation carried out within boundaries; His Spirit subsequently carries on with this work, and expands on it.

from "The Mystery of the Incarnation (2)" in *The Word Appears in the Flesh*

14. God comes to this earth only to do the work of leading the age; to open up a new age and bring the old to an end. He has not come to live out the course of a man's life on earth, to experience for Himself the joys and sorrows of life as a man, or to perfect a certain person by His hand or personally watch someone as he grows. This is not His work; His work is merely to open up the new age and bring an end to the old. That is, He will open up an age, bring the other to an end, and defeat Satan by carrying out work in person. Each time He carries out work in person, it is as if He is putting a foot onto the battleground. In the flesh, He first defeats the world and prevails over Satan; He gains all glory and raises the curtains on the work of all two thousand years, giving all man on earth the right path to follow, and a life of peace and joy. However, God cannot live with man on earth for long, for God is God, and unlike man after all. He cannot live the lifetime of a normal man, that is, He cannot reside on earth as a man that is nothing out of the ordinary, for He has only a minimal part of the normal humanity of ordinary men to sustain His life as such. In other words, how could God start a family and raise children on earth? Would this not be a disgrace? He possesses the normal humanity only for the purpose of carrying out work in a normal manner, not to enable Him to start a family as an ordinary man would. His normal sense, normal mind, and the normal feeding and attire of His flesh are sufficient to prove He has a normal humanity; there is no need for Him to start a family to prove that He is furnished of a normal humanity. This is completely unnecessary! God comes to earth, meaning the Word becomes flesh; He is simply allowing man to understand His word and to see His word, that is, allowing man to see the work carried out by the flesh. His intention is not for people to treat His flesh in a certain way, but only for man to be obedient to the end, that is, to obey all words that issue forth from His mouth, and to submit to all the work that He does. He is merely working in the flesh, not intentionally asking for man to exalt the greatness and holiness of His flesh. He is simply showing man the wisdom of His work and all the authority He wields. Therefore, even though He has an outstanding humanity, He makes no announcements, and focuses only on the work that He should do. You should know why it is that God became flesh yet does not boast of or testify to His normal humanity, and instead simply carries out the work that He wishes to do. This is why you see only the being of divinity in God become flesh, simply because He never proclaims His being of humanity for man to emulate. Only

when man leads man does he speak of his being of humanity, so that he can achieve leadership of others through impressing and convincing them. In contrast, God conquers man through His work alone (that is, work unattainable to man). He does not impress man or make all mankind "worship" Him, but simply instills in man a feeling of reverence for Him or makes man aware of His inscrutability. There is no need for God to impress man. All He needs is for you to revere Him once you have witnessed His disposition.

from "The Mystery of the Incarnation (2)" in The Word Appears in the Flesh

15. The work of the incarnate God is unlike that of those used by the Holy Spirit. When God does His work on earth, He is only concerned with the fulfillment of His ministry. As for all other matters unrelated to His ministry, He practically takes no part, even to the extent of turning a blind eye. He simply carries out the work that He ought to do, and least of all is He concerned about the work that man ought to do. The work He does is only that which is related to the age He is in and the ministry that He ought to fulfill, as if all other matters are not His responsibility. He does not furnish Himself with more basic knowledge on living as a man, and He does not learn more social skills or anything else that man understands. He shows no concern at all for all that man ought to be furnished with and simply does the work that is His duty. And so, as man sees it, the incarnate God is "deficient" in too much, even to the extent that He turns a blind eye to much that a man should have, and He does not have an understanding of such matters. Matters such as general knowledge of life, as well as principles of conduct and associating with others appear to be of no consequence to Him. Regardless, you cannot sense from the incarnate God the slightest bit of abnormal behavior. That is to say, His humanity only maintains His life as an ordinary man with the normal reasoning of His brain, giving Him the ability to discern between right and wrong. However, He is not furnished with anything else, all of which is for man (created beings) alone. God becomes flesh only to fulfill His own ministry. His work is directed toward an entire age and not any specific person or place. His work is directed toward the entire universe. This is the direction of His work and the principle by which He works. This can be altered by none, and man can take no part.

from "The Mystery of the Incarnation (3)" in The Word Appears in the Flesh

16. God comes to earth only to complete His work, and so His work on earth is short-lived. He comes to earth not with the intent for the Spirit of God to cultivate His flesh into an extraordinary leader of the church. When God comes to earth, it is the Word becoming flesh; man, however, does not know of His work and forces such intent upon Him. But you should all realize that God is the Word become flesh, not a flesh cultivated by the Spirit of God to temporarily stand in for the role of God. God Himself is not cultivated, but is the Word become flesh, and today He officially carries out His work among you all.

from "The Mystery of the Incarnation (3)" in *The Word Appears in the Flesh*

17. God becomes flesh only to lead the age and set in motion new work. You must understand this point. This is much different from the function of man, and the two cannot be mentioned in the same breath. Man needs a long period of cultivation and perfection before man can be used to carry out work, and an especially great humanity is needed. Not only must man be able to sustain his normal human sense, but man must further understand many of the principles and rules of conduct before others, and moreover must learn more of the wisdom and ethics of man. This is what man must be furnished with. However, this is not so for God become flesh, for His work neither represents man nor is that of man; it is, rather, a direct expression of His being and a direct implementation of the work that He ought to do. (Naturally, His work is carried out when it ought to be done, and not randomly at will. Rather, His work is begun when it is time to fulfill His ministry.) He does not take part in the life of man or the work of man, that is, His humanity is not furnished with any of these (but this does not affect His work). He only fulfills His ministry when it is time for Him to do so; whatever His status, He simply forges ahead with the work that He ought to do. Whatever man knows of Him or whatever their opinions of Him, His work is not affected. This is just as when Jesus carried out His work; none knew who He was, but He simply forged ahead in His work. None of this affected Him in carrying out the work that He ought to do. Therefore, He did not at first confess or proclaim His own identity, and merely had man follow Him. Naturally this was not only the humility of God; it was the way in which God worked in the flesh. He could only work in this way, for man could not recognize Him by the naked eye. And even if man did, man would not be able to help in His work. Furthermore, He did not become flesh to have man come to know His flesh;

it was to carry out work and fulfill His ministry. For this reason, He placed no importance on making His identity known. When He had completed all the work that He ought to do, all His identity and status was naturally understood by man. God become flesh simply keeps silent and never makes any proclamations. He pays no mind to man or how man is getting along in their following of Him, and simply forges ahead in fulfilling His ministry and carrying out the work that He ought to do. None can stand in the way of His work. When the time comes for His work to conclude, it is imperative for it to be concluded and brought to an end. None can dictate otherwise. Only after He departs from man on completion of His work will man understand the work that He does, though still not entirely clearly. And it will take a long time for man to fully understand His intention when He first carried out His work. In other words, the work of the age when God becomes flesh is divided into two parts. One part is through the work and words of God become flesh Himself. Once the ministry of His flesh is completely fulfilled, the other part of work is to be carried out by those used by the Holy Spirit; then it is time for man to fulfill his function, for God has already opened up the way, and it must now be walked by man himself. That is to say, God becomes flesh to carry out one part of His work, and it is continued in succession by the Holy Spirit as well as those used by the Holy Spirit. So man should know the primary work to be carried out by God become flesh in this stage of work. Man must understand exactly the significance of God becoming flesh and the work that He ought to do, rather than asking of God what is asked of man. This is man's mistake, as well as his notion, and moreover, his disobedience.

from "The Mystery of the Incarnation (3)" in *The Word Appears in the Flesh*

18. God becomes flesh not with the intention of letting man come to know His flesh, or to allow man to distinguish the differences between the flesh of God incarnate and that of man; God does not become flesh to train man's ability of discernment, much less with the intention for man to worship the incarnate flesh of God, from which He will receive great glory. None of this is the original will of God to become flesh. God does not become flesh to condemn man, to intentionally reveal man, or to make things difficult for man. None of this is the original will of God. Every time God becomes flesh, it is work that is unavoidable. It is for His greater work and His greater management that He does so, and not for the reasons that man imagines. God comes unto earth only as re-

quired by His work, and always as necessary. He does not come unto earth with the intention to wander, but to carry out the work that He ought to do. Why else would He assume such a heavenly burden and take such great risks to carry out this work? God becomes flesh only when He has to, and always with unique significance. If it was only to allow man to have a look at Him and open their eyes, then He would, with absolute certainty, never come among men so frivolously. He comes unto earth for His management and His greater work, and for Him to be able to obtain more men. He comes to represent the age and to defeat Satan, and it is within a flesh that He comes to defeat Satan. Moreover, He comes to lead all mankind in their lives. All of this concerns His management, and is work that concerns all the universe. If God became flesh merely to allow man to come to know His flesh and to open the eyes of man, then why would He not travel to every nation? Is this not a matter of exceeding ease? But He did not do so, instead choosing a suitable place in which to settle and begin the work that He ought to do. Just this flesh alone is of great significance. He represents an entire age, and also carries out the work of an entire age; He both brings the former age to an end and ushers in the new. All of this is the important matter that concerns God's management, and is the significance of a stage of work carried out by God come to earth.

from "The Mystery of the Incarnation (3)" in *The Word Appears in the Flesh*

19. The work of every age is begun by God Himself, but you ought to know that whatever the work of God, He does not come to start a movement or to hold special conferences or to establish any sort of organization for you. He comes only to carry out the work that He ought to do. His work is not restricted by any man. He does His work however He wishes; no matter what man thinks or knows, He focuses only on carrying out His work. Since the creation of the world, there have already been three stages of work; from Jehovah to Jesus, and from the Age of Law to the Age of Grace, God has never convened a special conference for man, nor has He ever assembled all mankind together to convene a special global working conference in order to expand on His work. He simply carries out the initial work of an entire age when the time and place are right, and through this ushers in the age to lead mankind in their lives. Special conferences are the congregations of man; assembling people together to celebrate the holidays is the work of man. God does not observe the holidays and, moreover, abhors

them; He does not convene special conferences and furthermore abhors them. Now you should understand exactly what is the work of God become flesh!

from "The Mystery of the Incarnation (3)" in *The Word Appears in the Flesh*

20. All of God's disposition has been revealed throughout the six-thousand-year management plan. It is not revealed only in the Age of Grace, only in the Age of Law, or even less so, only in this period of the last days. The work done in the last days represents judgment, wrath and chastisement. The work done in the last days cannot replace the work of the Age of Law or that of the Age of Grace. However, the three stages interconnect into one entity and are all the work done by one God. Naturally, the execution of this work is divided into separate ages. The work done in the last days brings everything to a close; that done in the Age of Law is of commencement; and that done in the Age of Grace is of redemption. As for the visions of the work in this entire six-thousand-year management plan, none can gain insight or understanding. Such visions have always remained mysteries. In the last days, only the work of the word is done to usher in the Age of Kingdom but it is not representative of all the ages. The last days are no more than the last days and no more than the Age of Kingdom, which do not represent the Age of Grace or the Age of Law. The last days are merely the time in which all the work in the six-thousand-year management plan is revealed to you. This is the unveiling of the mystery. Such mystery can be unveiled by no man. No matter how great an understanding man has of the Bible, it remains nothing more than words, for man does not understand the substance of the Bible. When man reads the Bible, he may receive some truths, explain some words or scrutinize some famous passages and quotes, but he will never be able to extricate the meaning contained within those words, for all man sees are dead words, not the scenes of the work of Jehovah and Jesus, and man is unable to unravel the mystery of such work. Therefore, the mystery of the six-thousand-year management plan is the greatest mystery, the one most hidden and utterly inconceivable to man. None can directly understand the will of God, unless He Himself explains and opens up to man, otherwise, they will forever remain riddles to man and forever remain sealed mysteries. Never mind those in the religious world; if you were not told today, neither would you be able to understand.

from "The Mystery of the Incarnation (4)" in *The Word Appears in the Flesh*

21. The work in the last days is the last stage of the three. It is the work of another new age and does not represent the whole management work. The six-thousand-year management plan is divided into three stages of work. No stage alone can represent the work of the three ages but can only represent one part of a whole. The name Jehovah cannot represent all of the disposition of God. The fact that He carried out work in the Age of Law does not prove that God can only be God under the law. Jehovah set forth laws for man and handed down commandments, asking man to build the temple and altars; the work He did represents only the Age of Law. The work He did does not prove that God is the God who asks man to keep the law, the God in the temple, or the God before the altar. This cannot be said. The work under the law can only represent one age. Therefore, if God did the work in the Age of Law alone, man would define God and say, "God is the God in the temple. To serve God, we must wear priestly robes and enter the temple." If the work in the Age of Grace had never been carried out and the Age of Law had continued until the present, man would not know that God is also merciful and loving. If the work in the Age of Law had not been done, and only that in the Age of Grace had been done, man would know only that God can redeem man and forgive man's sins. They would only know that He is holy and innocent, that He can sacrifice Himself and be crucified for man. Man would only know of this and have no understanding of all else. So each age represents one part of God's disposition. The Age of Law represents some aspects, the Age of Grace some aspects, and then this age some aspects. The disposition of God can only be fully revealed through the combination of all three stages. Only when man recognizes all three stages can man receive it fully. Not one of the three stages can be omitted. You will only see the disposition of God in its entirety once you know these three stages of work. God's completion of His work in the Age of Law does not prove that He is the God under the law, and completion of His work of redemption does not show that God will forever redeem mankind. These are all conclusions drawn by man. The Age of Grace has come to an end, but you cannot say that God belongs only to the cross and that the cross represents the salvation of God. If you do so, you are defining God. In this stage, God is mainly doing the work of the word, but you cannot say that God has never been merciful to man and that all He has brought is chastisement and judgment. The work in the last days lays bare the work of Jehovah and Jesus and all mysteries not understood

by man. This is done to reveal the destination and end of mankind and conclude all work of salvation among mankind. This stage of work in the last days brings everything to a close. All mysteries not understood by man must be unraveled to allow man to gain insight into such and have a clear understanding in their hearts. Only then can man be divided according to their kinds. Only after the six-thousand-year management plan has been completed will man come to understand the disposition of God in its entirety, for His management will then have come to an end.

from "The Mystery of the Incarnation (4)" in *The Word Appears in the Flesh*

22. All of the work done throughout the six-thousand-year management plan has only now come to a close. Only after all of this work has been revealed to man and carried out among man will they know all of His disposition and His possessions and being. When the work of this stage has been fully completed, all mysteries not understood by man shall have been revealed, all truths previously not understood shall have been made clear, and mankind shall have been told of its future path and destination. This is all the work that is to be done in this stage.

from "The Mystery of the Incarnation (4)" in *The Word Appears in the Flesh*

23. What is asked of man this day is unlike that in the past and even more unlike that asked of man in the Age of Law. And what was asked of man under the law when work was done in Israel? They were asked for no more than to keep the Sabbath and the laws of Jehovah. None were to work on the Sabbath or transgress the laws of Jehovah. But it is not so now. On the Sabbath, man works, gathers and prays as usual, and no restrictions are imposed. Those in the Age of Grace had to be baptized; not only that, they were asked to fast, break bread, drink wine, cover their heads and wash their feet. Now, these rules have been abolished and greater demands are made of man, for the work of God continuously deepens and the entry of man reaches ever higher. In the past, Jesus laid His hands upon man and prayed, but now that everything has been said, what is the use of the laying on of hands? Words alone can achieve results. When He laid His hands upon man in the past, it was to bless and heal man. This was how the Holy Spirit worked at that time, but it is not so now. Now, the Holy Spirit uses words in His work to achieve results. He has made His words clear to you, and you should just put them into practice. His words are His will

and show the work He will do. Through His words, you can understand His will and that which He asks you to attain. You just put His words into practice directly without the need for the laying on of hands. Some may say, "Lay Your hands upon me! Lay Your hands upon me so that I may receive Your blessing and partake of You." These are all previous outdated practices that are now prohibited, for the age has changed. The Holy Spirit works in accordance with the age, not just at will or according to set rules. The age has changed, and a new age must bring with it new work. This is true of every stage of work, and so His work is never repeated. In the Age of Grace, Jesus did much of that work, such as healing sickness, casting out demons, laying His hands upon man to pray for man, and blessing man. However, to continue to do so would serve no purpose in the present day. The Holy Spirit worked in that way at the time, for it was the Age of Grace, and man was shown enough grace for enjoyment. Man did not have to pay any price and could receive grace as long as he had faith. All were treated very graciously. Now, the age has changed, and the work of God has progressed further; through His chastisement and judgment, the rebelliousness of man and the unclean things within man will be cast away. As it was the stage of redemption, God had to do such work, showing man enough grace for man to enjoy, so that He could redeem man from sin, and through grace forgive man their sins. This stage is done to reveal the iniquities within man through chastisement, judgment, the smiting of words, as well as the discipline and revelation of words, so that they may afterward be saved. This is work more in-depth than redemption. In the Age of Grace, man enjoyed enough grace and has already experienced this grace, and so it is no longer to be enjoyed by man. Such work is now out-of-date and is no longer to be done. Now, man is saved through judgment by the word. After man is judged, chastised and refined, his disposition is thereby changed. Is this not because of the words I have spoken? Each stage of work is done in line with the progress of all mankind and with the age. All work has its significance; it is done for the final salvation, for mankind to have a good destination in the future, and for man to be divided according to their kind in the end.

from "The Mystery of the Incarnation (4)" in *The Word Appears in the Flesh*

24. The work in the last days is to speak words. Great changes can be effected in man through the words. The changes now effected in these people on acceptance of these words are much greater than that of

people in the Age of Grace on acceptance of those signs and wonders. For, in the Age of Grace, the demons went away from man with the laying on of hands and prayer, but the corrupt dispositions within man still remained. Man was healed of his sickness and forgiven his sins, but the work for just how the corrupt satanic dispositions within man could be cast away was not done in him. Man was only saved and forgiven his sins for his faith, but the sinful nature of man was not taken away and still remained within him. The sins of man were forgiven through God incarnate, but it does not mean that man has no sin within him. The sins of man could be forgiven through the sin offering, but man has been unable to resolve the issue of just how he can no longer sin and how his sinful nature can be cast away completely and be transformed. The sins of man were forgiven because of the work of God's crucifixion, but man continued to live in the old, corrupt satanic disposition. As such, man must be completely saved from the corrupt satanic disposition so that the sinful nature of man is completely cast away and never again develops, thus allowing the disposition of man to be changed. This requires man to understand the path of growth in life, the way of life, and the way to change his disposition. It also needs man to act in accordance with this path so that the disposition of man can gradually be changed and he can live under the shining of the light, and that he can do all things in accord with the will of God, cast away the corrupt satanic disposition, and break free from Satan's influence of darkness, thereby emerging fully from sin. Only then will man receive complete salvation. When Jesus was doing His work, man's knowledge of Him was still vague and unclear. Man always believed that He was the son of David and proclaimed Him to be a great prophet and the benevolent Lord who redeemed man's sins. Some, based on faith, became healed just by touching the edge of His garment; the blind could see and even the dead could be restored to life. However, man could not discover the corrupt satanic disposition deeply rooted within him and neither did man know how to cast it away. Man received much grace, such as the peace and happiness of the flesh, the blessing of the entire family upon the faith of one, and the healing of sicknesses, and so on. The rest were the good deeds of man and their godly appearance; if man could live based on such, he was considered a good believer. Only such believers could enter heaven after death, which means that they were saved. But, in their lifetime, they did not understand at all the way of life. They merely committed sins, then made confession in a constant cycle

without any path toward a changed disposition; such was the condition of man in the Age of Grace. Has man received complete salvation? No! Therefore, after that stage was complete, there is still the work of judgment and chastisement. This stage makes man pure through the word so as to give man a path to follow. This stage would not be fruitful or meaningful if it continued with the casting out of demons, for the sinful nature of man would not be cast away and man would only stop upon the forgiveness of sins. Through the sin offering, man has been forgiven his sins, for the work of the crucifixion has already come to an end and God has prevailed over Satan. But the corrupt disposition of man still remains within them and man can still sin and resist God; God has not gained mankind. That is why in this stage of work God uses the word to reveal the corrupt disposition of man and asks man to practice in accordance with the right path. This stage is more meaningful than the previous one and more fruitful as well, for now it is the word that directly supplies life for man and enables the disposition of man to be completely renewed; it is a stage of work more thorough. Therefore, the incarnation in the last days has completed the significance of God's incarnation and completely finished God's management plan for the salvation of man.

from "The Mystery of the Incarnation (4)" in *The Word Appears in the Flesh*

25. God's saving of man is not done directly through the means of the Spirit or as the Spirit, for His Spirit can neither be touched nor seen by man, and cannot be approached by man. If He tried to save man directly in the manner of the Spirit, man would be unable to receive His salvation. And if not for God putting on the outward form of a created man, they would be unable to receive this salvation. For man can in no way approach Him, much like how none could go near the cloud of Jehovah. Only by becoming a man of creation, that is, putting His word into the flesh He will become, can He personally work the word into all who follow Him. Only then can man hear for himself His word, see His word, and receive His word, then through this be fully saved. If God did not become flesh, no fleshly man would receive such great salvation, nor would a single man be saved. If the Spirit of God worked directly among man, man would be smitten or completely carried away captive by Satan because man is unable to associate with God.

from "The Mystery of the Incarnation (4)" in *The Word Appears in the Flesh*

26. The first incarnation was to redeem man from sin through the flesh of Jesus, that is, He saved man from the cross, but the corrupt satanic disposition still remained within man. The second incarnation is no longer to serve as a sin offering but to fully save those who were redeemed from sin. This is done so that those forgiven can be delivered from their sins and be fully made clean, and attain a change in disposition, thereby breaking free of Satan's influence of darkness and returning before the throne of God. Only in this way can man be fully sanctified. God began the work of salvation in the Age of Grace after the Age of Law had come to an end. It is not until the last days, when God has fully purified mankind by doing the work of judgment and chastisement of man for rebelliousness, will God conclude His work of salvation and enter into rest. Therefore, in the three stages of work, only twice did God become flesh to carry out His work among man Himself. That is because only one in the three stages of work is to lead man in their lives, while the other two are the work of salvation. Only if God becomes flesh can He live alongside man, experience the suffering of the world, and live in an ordinary flesh. Only in this way can He supply man of His creation with the practical word that they need. Man receives full salvation from God because of God incarnate, not directly from their prayers to heaven. For man is fleshly; man is unable to see the Spirit of God and much less able to approach Him. All that man can associate with is God's incarnate flesh; only through Him can man understand all the words and all the truths, and receive full salvation. The second incarnation is sufficient to get rid of the sins of man and fully purify man. Hence, the second incarnation will bring to a close all the work of God in the flesh and complete the significance of God's incarnation. Thereafter, the work of God in the flesh will have entirely come to an end. After the second incarnation, He will not again become flesh for His work. For His entire management will have come to an end. In the last days, His incarnation will have fully gained His chosen people, and all man in the last days will have been divided according to their kind. He will no longer do the work of salvation, nor will He return to flesh to carry out any work.

from "The Mystery of the Incarnation (4)" in *The Word Appears in the Flesh*

27. In the work of the last days, the word is mightier than the manifestation of signs and wonders, and the authority of the word surpasses that of signs and wonders. The word reveals all the corrupt dispositions

in the heart of man. You are unable to recognize them on your own. When they are revealed to you through the word, you will naturally come to the realization; you will not be able to deny them, and you will be utterly convinced. Is this not the authority of the word? This is the result achieved by the present work of the word. Therefore, man cannot be fully saved from his sins by the healing of sickness and casting out of demons and cannot be fully made complete by the manifestation of signs and wonders. The authority to heal and cast out demons only gives man grace, but the flesh of man still belongs to Satan and the corrupt satanic disposition still remains within man. In other words, that which has not been made clean still belongs to sin and filth. Only after man has been made clean through words can he be gained by God and become sanctified. If no more is done than casting out the demons within man and redeeming him, that is only seizing him from the hands of Satan and returning him to God. However, he has not been made clean or changed by God, and he remains corrupt. Within man still exists filth, opposition and rebelliousness; man has only returned to God through redemption, but man has no knowledge of Him and still resists and betrays God. Before man was redeemed, many of Satan's poisons were already planted within him. After thousands of years of Satan's corruption, man already has within him a nature that resists God. Therefore, when man has been redeemed, it is nothing more than redemption, where man is bought at a high price, but the poisonous nature within has not been eliminated. Man that is so defiled must undergo a change before being worthy to serve God. Through this work of judgment and chastisement, man will fully come to know the filthy and corrupt substance within him, and he will be able to completely change and become clean. Only in this way can man be worthy to return before the throne of God. All the work done this day is so that man can be made clean and be changed; through judgment and chastisement by the word, as well as refinement, man can cast away his corruption and be made pure. Rather than deeming this stage of work to be that of salvation, it would be more apt to say it is the work of purification. In truth, this stage is that of conquest as well as the second stage of salvation. Man is gained by God through judgment and chastisement by the word; through the use of the word to refine, judge and disclose, all of the impurities, notions, motives, and individual hopes within man's heart are completely revealed. Though man has been redeemed and forgiven of his sins, it is only considered as God not remembering the

transgressions of man and not treating man in accordance with man's transgressions. However, when man lives in the flesh and he has not been set free from sin, he can only continue to sin, endlessly revealing the corrupt satanic disposition. This is the life that man leads, an endless cycle of sin and forgiveness. The majority of men sin in the day only to confess in the evening. As such, even if the sin offering is forever effective for man, it would not be able to save man from sin. Only half the work of salvation has been completed, for man still has corrupt disposition. ... it runs deeper than sin, planted by Satan and deeply rooted within man. It is not easy for man to become aware of his sins; man is unable to recognize his own deeply rooted nature. Only through judgment by the word can such effects be achieved. Only thus can man gradually be changed from that point onward.

from "The Mystery of the Incarnation (4)" in *The Word Appears in the Flesh*

28. What man has achieved now—the stature of man today, their knowledge, love, loyalty, obedience, as well as their seeing—are the results attained through judgment by the word. That you are able to have loyalty and to remain standing until this day is attained through the word. Now man sees that the work of God incarnate is indeed extraordinary. There is much that cannot be attained by man; they are mysteries and wonders. Therefore, many have submitted. Some have never submitted to any man since the days of their births, yet when they see the words of God this day, they fully submit without noticing they have done so. They do not venture to scrutinize or say anything else; they all have fallen to the word and to the judgment by the word. If the Spirit of God directly spoke to man, they would all submit to the voice, falling down without words of revelation, much like how Paul fell to the ground amid the light as he journeyed to Damascus. If God continued to work in this way, man would never be able to recognize his own corruption through judgment by the word and attain salvation. Only through becoming flesh can He personally deliver His words to the ears of all so that all who have ears can hear His words and receive His work of judgment by the word. Only such is the result achieved by His word, rather than the emergence of the Spirit frightening man into submission. Only through such practical and extraordinary work can the old disposition of man, hidden deep within for many years, be fully revealed so that man may recognize it and have it changed. This is the practical work of God incarnate; He speaks and executes judgment in a

practical manner to achieve the results of judgment upon man by the word. This is the authority of God incarnate and the significance of God's incarnation. It is done to make known the authority of God incarnate, the results achieved by the work of the word, and that the Spirit has come in the flesh; He demonstrates His authority through judgment upon man by the word. Although His flesh is the outward form of an ordinary and normal humanity, it is the results that His words achieve that show man He is full of authority, that He is God Himself and that His words are the expression of God Himself. This shows all man that He is God Himself, God Himself who became flesh, and that He can be transgressed against by none. None can surpass His judgment by the word, and no force of darkness can prevail over His authority.

from "The Mystery of the Incarnation (4)" in *The Word Appears in the Flesh*

29. He becomes flesh because the flesh can also possess authority, and He is capable of carrying out work among man in a practical manner, which is visible and tangible to man. Such work is much more realistic than any work directly done by the Spirit of God who possesses all authority, and its results are apparent as well. This is because His incarnate flesh can speak and do work in a practical way; the outward form of His flesh holds no authority and can be approached by man. His substance carries authority, but His authority is visible to none. When He speaks and works, man is unable to detect the existence of His authority; this is even more favorable to His actual work. And all of such work can achieve results. Even though no man realizes that He holds authority or sees that He cannot be offended or sees His wrath, through His veiled authority and wrath and public speech, He achieves the intended results of His words. In other words, through His tone of voice, sternness of speech, and all the wisdom of His words, man is utterly convinced. In this way, man submits to the word of God incarnate, who seemingly has no authority, thereby attaining His aim of salvation for man. This is another significance of His incarnation: to speak more realistically and allow the reality of His words to have an effect upon man so that they witness the power of the word of God. So this work, if not done through the incarnation, would not achieve the slightest results and would not be able to fully save sinners. If God does not become flesh, He remains the Spirit both invisible and intangible to man. Man is a creature of flesh, and man and God belong to two different worlds

and are different in nature. The Spirit of God is incompatible with man of flesh, and no relations can be established between them; moreover, man cannot become a spirit. As such, the Spirit of God must become one of the creatures and do His original work. God can both ascend to the highest place and humble Himself by becoming a man of creation, doing work and living among man, but man cannot ascend to the highest place and become a spirit and much less can he descend to the lowest place. Therefore, God must become flesh to carry out His work. Much as with the first incarnation, only the flesh of God incarnate could redeem man through His crucifixion, whereas it was not possible for the Spirit of God to be crucified as a sin offering for man. God could directly become flesh to serve as a sin offering for man, but man could not directly ascend to heaven to take the sin offering that God had prepared for them. As such, God must journey to and fro between heaven and earth, rather than letting man ascend to heaven to take this salvation, for man had fallen and could not ascend to heaven, much less obtain the sin offering. Therefore, it was necessary for Jesus to come among men and personally do the work that simply could not be accomplished by man. Every time that God became flesh, it was absolutely necessary to do so. If any of the stages could have been carried out directly by the Spirit of God, He would not have endured the indignities of being incarnated.

from "The Mystery of the Incarnation (4)" in *The Word Appears in the Flesh*

30. In this final stage of work, results are achieved through the word. Through the word, man comes to understand many mysteries and God's work throughout generations past; through the word, man is enlightened by the Holy Spirit; through the word, man comes to understand the mysteries never before unraveled by generations past, as well as the work of prophets and apostles of times past, and the principles by which they worked; through the word, man also comes to know the disposition of God Himself, as well as the rebelliousness and resistance of man, and comes to know their own substance. Through these steps of work and all words spoken, man comes to know the work of the Spirit, the work of God's incarnate flesh, and moreover, His entire disposition. Your knowledge of God's management work over six thousand years was also gained through the word. Was not your knowledge of your former notions and success in putting them aside also attained through the word? In the previous stage, Jesus worked signs

and wonders, but it is not so in this stage. Was not your understanding of why He does not do so also achieved through the word? Therefore, the words spoken in this stage surpass the work done by the apostles and prophets of generations past. Even the prophecies made by the prophets could not have achieved such results. The prophets spoke only of prophecies, of what would happen in the future, but not of the work God was to do at the time. They did not speak to lead man in their lives, to bestow truths upon man or to reveal to man mysteries, and much less did they speak to bestow life. Of the words spoken in this stage, there is prophecy and truth, but mainly they serve to bestow life upon man. The words at present are unlike prophecies of the prophets. This is a stage of work not for prophecies but for the life of man, to change the life disposition of man. The first stage was the work of Jehovah to pave a path for man to worship God on earth. It was the work of commencement to find the source of work on earth. At that time, Jehovah taught the Israelites to observe the Sabbath, respect their parents and live peaceably with others. Since men of that time did not understand what constituted man, nor did they understand how to live on earth, it was necessary for Him in the first stage of work to lead men in their lives. All that Jehovah spoke to them had not previously been known to mankind or been in their possession. At that time many prophets were raised up to speak of prophecies, all made under the leadership of Jehovah. This was simply a part of the work. In the first stage, God did not become flesh, so He spoke to all tribes and nations through the prophets. When Jesus did His work at that time, He did not speak as much as in the present day. This work of the word in the last days has never been done in ages and generations past. Though Isaiah, Daniel and John made many prophecies, such prophecies were entirely different from the words spoken now. What they spoke of were only prophecies, but the words now are not. If I turned all I speak of now into prophecies, would you be able to understand? If I spoke of matters for the future, matters after I have gone, how could you gain understanding? The work of the word was never done in the time of Jesus or the Age of Law. Perhaps some may say, "Did not Jehovah speak words as well in the time of His work? In addition to healing sickness, casting out demons and working signs and wonders, did not Jesus also speak words at that time?" There are differences in how words are spoken. What was the substance of the words uttered by Jehovah? He was only leading man in their lives on earth, which was not involved with spir-

itual matters in life. Why is it said that the words of Jehovah were proclaimed unto all places? The word "proclaimed" refers to giving clear explanations and direct instruction. He did not supply man with life; rather, He simply took man by the hand and taught man how to revere Him. There were no parables. The work of Jehovah in Israel was not to deal with or discipline man or to deliver judgment and chastisement; it was to lead. Jehovah asked Moses to tell His people to gather manna in the wilderness. Every morning before sunrise, they were to gather manna, only enough to be eaten that day. The manna could not be kept until the next day, as it would then become moldy. He did not teach man or reveal their natures, and He did not reveal their ideas and thoughts. He did not change man but led them in their lives. In that time, man was like a child; man understood nothing and could only make basic mechanical movements; therefore, Jehovah only decreed laws to lead the people. If you wish to spread the gospel so that all who seek with a true heart can gain knowledge of the work done this day and be thoroughly convinced, then you must understand the inside story, substance and significance of the work done in each stage. By hearing your fellowship, they can understand the work of Jehovah and the work of Jesus and, moreover, all the work being done this day, as well as the relationship and differences between the three stages of work, so that, after they have listened, they will see that none of the three stages disrupt the others. Indeed, all have been done by the same Spirit. Though They carried out different work in different ages and spoke words that were unlike, the principles by which They worked were one and the same. These are the greatest visions that all people should understand.

from "The Mystery of the Incarnation (4)" in *The Word Appears in the Flesh*

A SELECTION FROM
THE FOUR PASSAGES OF GOD'S WORD ON
"THE INSIDE TRUTH OF
THE CONQUERING WORK"

1. Mankind, too deeply corrupted by Satan, knows not that there is a God and has stopped worshipping God. In the beginning, when Adam and Eve were created, Jehovah's glory and Jehovah's testimony were ever present. But after being corrupted, man lost the glory and the testimony because everyone rebelled against God and stopped revering Him altogether. Today's conquering work is to get back all the testimony and all the glory, and to have all men worship God, so that there is testimony among the created. This is what needs to be done in this stage of work. How exactly is mankind to be conquered? It will be done by using this work of words to fully convince man; by using disclosure, judgment, chastisement, and merciless curse to thoroughly subdue him; and by disclosing man's rebelliousness and judging his resistance so he can know mankind's unrighteousness and filth, which will be used to highlight God's righteous disposition. Mainly, it will be the use of these words that conquers man and fully convinces him. Words are the means to the ultimate conquering of mankind, and all who accept conquering must accept the smiting and judgment of the words. The current process of speaking is the process of conquering. How exactly should people cooperate? By eating and drinking these words effectively and understanding them. People cannot become conquered by themselves. They must, from eating and drinking these words, come to know their corruption and filth, their rebelliousness and unrighteousness, and fall down before God. If you can understand God's will and then put it into practice and, further, have the vision, and if you can completely obey these words and not exercise any of your own choices, then you will have been conquered. And it will be these words that have conquered you. Why did mankind lose the testimony? Because no one has faith in God or holds God in his heart at all anymore. Conquering mankind means having people restore this faith. People always tend toward the world, harboring too many hopes, wanting too much for their future, and having too many extravagant demands. They are always thinking about and planning for their flesh and never interested in seeking the way of belief in God. Their hearts have been captured by Satan, they

have lost their reverence for God, and they are devoting their heart to Satan. But man was created by God. Thus, man has lost the testimony, meaning he has lost the glory of God. The purpose of conquering mankind is to seize back the glory of man's reverence for God.

from "The Inside Truth of the Conquering Work (1)"
in The Word Appears in the Flesh

2. The current conquering work is work intended to make it obvious what man's end will be. Why do I say that today's chastisement and judgment are the judgment in front of the great white throne of the last days? Do you not see this? Why is the conquering work the last stage? Is it not precisely to make manifest how each class of man will end up? Is it not to allow everyone, in the course of the conquering work of chastisement and judgment, to show his true colors and then to be classified according to kind afterward? Rather than saying this is conquering mankind, it might be better to say that this is showing how each class of man will end up. That is, this is judging their sins and then showing the various classes of man, thereby deciding whether they are evil or righteous. After the conquering work comes the work of rewarding good and punishing evil: People who obey completely, meaning the thoroughly conquered, will be placed in the next step of spreading the work to the entire universe; the unconquered will be placed in darkness and will meet with calamity. Thus, man will be classified according to kind, the evil doers grouped with evil, never again to see the sunlight, and the righteous grouped with good, to receive light and live forever in the light. The end is near for all things, man's end has been clearly shown to his eyes, and all things will be classified according to kind. How then can people escape suffering this classifying? The revealing of the end for each class of man is done when the end is near for all things, and it is done during the work of conquering the entire universe (including all the conquering work starting with the current work). This revealing of the end of all mankind is done before the seat of judgment, in the course of the chastisement, and in the course of the conquering work of the last days.

from "The Inside Truth of the Conquering Work (1)"
in The Word Appears in the Flesh

3. Man's end is not something that has been predestined since the creation of the world. That is because in the beginning there was only

one class, which was collectively called “mankind,” and because man was not corrupted by Satan at first, and they all lived in God’s light, with no darkness befalling them. But after man was corrupted by Satan, all types and kinds of people spread out all over the earth—all types and kinds of people who came from the family collectively named “mankind” that was made up of male and female. They were all led by their ancestors to stray from their oldest ancestors—the mankind which consisted of male and female (that is, the original Adam and Eve, their oldest ancestors). At the time, the only people being led by Jehovah to live on earth were the Israelites. The various types of people who emerged from the whole of Israel (meaning from the original family clan) then lost Jehovah’s leadership. These early peoples, completely ignorant of the matters of the human world, then went along with their ancestors to live in the territories they claimed, all the way up to today. Thus, they are still in the dark about how they strayed from Jehovah and how they have been corrupted to this day by all kinds of filthy devils and evil spirits. Those who have been the most deeply corrupted and poisoned up to now, namely those who ultimately cannot be rescued, will have no choice but to go with their ancestors—the filthy devils who corrupted them. Those who can ultimately be rescued will go to mankind’s appropriate destination, meaning to the end reserved for the saved and conquered. Everything will be done to save all those who can be saved, but for those insensitive, incurable people, their only choice will be to follow their ancestors into the bottomless pit of chastisement. Do not think that your end was predestined in the beginning and has only now been revealed. If you think that way, then have you forgotten that during the initial creation of mankind, no separate Satanic class was created? Have you forgotten that only one mankind made up of Adam and Eve was created (meaning only male and female were created)? If you had been Satan’s descendant in the beginning, would that not mean that when Jehovah created man He included a Satanic group? Could He have done something like that? He created man for the sake of His testimony; He created man for the sake of His glory. Why would He have intentionally created a class of Satan’s posterity to deliberately resist Him? Could Jehovah have done this? If yes, who would be able to say that He is a righteous God? When I say now that some of you will go with Satan in the end, it does not mean you were with Satan from the beginning; rather, it means you have sunk so low that even if God has tried to save you, you have still failed to gain that

salvation. There is no choice but to classify you with Satan. This is only because you are unrescuable, not because God is unrighteous to you, meaning not because God intentionally fixed your fate as an embodiment of Satan and then classifies you with Satan and purposely wants you to suffer. That is not the inside truth of the conquering work. If that is what you believe, then your understanding is very one-sided!

from "The Inside Truth of the Conquering Work (1)"
in The Word Appears in the Flesh

4. The final stage of conquering is meant to save people and also to reveal people's endings. It is to disclose people's degeneration through judgment and thereby get them to repent, rise up, and pursue life and the right path of human life. It is to wake up the hearts of the numb and obtuse people and to show, through judgment, their inner rebelliousness. However, if people are still unable to repent, still unable to pursue the right path of human life and unable to cast off these corruptions, then they will become unrescuable objects for Satan to swallow up. This is the significance of conquering—to save people and also to show their endings. Good endings, bad endings—they are all revealed by the conquering work. Whether people will be saved or cursed is all revealed during the conquering work.

from "The Inside Truth of the Conquering Work (1)"
in The Word Appears in the Flesh

5. The last days are when all things will be classified according to kind through conquering. Conquering is the work of the last days; in other words, judging each person's sins is the work of the last days. Otherwise, how could people be classified? The classifying work being done among you is the start of such work in the entire universe. After this, people of all nationalities everywhere will also be subjected to the conquering work. This means every person in creation will be classified according to kind, coming before the seat of judgment to be judged. No person and no thing can escape suffering this chastisement and judgment, and no person and no thing can skirt this classifying by kind; everyone will be sorted into classes. That is because the end is near for all things and all the heavens and earth arrive at their conclusion. How can man escape the end of his existence?

from "The Inside Truth of the Conquering Work (1)"
in The Word Appears in the Flesh

6. Right now I am using the work on these people in China to reveal all their rebellious disposition and unmask all their ugliness. This is the background for saying everything I need to say. Afterward I will do the next step of work of conquering the entire universe. I will use My judgment of you to judge the unrighteousness of everyone in the entire universe because you people are the representatives of the rebellious among mankind. Those who cannot step up will become merely foils and serving objects, whereas those who can will be put to use. Why do I say that those who cannot step up will only serve as foils? Because My present words and work all target your background and because you have become the representatives and the epitome of the rebellious among all of mankind. Later I will take these words that conquer you to foreign countries and use them to conquer the people there, yet you will not have gained them. Would that not make you a foil? Corrupt dispositions of all mankind, rebellious acts of man, the ugly images and faces of man, are all recorded today in the words used to conquer you. I will then use these words to conquer the people of every nation and every denomination because you are the model, the precedent. However, I did not set out to intentionally abandon you; if you fail to do well in your pursuit and therefore you prove to be incurable, would you not simply be a serving object and a foil?

from "The Inside Truth of the Conquering Work (1)"
in *The Word Appears in the Flesh*

7. Today it is faith that allows you to be conquered, and being conquered that allows you to believe Jehovah's every deed. It is only because of faith that you receive this kind of chastisement and judgment. Through these chastisements and judgments, you are conquered and perfected. Without the kind of chastisement and judgment you are receiving today, your faith would be in vain. Because you do not know God, no matter how much you believe in Him, your faith will still be but an empty expression ungrounded in reality. It is only after you receive this kind of conquering work which makes you completely obedient that your faith becomes true and reliable and your heart turns toward God. Even if you are judged or cursed a good deal because of this word "faith," you have true faith, and you receive the most true, most real, and most precious thing. This is because it is only in the course of judgment that you see the final destination of God's creations; it is in this judgment that you see that the Creator is to be loved; it is in such conquering work that you see God's

arm; it is in this conquering that you come to fully understand human life; it is in this conquering that you gain the right path of human life and come to understand the true meaning of "man"; it is only in this conquering that you see the righteous disposition of the Almighty and His beautiful, glorious countenance; it is in this conquering work that you learn of man's origin and understand all mankind's "immortal history"; it is in this conquering that you come to comprehend mankind's ancestors and the origin of mankind's corruption; it is in this conquering that you receive joy and comfort as well as endless chastening, discipline, and words of reprimand from the Creator to the mankind He created; in this conquering work you receive blessings, and you receive the calamities that man should receive.... Is not all of this due to that little bit of faith of yours? After gaining these things has not your faith grown? Have you not gained a tremendous amount?

from "The Inside Truth of the Conquering Work (1)"
in The Word Appears in the Flesh

8. Maybe you would say that if you did not have faith, then you would not suffer this kind of chastisement or this kind of judgment. But you should know that without faith, not only would you be unable to receive this kind of chastisement or this kind of care from the Almighty, but you would forever lose the opportunity to see the Creator. You would never know the origin of mankind and never comprehend the significance of human life. Even if your body dies and your soul departs, you still would not understand all the Creator's deeds. Even less would you know that the Creator did such great work on earth after He made mankind. As a member of this mankind that He made, are you willing to fall uncomprehendingly like this into darkness and suffer eternal punishment? If you separate yourself from today's chastisement and judgment, what is it that you will meet with? Do you think that once separated from the present judgment, you will be able to escape from this difficult life? Is it not true that if you leave "this place," what you will encounter is painful torment or cruel injuries inflicted by the devil? Might you encounter unendurable days and nights? Do you think that just because you escape this judgment today, you can forever evade that future torture? What will it be that comes your way? Can it really be the Shangri-La that you hope for? Do you think you can escape that later eternal chastisement simply by running away from reality the way you are doing? After today, will you ever be able to find this kind of op-

portunity and this kind of blessing again? Will you be able to find them when disaster befalls you? Will you be able to find them when all of mankind enter into rest? Your present happy life and the harmonious little family of yours—can they substitute for your future eternal destination? If you have true faith, and if you gain a great deal because of your faith, then all of that is what you—a created being—should gain and also what you should have had. This kind of conquering is the most beneficial to your faith and the most beneficial to your life.

from “The Inside Truth of the Conquering Work (1)”
in The Word Appears in the Flesh

9. Right now you should know how to be conquered and how someone who has been conquered acts. You say you have been conquered, but can you be obedient until death? You should be able to follow right until the end regardless of whether you have a future. You should be able to maintain your faith in God regardless of your surroundings and in the end testify in two ways: bear Job’s testimony—obedience until death—and bear Peter’s testimony—loving God to the utmost. On the one hand you should be like Job. He lost all of his material possessions, and pain of the flesh visited him, yet he did not reject Jehovah’s name—this was his testimony. Peter loved God until death, and when his time came to die he still kept his love for God, and on the cross he continued to love God; he did not think of his own future, he did not pursue his own beautiful hopes and extravagant desires, his only pursuit was his love of God and his obedience to God’s every design. You must reach this standard before you can be considered to be giving testimony, to be somebody who has been conquered and then perfected. Now if a person truly recognizes his own substance and his own status, would he still chase his future and his hopes? Whether or not God perfects me, I must still follow Him. Everything God does now is good and He does it for me. He does it so that we can change our disposition and break free from Satan’s influence, so that despite living in an unclean land we can be free of filth, cast off filth, break free of Satan’s influence, and come out from under Satan’s influence. This is what you must come to know.

from “The Inside Truth of the Conquering Work (2)”
in The Word Appears in the Flesh

10. Actually, perfection is taking place at the same time as the conquering. In being conquered, you are also undergoing the initial step of

perfection. The difference between being conquered and being perfected lies in the extent of change within the person. Being conquered is the first step toward perfection, but being conquered is not a substitute for complete perfection, and being conquered does not prove that a person has been completely gained. Those who have been conquered see some changes in their disposition, but this is far removed from the changes in those who have been completely gained. The present work—being conquered—is the initial work toward being perfected. If you cannot be conquered, then you will not be perfected, nor will you be fully gained by God; you will receive only some words of chastisement and judgment, but these will not be able to fully transform your heart. Thus you will be an outcast, able only to look at the delicious feast laid out on the table without being able to taste any of it. Would you not be too pitiable? Therefore you must seek transformation. Both being conquered and being perfected depend on whether you have changed and whether you are obedient—this is what ultimately decides whether or not you can be gained. You should know that being conquered and being perfected are simply based on the extent of one's transformation and obedience, and also on how pure one's love of God is. Today the requirement is that you be perfected completely, but first you need to be conquered—to have enough understanding of chastisement and judgment, to be able to follow with faith, and to be a person who pursues changes and results. This is someone who is seeking perfection. Conquering while perfecting, perfecting while conquering—these you should understand. You may be seeking perfection today, you may be seeking to transform your external humanity or raise your caliber, but the most important thing is that you understand that everything God does today is meaningful and beneficial: It enables you to break free from and rid yourself of filth even though you are living in an unclean land, to prevail over Satan's influence, and to break away from Satan's dark influence—these things are your focus—so that you will be protected in this unclean land. What testimony will you be asked to give in the end? Being able to be holy in this unclean land, no longer contaminated by filth, to be free from Satan's influence, not possessed or harassed by it despite living in its domain, and to be living in the palm of the Almighty—this is what it is to testify, and this will be the proof that you have emerged victorious from the battle with Satan. You are capable of forsaking Satan, and how you live is not the revelation of Satan, but is instead what God required of men when He first created them—that is to say, you display normal humanity, normal

sense, normal insight, the normal will to love God, and loyalty to God—this is how one of His creations should testify.

from “The Inside Truth of the Conquering Work (2)”
in *The Word Appears in the Flesh*

11. The work done in the last days breaks all regulations. It matters not if you are cursed or punished, as long as you help My work and contribute toward today’s conquering work. Regardless of whether you are a descendant of Moab or a child of the great red dragon, as long as you do your duty as one of God’s creations in this stage of work and do your work thoroughly and well, then the result will have been achieved. You are a child of the great red dragon, you are a descendant of Moab—in short, all men of flesh and blood are creations, made by the Creator. As a created being, you should have no choice; this is your duty. Of course, today the Creator works throughout the entire universe, and irrespective of who you were born to, generally speaking, you are one of His creations. You as Moab’s descendants are among His creations, simply with lower worth. Since today’s work is done among all creation and encompasses the entire universe, the Creator can freely choose anyone, anything, or any object through which to do His work. He cares not about the origin of your birth; so long as you are a creation, and so long as you contribute toward His work of conquest and testimony, He will not think twice about carrying out His work on you. This is a break from mankind’s traditional notions, which dictate that God would never work among the Gentiles, especially those who are accursed and lowly, that the descendants of the accursed will be eternally accursed with no hope for salvation, and that God would never descend upon or work in a Gentile land or set foot in an unclean land, for He is holy. Know that God is the God of all creation, He is the Ruler of the heavens and earth and all things, and He is not only the God of the Israelites. Therefore, this work in China is of profound significance—will it not be spread to all nations? The grand testimony to come will not be limited to China—if God only conquered you, would the devils be convinced? The devils have no understanding of what it is to be conquered or of the great power of God. Not until all of God’s chosen people throughout the universe see the final results of this work does it mean that all of His creation has been conquered. Moab’s descendants are the most backward, corrupted people, and if even they, the most corrupted ones who denied God and did not believe that there was a God, can be conquered,

and if even they acknowledge God, praise Him, and love Him, this is the true testimony of conquest. Although you are not Peter, you can live out the image of Peter and testify like Peter, and you can testify like Job. This is the greatest testimony.

from "The Inside Truth of the Conquering Work (2)"
in *The Word Appears in the Flesh*

12. The result to be achieved from conquering work is primarily for man's flesh to stop rebelling, that is, for man's mind to gain a new understanding of God, his heart to thoroughly obey God, and for him to resolve to be for God. How a person's temperament or flesh changes does not determine whether he has been conquered. Rather, it is when your thinking, your consciousness, and your sense change—that is, when your whole mental attitude changes—that you have been conquered by God. When you have resolved to obey and have adopted a new mentality, when you no longer bring any of your own notions or intentions to God's words and work, and when your brain can think normally, that is, when you can exert yourself for God with all your heart—this kind of person is someone who is fully conquered.

from "The Inside Truth of the Conquering Work (3)"
in *The Word Appears in the Flesh*

13. In the realm of religion, many people suffer not insignificantly their whole lives, subduing their body or bearing their cross, even suffering and enduring until their last breath! Some are still fasting the morning of their death. All their lives they deny themselves nice food and nice clothing, stressing only suffering. They are able to subdue their body and forsake their flesh. Their spirit for enduring suffering is commendable. But their thinking, their notions, their mental attitude, and indeed their old nature—none of these have been dealt with at all. They have no true understanding of themselves. Their mental image of God is the traditional one of an abstract, vague God. Their resolve to suffer for God comes from their zeal and their positive natures. Even though they believe in God, they neither understand God nor know His will. They are only blindly working for and blindly suffering for God. They place no value whatsoever on being discerning and care little about how to ensure that their service actually fulfills God's will. Even less do they know how to achieve an understanding of God. The God they serve is not God in His original image, but a God that they them-

selves conjured up, a God they heard of, or a legendary God found in writings. They then use their vivid imaginations and their godly hearts to suffer for God and to take on for God the work that God wants to do. Their service is too inexact, such that there is practically no one truly serving God in a way that fulfills His will. Regardless of how willing they are to suffer, their original perspective on service and their mental image of God remain unchanged because they have not gone through God's judgment and chastisement and His refinement and perfection, and because no one has led them with the truth. Even if they believe in Jesus the Savior, none of them has ever seen the Savior. They only know of Him through legend and hearsay. Thus their service amounts to no more than serving randomly with eyes closed, like a blind man serving his own father. What ultimately can be achieved through this kind of service? And who would approve of it? From beginning to end, their service never changes at all. They receive only man-made lessons and base their service only on their naturalness and what they themselves are fond of. What reward could this reap? Not even Peter, who saw Jesus, knew how to serve in a way that fulfilled God's will. It was not until the end, in his old age, that he came to understand. What does this say about those blind men who have not experienced any dealing or any pruning and who have had no one guiding them? Is not much of your service today like that of these blind people? All those who have not received judgment, not received pruning and dealing, and not changed—are they not the incompletely conquered? Of what use are such people? If your thinking, your understanding of life, and your understanding of God show no new change and result in not even a little real gain, you will never achieve anything remarkable in your service! Without a vision and without a new understanding of God's work, you cannot be a conquered person. Your way of following God will then be like that of those who suffer and fast—it will be of little value! It is precisely because there is little testimony in what they do that I say their service is futile! Throughout their lives, those people suffer, spend time in prison, and at every moment, they endure, stress love and kindness, and bear their cross. They are slandered and rejected by the world and have experienced every hardship. They obey to the end, but still, they are not conquered and they can offer no testimony of being conquered. They have suffered in no small measure, but inside they do not know God at all. None of their old thinking, old notions, religious practices, man-made understandings, and human ideas have been dealt with.

There is no new understanding in them at all. Not even a bit of their understanding of God is true or accurate. They have misunderstood God's will. Can this be to serve God? However you understood God in the past, suppose you maintain it today and continue to base your understanding of God on your own notions and ideas no matter what God does. That is, suppose you possess no new, true understanding of God and you fail to know God's true image and true disposition. Suppose your understanding of God is still guided by feudal, superstitious thinking and is still born of human imaginations and notions. If this is the case, then you have not been conquered. My goal in saying all these words to you now is to allow you to understand and to use this knowledge to lead you to an accurate and new understanding. They are also aimed at getting rid of those old notions and old knowledge that you carry in you so that you can possess a new understanding. If you truly eat and drink My words, then your understanding will change considerably. As long as you maintain an obedient heart as you eat and drink God's words, your perspective will come around. As long as you are able to accept the repeated chastisements, your old mentality will gradually change. As long as your old mentality is thoroughly replaced with the new, your practice will also change accordingly. In this way, your service will become more and more on-target, more and more able to fulfill God's will. If you can change your life, your understanding of life, and your many notions about God, then your naturalness will gradually diminish. This, and nothing short of this, is the result after God conquers man; this is the change that will be seen in man. If in believing in God, all you know about is subduing your body and enduring and suffering, and you are unclear on whether what you are doing is right or wrong, much less whom it is for, then how can this kind of practice lead to change?

from "The Inside Truth of the Conquering Work (3)"
in The Word Appears in the Flesh

14. You should understand that what I am demanding of you is not that your body be held in bondage or that your brain be controlled and prevented from thinking arbitrary thoughts. This is neither the goal of the work nor the work that needs to be done right now. ... You need to understand God's work and recognize your nature, your substance, and that old life of yours. You especially need to recognize those past erroneous practices and human doings of yours. To change, you must start

by changing your thinking. First replace your old thinking with the new, and let your new thinking govern your words and actions and your life. This is what is being asked of each of you now. Do not practice blindly or follow blindly. You should have a basis and a target. Do not fool yourselves. You should know what exactly your faith in God is for, what should be gained from it, and what you should enter into right now. It is imperative that you know all this.

from "The Inside Truth of the Conquering Work (3)"
in The Word Appears in the Flesh

15. When your understanding of God's deeds changes, when you have a new understanding of the truth of everything God says, and when your internal understanding is elevated, your life will take a turn for the better. Everything that people do and say now is practical. These are not doctrines, but rather what people need for their life and what they should possess. This is the change that takes place in man during the conquering work, the change that man should experience, and it is the result after man is conquered. When you have changed your thinking, adopted a new mental attitude, overturned your notions and intentions and your past logical reasonings, discarded those deep-rooted things inside you, and gained a new understanding of faith in God, then the testimonies you give will be elevated and your whole being will have truly changed. All these are the most practical, most realistic, and the most fundamental of things—things that were difficult for people to touch in the past and things they could not come into contact with. They are the true work of the Spirit.

from "The Inside Truth of the Conquering Work (3)"
in The Word Appears in the Flesh

16. At the conclusion of all the conquering work, it is imperative that all of you understand that God is not the God of Israelites only, but rather the God of all creation. He created all of mankind, not just the Israelites. If you say that God is the God of Israelites only or that it is impossible for God to be incarnated in any nation outside of Israel, then you still have not reached any understanding whatsoever in the course of the conquering work and you are not acknowledging at all that God is your God. All you are acknowledging is that God moved from Israel to China and is being forced to be your God. If this is still how you see things, then My work has been fruitless in you and you have not under-

stood a thing I have said. In the end, if you, like Matthew, again write a genealogy for Me, find Me an appropriate "ancestor," and find Me a correct root—such that God has two genealogies for His two incarnations—would that not then be the biggest joke in the world? Would not you, this "well-intentioned person" who found Me a genealogy, have become someone who divided God? Are you able to take on the burden of this sin? After all this conquering work, if you still do not believe that God is the God of all creation, if you still think that God is the God of Israelites only, are you not someone who openly resists God? The purpose of conquering you today is to have you acknowledge that God is your God, and the other's God, and most importantly the God of all who love Him, and the God of all creation. He is the God of Israelites and the God of the people of Egypt. He is the God of the British and the God of Americans. He is not just the God of Adam and Eve, but also the God of all descendants of Adam and Eve. He is the God of everything in the heavens and everything on earth.

from "The Inside Truth of the Conquering Work (3)"
in The Word Appears in the Flesh

17. The Israelite family and all Gentile families alike are in the hands of one God. Not only did He work in Israel for several thousand years and was once born in Judea, but today He is descending in China, this place where the great red dragon lies coiled. If being born in Judea makes Him the King of the Jews, then does not descending among all of you today make Him the God of you? He led the Israelites and was born in Judea, and He is also born in a Gentile land. Is not all His work for the whole of the mankind that He created? Does He love Israelites a hundred fold and loathe Gentiles a thousand fold? Is that not your notion? It is you who do not acknowledge God; it is not that God was never your God. It is you who reject God; it is not that God is unwilling to be your God. Who among the created is not in the hands of the Almighty? In conquering you today, is not the goal to have you acknowledge that God is none other than your God? If you still maintain that God is the God of Israelites only, and still maintain that the house of David in Israel is the origin of God's birth and that no nation other than Israel is qualified to "produce" God, and even less is any Gentile family able to personally receive Jehovah's work—if you still think this way, then does that not make you an obstinate holdout? Do not always fixate on Israel. God is right here among you today. Do not keep look-

ing heavenward either. Stop pining for your God in heaven! God has come into your midst, so how can He be in heaven? You have not believed in God for very long, yet you have a lot of notions about Him, to the point that you dare not for a second think that the God of the Israelites would deign to “grace” you with His presence. Even less do you dare to think about how you could see God make a personal appearance, given how unbearably filthy you are. You also have never thought about how God could personally descend in a Gentile land. He ought to descend on Mount Sinai or the Mount of Olives and appear to Israelites. Are not Gentiles (that is, people outside of Israel) all objects of His loathing? How could He personally work among them? All these are the deep-rooted notions that you have developed over many years. The purpose of conquering you today is to smash these notions of yours. You thereby have seen God personally appearing among you—not on Mount Sinai or on the Mount of Olives, but among people whom He has never led in the past.

from “The Inside Truth of the Conquering Work (3)”
in *The Word Appears in the Flesh*

18. After God did His two stages of work in Israel, Israelites and all Gentiles alike came to harbor this notion: While it is true that God created all things, He is willing to be the God of Israelites only, not the God of Gentiles. Israelites believe the following: God can only be our God, not the God of you Gentiles, and because you do not revere Jehovah, Jehovah—our God—loathes you. Those Jews further believe this: The Lord Jesus assumed the image of us Jewish people and is a God who bears the mark of the Jewish people. It is among us that God works. God’s image and our image are similar; our image is close to God’s. The Lord Jesus is the King of us Jews; Gentiles are not qualified to receive such great salvation. The Lord Jesus is the sin offering for us Jews. It was merely on the basis of those two stages of work that Israelites and the Jewish people formed this many notions. They domineeringly claim God for themselves, not allowing that God is also the God of the Gentiles. In this way, God became a blank in the hearts of Gentiles. This is because everyone came to believe that God does not want to be the God of the Gentiles and that He only likes Israelites—His chosen people—and He likes Jews, especially the disciples who followed Him. Do you not know that the work that Jehovah and Jesus did is for the survival of all mankind? Do you now acknowledge that God is the God

of all of you born outside of Israel? Is not God right here in your midst today? This cannot be a dream, can it? Do you not accept this reality? You dare not believe it or think about it. Regardless of how you see it, is not God right here in your midst? Are you still afraid to believe these words? From this day on, are not all conquered people and all who want to be God's followers God's chosen people? Are not all of you, who are followers today, the chosen people outside of Israel? Is your status not the same as that of Israelites? Is not all this what you should recognize? Is this not the goal of the work of conquering you? Since you can see God, then He will be your God forever, from the beginning and into the future. He will not abandon you, so long as all of you are willing to follow Him and be His loyal, obedient creations.

from "The Inside Truth of the Conquering Work (3)"
in The Word Appears in the Flesh

19. What does it mean to be perfected? What does it mean to be conquered? What criteria must one meet in order to be conquered? And what criteria must one meet in order to be perfected? Conquering and perfecting are both for the purpose of working man so he can return to his original likeness and be free of his corrupt satanic disposition and Satan's influence. This conquering comes early in the process of working man, meaning it is the first step of the work. Perfecting is the second step, or the concluding work. Every human being has to go through being conquered; otherwise he would not be able to know God and would not know there is a God, that is, he would not be able to acknowledge God. And if a person does not acknowledge God, it would be impossible for him to be made complete by God because he would not meet the criteria for this completion. If you do not even acknowledge God, how would you be able to know Him? And how would you seek after Him? You would also be unable to bear witness to Him, much less have the faith to satisfy Him. So, for anyone who wants to be made complete, the first step has to be to go through the conquering work. This is the first condition. But be it conquering or perfecting, each is for the goal of working man and changing him, and each is an item in the work of managing man. These two steps are what are required in turning someone into a complete person; neither step can be skipped. It is true that "being conquered" does not sound very nice, but in fact the process of conquering someone is the process of changing him. After being conquered, you may not have gotten rid of your corrupt disposi-

tion completely, but you will have known it. Through the conquering work you will have come to know the low humanity of yours and also to know much disobedience of yours. Although you will be unable to discard or to change them within the short period of the conquering work, you will come to know them. This lays the foundation for your perfection. So conquering and perfecting are both done to change man, both done to rid man of his corrupt satanic disposition so he can give himself fully to God. It is just that being conquered is the first step in changing the human disposition and also the first step in man fully giving himself to God, a step that is lower than being perfected. A conquered person's life disposition changes far less than a perfected person's. Being conquered and being perfected are conceptually different from each other because they are different phases of work and because they hold people to different standards, with conquest holding them to lower standards and perfection holding them to higher ones. The perfected are righteous people, people made holy and pure; they are crystallizations of the work of managing humanity, or end products. Although they are not blameless humans, they are people who seek to live meaningful lives. But what about the conquered? They only verbally acknowledge that God exists; they acknowledge that God has incarnated Himself, that the Word appears in the flesh, and that God has come to the earth to do the work of judgment and chastisement. They also acknowledge that God's judgment and chastisement and His smiting and refinement are all beneficial to man. That is, they are just starting to have the human likeness, and they have some understanding of life but are still foggy about it. In other words, they are just starting to possess humanity. These are the results of being conquered. When people step onto the path of perfection, their old disposition can be changed. Further, their lives keep growing and they gradually enter more deeply into the truth. They are able to loathe the world and loathe all those who do not seek after the truth. They especially loathe themselves, but more than that, they clearly know themselves. They are willing to live by the truth and they make it their goal to seek after the truth. They are unwilling to live within the thoughts generated by their own brains, and they feel loathing for man's self-rightness, haughtiness, and self-conceit. They speak with a strong sense of propriety, handle things with discernment, are possessed of wisdom, and are loyally obedient to God. If they experience an instance of chastisement and judgment, not only do they not become passive or weak, but they are

grateful for it. They cannot do without God's chastisement and judgment; they can receive His protection through it. They do not pursue a faith of peace and joy and of seeking bread to satisfy hunger. Neither do they go after temporary fleshly enjoyments. This is what the perfected have.

from "The Inside Truth of the Conquering Work (4)"
in *The Word Appears in the Flesh*

20. You say that you acknowledge God incarnate and you acknowledge that the Word appears in the flesh, yet you do some things behind His back, and you do not act the way He wants you to, and do not fear Him. Is this acknowledging God? You acknowledge what He says, but you refuse to put into practice even those things that you are able to and you do not abide by His way. Is this acknowledgment? You acknowledge Him, but your only mindset is to guard against Him, never to revere Him. If you have seen and acknowledged His work and you know that He is God, yet you remain lukewarm and completely unchanged, then you are still an unconquered person.

from "The Inside Truth of the Conquering Work (4)"
in *The Word Appears in the Flesh*

21. A conquered person has to do everything he can; he wants to enter and reach higher truths even though he is not yet able to. It is only because he is limited in what he can take in that his practices are bounded and limited. But at the very least he has to do everything in his abilities. If you can do these things, it will be because of the conquering work. Suppose you say, "Given that He can put forth so many words that man cannot, if He is not God, who is?" Having this kind of thinking does not mean you acknowledge God. If you acknowledge God, you have to show it through your actions. Leading a church but being unable to do righteousness, and coveting money and always secretly funneling the church's money into your own pockets—is this acknowledging that there is a God? God is almighty and to be feared. How can you not be afraid if you truly acknowledge that there is a God? How can you have done such despicable things? Can that be called believing? Do you really acknowledge Him? Is God what you believe in? What you believe in is a vague God; that is why you are not afraid! Those who truly acknowledge and know God all fear Him and are afraid to do anything that opposes Him or that goes against their conscience; they are

especially afraid to do anything that they know is against God's will. Only this can be considered acknowledging God's existence. What should you do when your parents deter you from believing in God? How should you love God when your unbelieving husband treats you well? And how should you love God when the brothers and sisters loathe you? If you acknowledge Him, then you will act appropriately and live out reality in all these situations. If you fail to act concretely but only say that you acknowledge God's existence, then you are just a talker! You say you believe in Him and acknowledge Him. But in what way do you acknowledge Him? In what way do you believe in Him? Do you fear Him? Do you revere Him? Do you love Him deep down inside? When you are distressed and have no one to lean on, you feel that God is to be loved, and then afterward you forget all about it. That is not loving God or believing in God! What ultimately does God want man to achieve? All the states that I mentioned, such as thinking you are a big shot, feeling you are quick to pick things up, controlling others, looking down on others, judging people by their appearance, bullying honest people, coveting church money, and so forth—to be rid of a portion of such corrupt satanic dispositions is what should be seen in you after you are conquered.

from "The Inside Truth of the Conquering Work (4)"
in *The Word Appears in the Flesh*

22. The conquering work done on you people is of the deepest significance. On the one hand, the purpose of this work is to perfect a group of people, that is, to perfect them into a group of overcomers, as the first group of people made complete, meaning the firstfruits. On the other hand, it is to let created beings enjoy God's love, receive God's greatest salvation, and receive God's full salvation, to let man enjoy not only mercy and lovingkindness, but more importantly chastisement and judgment. From the creation of the world until now, all that God has done in His work is love, without any hatred for man. Even the chastisement and judgment you have seen are also love, a truer and more real love, a love that leads man to the right way of human life. On the third hand, it is to bear testimony before Satan. And on the fourth hand, it is to lay a foundation for spreading future gospel work. All the work He has done is for the purpose of leading people to the right way of human life, so that they can have the normal life of mankind, because man does not know how to lead a life. Without such leading, you

would only be able to live an empty life, would only be able to live a worthless and meaningless life, and would not know at all how to be a normal person. This is the deepest significance of conquering man.

from "The Inside Truth of the Conquering Work (4)"

in *The Word Appears in the Flesh*

23. All of you live in a place of sin and licentiousness; you are all licentious and sinful people. Today you not only can see God, but more importantly, you have received chastisement and judgment, received such deepest salvation, that is, received God's greatest love. All that He does is true love for you; He has no ill intention. It is because of your sins that He judges you, so that you will examine yourselves and receive this tremendous salvation. All this is done to work man. From beginning to end, God has been doing His utmost to save man, and He is certainly not willing to completely destroy the men He created with His own hands. Now He has come among you to work; isn't this even more salvation? If He hated you, would He still do work of such magnitude to personally lead you? Why should He suffer so? God does not hate you or have any ill intention toward you. You should know that God's love is the truest love. It is only because of people's disobedience that He has to save them through judgment; otherwise, they would not be saved. As you do not know how to lead a life or how to live, and you live in this licentious and sinful place and are licentious and filthy devils, He does not have the heart to let you become even more depraved; neither has He the heart to see you living in the filthy place like this, being trampled by Satan at will, or the heart to let you fall into Hades. He only wants to gain this group of you and thoroughly save you. This is the main purpose of doing the conquering work on you—it is just for salvation.

from "The Inside Truth of the Conquering Work (4)"

in *The Word Appears in the Flesh*

24. If you cannot see that everything done on you is love and salvation, if you think it is just a method, a way to torment man and something untrustworthy, then you might as well go back to your world to suffer pain and hardship! If you are willing to be in this stream and enjoy this judgment and this immense salvation, enjoy all of this blessing that cannot be found anywhere in the human world, and enjoy this love, then stay submissively in this stream to accept the conquering

work so you can become perfected. Though now you are suffering some pain and refinement because of the judgment, this pain is valuable and meaningful. Although chastisement and judgment are refinements and merciless disclosures to man, meant to punish his sins and punish his flesh, none of this work is intended to condemn and extinguish his flesh. The severe disclosures of the word are all for the purpose of leading you to the right path. You have personally experienced so much of this work and, clearly, it has not led you to an evil path! All of it is to enable you to live out a normal humanity; all of it is something your normal humanity can achieve. Every step of the work is done based on your needs, according to your weaknesses, and according to your actual stature, and no unbearable burden is placed on you. Although you are unable to see this clearly now and you feel as if I am being hard on you, although you keep thinking that the reason I chastise and judge you every day and reproach you every day is because I hate you, and although what you receive is chastisement and judgment, in reality it is all love for you, also a great protection for you. If you cannot grasp the deeper meaning of this work, then there is simply no way for you to go on in your experience. You should be comforted for such salvation. Do not refuse to come to your senses. Having come this far, you should see clearly the significance of this conquering work. You should no longer waver back and forth in your thinking!

from "The Inside Truth of the Conquering Work (4)"
in *The Word Appears in the Flesh*

THE TWO INCARNATIONS COMPLETE THE SIGNIFICANCE OF THE INCARNATION

Each stage of work done by God has a real significance. When Jesus arrived, He was male, and this time He is female. From this, you can see that God created both male and female for His work and with Him there is no distinction of gender. When His Spirit arrives, He can take on any flesh at will and the flesh represents Him. Be it male or female, both represent God as long as it is His incarnate flesh. If Jesus arrived and appeared as a female, in other words, if an infant girl, not a boy, was to be conceived by the Holy Spirit, that stage of work would have

been completed all the same. If so, this stage of work would have to be completed instead by a male and the work would then be completed all the same. The work done in both stages is significant; no work is repeated or conflicts with each other. At the time of His work, Jesus was called the only Son, which indicates the male gender. Then why is the only Son not mentioned in this stage? This is because the needs of the work have necessitated a change to the gender different from that of Jesus. With God there is no distinction of gender. His work is done as He wishes and is not subject to any restrictions, particularly free, but every stage has a real significance. God became flesh twice, and it goes without saying that His incarnation in the last days is the last time. He has come to reveal all His deeds. If in this stage He did not become flesh to personally do work for man to witness, man would forever hold on to the notion that God is only male, not female. Before this, all believed that God could only be male and that a female could not be called God, for all regarded man as having authority over woman. They believed that no woman could take on authority, but only man. They even said that man was the head of woman and that woman must obey man and could not surpass him. When it was spoken in the past that man was the head of woman, it was said in regard to Adam and Eve who had been beguiled by the serpent, and not to the man and woman created by Jehovah in the beginning. Of course, a woman must obey and love her husband, much as a man must learn to support his family. These are the laws and decrees set forth by Jehovah by which mankind must abide in their lives on earth. Jehovah said to woman, "your desire shall be to your husband, and he shall rule over you." This was said only so that mankind (that is, both man and woman) could live normal lives under the dominion of Jehovah, so that the lives of mankind would have structure and not lose order. Therefore, Jehovah made appropriate rules for how man and woman should act, but these only referred to all the creation living on the earth and not to God's incarnate flesh. How could God be the same as His creation? His words were directed only toward the mankind of His creation; they were rules set forth for man and woman so that such mankind could live normal lives. In the beginning, when Jehovah created mankind, He made both male and female; therefore, His incarnate flesh was also differentiated into either male or female. He did not decide His work based on the words He spoke to Adam and Eve. The two times He became flesh were determined entirely in line with His thinking when He first created mankind.

That is, He completed the work of His two incarnations based on the male and female that had not been corrupted. If man applies the words spoken by Jehovah to Adam and Eve who had been beguiled by the serpent to the work of God's incarnation, should not Jesus also have to love His wife as He ought? Is God still God then? If so, can He complete His work? If it is wrong for God's incarnate flesh to be female, would it not also have been a great error when God created woman? If man still believes that for God to be incarnated as female is wrong, would not the incarnation of Jesus, who did not get married and therefore could not love His wife, be as much an error as the present incarnation? Since you use the words spoken to Eve by Jehovah to measure the truth of God's incarnation this day, you must use Jehovah's words to Adam to judge the Lord Jesus who became flesh in the Age of Grace. Are these two not the same? Since you judge the Lord Jesus by the male who had not been beguiled by the serpent, you cannot judge the truth of the incarnation this day by the female who had been beguiled by the serpent. That is unfair! If you make such a judgment, then this proves your lack of rationality. When Jehovah twice became flesh, the gender of His flesh was related to the male and female that had not been beguiled by the serpent. Twice did He become flesh in accordance with such male and female not beguiled by the serpent. Do not think that the maleness of Jesus was the same as that of Adam who was beguiled by the serpent. He is completely unrelated to him, and they are two males of different natures. Surely it cannot be that the maleness of Jesus proves He is only the head of all women but not that of all men? Is He not the King of all the Jews (including both men and women)? He is God Himself, not just the head of woman but the head of man as well. He is the Lord of all creatures and the head of all creatures. How could you determine the maleness of Jesus to be the symbol of the head of woman? Is this not blasphemy? Jesus is a male that has not been corrupted. He is God; He is Christ; He is the Lord. How could He be a male like Adam who had been corrupted? Jesus is the flesh worn by the most holy Spirit of God. How could you say He is a God possessing the maleness of Adam? Then would not all of God's work have been wrong? Could Jehovah incorporate within Jesus the maleness of Adam who had been beguiled? Is not the incarnation at present another work of God incarnate different in gender from Jesus but alike in nature? Do you still dare say that God incarnate could not be female since it was woman who was first beguiled by the serpent? Do you still dare say that as woman is the

most unclean and the origin of the corruption of mankind, God could not possibly become flesh as a female? Do you still dare say that “woman shall always obey man and may never manifest or directly represent God”? You did not understand in the past; can you now still blaspheme the work of God, especially the incarnate flesh of God? If you cannot see this clearly, best mind your tongue, lest your foolishness and ignorance be revealed and your ugliness exposed. Do not think that you understand everything. I tell you that all you have seen and experienced is insufficient to understand even one thousandth of My management plan. So why then are you so haughty? The mere bit of talent and the minimal knowledge you have are insufficient to be used in even one second of the work of Jesus! How much experience do you actually have? What you have seen and all that you have heard in your lifetime and what you have imagined are less than the work I do in a moment! You best not nitpick and find fault. No matter how haughty you may be, you are still a creature less than an ant! All that within your belly is less than that within the belly of an ant! Do not think that because you have experienced much and become senior, you can speak and act with unbridled arrogance. Are not your experiences and your seniority a result of the words I have uttered? Do you believe that they are earned through your labor and toil? This day, you see My incarnation, and as a result you have such rich conceptions, from which come innumerable notions. If not for My incarnation, no matter how extraordinary your talents, you would not have as many conceptions. Is it not from this that your notions arose? If not for the first time Jesus became flesh, what would you know of the incarnation? Is it not because of your knowledge of the first incarnation that you dare to brazenly judge the second incarnation? Why should you scrutinize it instead of being an obedient follower? You have entered into this stream and come before the incarnate God. How could you be allowed to study? It is fine for you to study your own family history, but if you study the “family history” of God, how could the God of today allow you to do so? Are you not blind? Are you not asking for troubles?

If only the work of Jesus was done without the complement of this stage in the last days, then man would forever hold onto the notion that Jesus alone is the only Son of God, that is, God only has one son, and that any who comes afterward with another name would not be the only Son of God, much less God Himself. Man has the notion that He who serves as a sin offering or who assumes power for God and redeems all

mankind is the only Son of God. There are some who believe that as long as He is a male who comes, He can be deemed the only Son of God and a representative of God. And there are even those who say that Jesus is the Son of Jehovah, His only Son. Is this not a serious notion of man? If this stage of work was not done in the final age, then all mankind would be shrouded in a shadow when it comes to God. If so, man would think himself to be of a higher status than woman, and women would never be able to hold their heads high. At such time, no female would receive salvation. People always believe that God is a male, and He always loathes woman and would not give woman salvation. If so, then is it not true that all women created by Jehovah and also corrupted would never have the opportunity to be saved? Then would it not have been pointless for Jehovah to have created woman, that is, to have created Eve? And would not woman perish for eternity? Therefore, this stage of work in the last days is to save all mankind, not just woman but all mankind. This work is for the sake of all mankind, not just for woman. If any think otherwise, then they are fools all the more!

The work done at present has pushed forward the work of the Age of Grace; that is, the work in the entire six-thousand-year management plan has moved forward. Though the Age of Grace has ended, the work of God has progressed further. Why do I say time and again that this stage of work builds upon the Age of Grace and the Age of Law? This means that the work of this day is a continuation of the work done in the Age of Grace and an uplifting of that done in the Age of Law. The three stages are closely interconnected and linked one to the next. Why do I also say that this stage of work builds on that done by Jesus? If this stage did not build on the work done by Jesus, then in this stage the crucifixion, the work of redemption done previously, would still need to be carried out. This would be meaningless. Therefore, it is not that the work has completely finished, but that the age has moved forward, and the work has become even higher than before. It could be said that this stage of work is built on the foundation of the Age of Law and the rock of the work of Jesus. The work is built stage by stage, and this stage is not a new beginning. Only the combination of the three stages of work can be deemed the six-thousand-year management plan. This stage is done on the foundation of the work of the Age of Grace. If these two stages of work are unrelated, why is there no crucifixion in this stage? Why do I not bear the sins of man? I do not come through the conception by the Holy Spirit nor will I be crucified to bear the sins of man.

Rather, I am here to directly chastise man. If I did not chastise man following the crucifixion, and now I do not come through the conception by the Holy Spirit, then I would not be qualified to chastise man. It is precisely because I am one with Jesus that I come directly to chastise and judge man. This stage of work builds entirely on the previous stage. This is why only such work can bring man to salvation stage by stage. Jesus and I come from the same Spirit. Though Our fleshs have no relationship, Our Spirits are one; though what We do and the work We bear are not the same, We are alike in essence; Our fleshs take different forms, and this is because of the change in era and the need of Our work; Our ministries are not alike, so the work We bring forth and the disposition We reveal to man are also different. That is why what man sees and receives this day is unlike that of the past; this is so because of the change in era. Though the gender and form of Their fleshs are different, and though They were not born of the same family, much less in the same time period, Their Spirits are one. Though Their fleshs share no blood or physical relationship in any way, this does not deny that They are the incarnate fleshs of God in two different time periods. It is an undeniable truth that They are the incarnate fleshs of God, though They do not share the same bloodline or a common human language (one was a male who spoke the language of the Jews and the other is a female who speaks only Chinese). It is for these reasons that They do the work They ought in different countries, and in different time periods as well. Despite the fact that They are the same Spirit, possessed of the same essence, there are no absolute similarities at all between the outward shells of Their fleshs. They merely share the same humanity, but the appearance and birth of Their fleshs are not alike. These have no impact on Their respective work or the knowledge that man has of Them, for, after all, They are the same Spirit and none can separate Them. Though They are not related by blood, Their entire beings are directed by Their Spirits, so that They undertake different work in different time periods, with Their fleshs not sharing a bloodline. Similarly, the Spirit of Jehovah is not the father of the Spirit of Jesus, much as the Spirit of Jesus is not the son of the Spirit of Jehovah. They are the same Spirit. Just like the incarnate God of this day and Jesus. Though They are not related by blood, They are one; this is because Their Spirits are one. He can do the work of mercy and lovingkindness, as well as that of righteous judgment and of chastisement of man, and that of bringing curses on man. In the end, He can do the work of des-

stroying the world and punishing the wicked. Does He not do all this Himself? Is this not the almightiness of God? He could both set forth laws for man and issue commandments, and could also lead the early Israelites to live their lives on earth and guide them to build the temple and altars, reigning over all the Israelites. Because of His authority, He lived with them on earth for two thousand years. The Israelites dared not rebel; all revered Jehovah and observed the commandments. This work was all done because of His authority and His almightiness. In the Age of Grace, Jesus came to redeem the whole fallen mankind (not only the Israelites). He showed mercy and lovingkindness to man. The Jesus that man saw in the Age of Grace was filled with lovingkindness and was always loving, for He had come to deliver man from sin. He could forgive man their sins until His crucifixion truly delivered mankind from sin. During that time, God appeared before man in mercy and lovingkindness; that is, He became a sin offering for man and was crucified for the sins of man so that they may forever be forgiven. He was merciful, compassionate, enduring and loving. And all those who followed Jesus in the Age of Grace also sought to be enduring and loving in all things. They endured all suffering, and never fought back even if beaten, cursed or stoned. But that is not so in this final stage, much like how the work of Jesus and Jehovah was not alike though Their Spirits were one. The work of Jehovah was not to bring the age to an end but to lead it and usher in mankind's life on earth. However, the work now is to conquer those deeply corrupted men in the Gentile nations and to lead not only the family of China but the entire universe. You see this work being done now only in China, but in fact it has already begun to expand abroad. Why is it that foreigners time and again seek the true way? That is because the Spirit has already begun His work, and the words now are directed toward people of the entire universe. This is already half of the work. The Spirit of God has done such great work since the world was created; He has done different work across the different ages, and in different nations. The people of each age see His different disposition, which is naturally revealed through the different work that He does. He is God, filled with mercy and lovingkindness; He is the sin offering for man and man's shepherd, yet He is also judgment, chastisement, and curse on man. He could lead man to live on earth for two thousand years and also redeem the corrupt mankind from sin. And this day, He is also able to conquer mankind who does not know Him and make them subject under His dominion, so that all

submit to Him fully. In the end, He will burn away all that is unclean and unrighteous within men in the entire universe, to show them that not only is He a God of mercy, lovingkindness, wisdom, wonder and holiness, but even more, He is a God who judges man. To the evil among all mankind, He is burning, judgment and punishment; to those who are to be perfected, He is tribulation, refinement, and trial, as well as comfort, sustenance, supply of words, dealing, and pruning. And to those who are eliminated, He is punishment, as well as retribution. Tell Me, is God not almighty? He can do all work, not just the crucifixion as you imagined. You think too lowly of God! Do you believe that everything would come to an end after the redemption of all mankind through His crucifixion? And that, following this, you would follow Him to heaven then eat of the fruit from the tree of life and drink from the river of life? ... Could it be that simple? Tell Me, what have you accomplished? Do you have the life of Jesus? You were indeed redeemed by Him, but the crucifixion was the work of Jesus Himself. What duty have you fulfilled as a man? You only have the outward godliness but do not understand His way. Is that how you manifest Him? If you have not received the life of God or seen the entirety of His righteous disposition, then you cannot claim to be one that has life, and you are not worthy to pass through the gate of the kingdom of heaven.

Not only is God a Spirit but He can also become flesh; moreover, He is a body of glory. Jesus, though you have not seen Him, was witnessed by the Israelites, that is, the Jews at the time. He was at first a flesh, but after He was crucified, He became the body of glory. He is the all-encompassing Spirit and can do work in all places. He could be Jehovah, Jesus and the Messiah; in the end, He can become Almighty God. He is righteousness, judgment, and chastisement, is curse and wrath, but also mercy and lovingkindness. All the work done by Him can represent Him. What manner of God do you say He is? You simply won't be able to explain and can only say, "I cannot explain what manner of God He is." Do not draw the conclusion that God is forever a God of mercy and lovingkindness, just because God did the work of redemption in one stage. Can you be certain that He is only such a God? If He is a merciful and loving God, why will He bring the age to an end in the last days? Why will He send down so many disasters? If it is as you think, that He is merciful and loving toward man to the end, even to the final age, why then will He send down disasters from the heavens? If He loves man as Himself and as His only Son, why will He send down plagues and hail-

stones from the heavens? Why does He allow man to suffer from famine and pestilence? Why does He allow man to suffer these disasters? None of you dare say what manner of God He is, and none can explain. Can you be certain that He is the Spirit? Do you dare say that He is the flesh of Jesus? And do you dare say that He is a God who will forever be crucified for man?

DOES THE TRINITY EXIST?

It was only after the truth of Jesus become flesh came to be that man realized this: It is not only the Father in heaven, but also the Son, and even the Spirit. This is the conventional notion man holds, that there is a God such as this in heaven: a Trinity that is the Father, the Son, and the Holy Spirit, all in one. All mankind has these notions: God is one God, but comprises three parts, what all those grievously entrenched in conventional notions deem to be the Father, the Son, and the Holy Spirit. Only those three parts made one is all of God. Without the Holy Father, God would not be whole. Similarly, neither would God be whole without the Son or the Holy Spirit. In their notions, they believe that neither the Father alone nor the Son alone can be deemed God. Only the Father, the Son, and the Holy Spirit together can be deemed God Himself. Now, all religious believers, including each and every follower among you, hold this belief. Yet, as for whether this belief is correct, none can explain, for you are always in a fog of confusion about the matters of God Himself. Though these are notions, you do not know whether they are right or wrong, for you have become too grievously infected by religious notions. You have accepted too deeply these conventional notions of religion, and this poison has seeped too deep within you. Therefore, so too in this matter have you succumbed to this pernicious influence, for the Trinity simply does not exist. That is, the Trinity of the Father, the Son, and the Holy Spirit simply does not exist. These are all conventional notions of man, and the fallacious beliefs of man. Throughout many centuries, man has believed in this Trinity, conjured up by notions in the mind of man, fabricated by man, and never before seen by man. Throughout these many years, there have been many spiritual greats who have explained the “true meaning” of the Trinity, but such explanations of the Trinity as three distinct con-

substantial persons have been vague and unclear, and all are befuddled by the “construct” of God. No great man has ever been able to offer a thorough explanation; most explanations pass muster in terms of reasoning and on paper, but not a single man has a fully clear understanding of its meaning. This is because this “great Trinity” man holds in the heart simply does not exist. For none have ever seen the true countenance of God or have any been fortunate enough to ascend to the abode of God for a visit so as to examine what items are present in the place where God lies, to determine exactly how many tens of thousands or hundreds of millions of generations are in the “house of God” or to investigate just how many parts compose the inherent construct of God. What mainly needs to be examined is: the age of the Father and the Son, as well as the Holy Spirit; the respective appearances of each person; exactly how is it that They split up, and how is it that They are made one. Unfortunately, in all these many years, not a single man has been able to determine the truth of these matters. They all simply conjecture, for not a single man has ever ascended to heaven for a visit and returned with an “investigative report” for all mankind in order to report on the truth of the matter to all those fervent and devout religious believers concerned about the Trinity. Of course, the blame cannot be put on man for forming such notions, for why did Jehovah the Father not have Jesus the Son accompany Him when He created mankind? If, in the beginning, all had gone by the name of Jehovah, it would have been better. If blame must be put, let it be put on the momentary lapse of Jehovah God, who did not call the Son and the Holy Spirit before Him in the time of creation, but rather carried out His work alone. If They had all worked simultaneously, then would They not have become one? If, from the very beginning until the end, there was only the name Jehovah and not the name of Jesus from the Age of Grace, or if He had then still been called Jehovah, then would God not have been spared the suffering of this division by mankind? To be sure, Jehovah cannot be lamented for this all; if blame must be put, let it be put on the Holy Spirit, who for thousands of years continued His work by the name of Jehovah, of Jesus, and even of the Holy Spirit, befuddling and confusing man such that man could not know who exactly is God. If the Holy Spirit Himself had worked without form or image, and moreover, without a name such as Jesus, and man could neither touch nor see Him, only hearing the sounds of thunder, then would not this kind of work have been of more benefit to mankind? So what can be done now?

The notions of man have amassed high as a mountain and wide as the sea, to the extent that the God of present day can no longer endure them and is at a complete loss. In the past when it was only Jehovah, Jesus, and the Holy Spirit in between the two, man was already at a loss as to how to cope, and now there is the addition of the Almighty, who is even said to also be a part of God. Who knows who He is and in which person of the Trinity He has been intermingled with or hidden within for however many years? How can man bear this? The Trinity alone was enough to take man a lifetime to explain, but now there is “one God in four persons.” How can this be explained? Can you explain it? Brothers and sisters! How have you believed in such a God until this day? I take My hat off to you. The Trinity was already enough to bear, and yet now you continue to have such unshakable faith in this one God in four persons. You’ve been urged to get out, yet you refuse. How inconceivable! You are really something! A person can actually go so far as to believe in “four Gods” and make nothing of it; do you not think this is a miracle? I could not tell that you are able to work such a great miracle! Let Me tell you that, in truth, the Trinity does not exist anywhere in this universe. God has no Father and no Son, much less is there the concept of an instrument jointly used by the Father and the Son: the Holy Spirit. All of this is the greatest fallacy and simply does not exist in this world! Yet even such a fallacy has its origin and is not entirely without basis, for your minds are not so simple, and your thoughts are not without reason. Rather, they are quite appropriate and ingenious, so much so that they are impregnable even to any Satan. The pity is that these thoughts are all fallacies and simply do not exist! You have not seen the real truth at all; you are merely making conjectures and conceptions, then fabricating it all into a story to deceitfully gain others’ trust and to gain dominance over those most foolish of men without wit or reason, so that they believe in your great and renowned “expert teachings.” Is this truth? Is this the way of life that man should receive? It is all nonsense! Not a single word is appropriate! Throughout these many years, God has been split by you in this way, being split finer and finer with each generation, to the extent that one God has been openly split into three Gods. And now it is simply impossible for man to rejoin God as one, for you have split Him up too finely! If not for My prompt work before it was too late, it is hard to say how long you would have brazenly continued this way! To continue splitting God in this way, how can He still be your God? Would you still recognize

God? Would you still return to Him? If I had arrived any later, it is likely that you would have sent the “Father and Son,” Jehovah and Jesus back to Israel and claimed that you yourselves are a part of God. Fortunately, it is now the last days. Finally, this day I have long awaited has come, and only after I carried out this stage of work by My own hand has your splitting of God Himself been halted. If not for this, you would have escalated, even placing all the Satans among you onto altars for worship. This is your artifice! Your means of splitting God! Will you continue to do so now? Let Me ask you: How many Gods are there? Which God will bring you salvation? Is it the first God, the second, or the third that you always pray to? Which of Them do you always believe in? Is it the Father? Or the Son? Or is it the Spirit? Tell Me who it is that you believe in. Though with every word you say you believe in God, what you actually believe is your own brain! You simply do not have God in your heart! And yet in your minds are a number of such “Trinities”! Do you not agree?

If the three stages of work are assessed in accordance with this concept of the Trinity, then there must be three Gods as the work carried out by each is not the same. If any among you says that the Trinity indeed exists, then explain what exactly is this one God in three persons. What is the Holy Father? What is the Son? What is the Holy Spirit? Is Jehovah the Holy Father? Is Jesus the Son? Then what of the Holy Spirit? Is not the Father a Spirit? Is not the substance of the Son also a Spirit? Was not the work of Jesus the work of the Holy Spirit? Was not the work of Jehovah at the time carried out by a Spirit the same as Jesus’? How many Spirits can God have? According to your explanation, the three persons of the Father, the Son, and the Holy Spirit are one; if so, there are three Spirits, but to have three Spirits means there are three Gods. This means that there is no one true God; how can this kind of God still have the inherent substance of God? If you accept that there is only one God, then how can He have a son and be a father? Are these not all simply your notions? There is only one God, only one person in this God, and only one Spirit of God, much as it is written down in the Bible that “There is only one Holy Spirit and only one God.” Regardless of whether the Father and the Son of which you speak exist, there is only one God after all, and the substance of the Father, the Son, and the Holy Spirit you believe in is the substance of the Holy Spirit. In other words, God is a Spirit, but He is able to become flesh and live among men, as well as to be above all things. His

Spirit is all-inclusive and omnipresent. He can simultaneously be in the flesh and throughout the universe. Since all people say that God is the only one true God, then there is a single God, divisible at will by none! God is only one Spirit, and only one person; and that is the Spirit of God. If it is as you say, the Father, the Son, and the Holy Spirit, then are They not three Gods? The Holy Spirit is one matter, the Son another, and the Father yet another. They are distinct persons of different substances, so how then can They each be part of a single God? The Holy Spirit is a Spirit; this is easy for man to understand. If so, then the Father is even more so a Spirit. He has never descended onto earth and has never become flesh; He is Jehovah God in the heart of man, and He is certainly a Spirit as well. Then what is the relationship between Him and the Holy Spirit? Is it the relationship between Father and Son? Or is it the relationship between the Holy Spirit and the Spirit of the Father? Is the substance of each Spirit the same? Or is the Holy Spirit an instrument of the Father? How can this be explained? And then what is the relationship between the Son and the Holy Spirit? Is it a relationship between two Spirits or the relationship between a man and a Spirit? These are all matters that can have no explanation! If They are all one Spirit, then there can be no talk of three persons, for They are possessed of a single Spirit. If They were distinct persons, then Their Spirits would vary in strength, and simply They could not be one single Spirit. This concept of the Father, the Son, and the Holy Spirit is most absurd! This segments God and splits Him into three persons, each with a status and Spirit; how then can He still be one Spirit and one God? Tell Me, were the heavens and earth, and all things within it created by the Father, the Son, or the Holy Spirit? Some say that They created it all together. Then who redeemed mankind? Was it the Holy Spirit, the Son, or the Father? Some say it was the Son who redeemed mankind. Then who is the Son in substance? Is He not the incarnation of the Spirit of God? The incarnation calls God in heaven by the name of Father from the perspective of a created man. Are you not aware that Jesus was born from the conception through the Holy Spirit? Within Him is the Holy Spirit; whatever you say, He is still one with God in heaven, for He is the incarnation of the Spirit of God. This idea of the Son simply is untrue. It is one Spirit who carries out all of the work; only God Himself, that is, the Spirit of God carries out His work. Who is the Spirit of God? Is it not the Holy Spirit? Is it not the Holy Spirit who works in Jesus? If the work had not been carried out by the Holy Spirit

(that is, the Spirit of God), then could His work represent God Himself? When Jesus called God in heaven by the name of Father as He prayed, this was done only from the perspective of a created man, only because the Spirit of God had clothed Himself as an ordinary and normal man and had the exterior cover of a created being. Even if within Him was the Spirit of God, His exterior appearance was still that of an ordinary man; in other words, He had become the “Son of man” of which all men, including Jesus Himself, spoke. Given that He is called the Son of man, He is a person (whether man or woman, in any case one with the exterior shell of a human being) born into a normal family of ordinary people. Therefore, Jesus calling God in heaven by the name of Father was the same as how you at first called Him Father; He did so from the perspective of a man of creation. Do you still remember the Lord’s Prayer that Jesus taught you to memorize? “Our Father in heaven....” He asked all man to call God in heaven by the name of Father. And since He too called Him Father, He did so from the perspective of one who stands on an equal footing with you all. Since you called God in heaven by the name of Father, this shows that Jesus saw Himself to be on equal footing with you, and as a man on earth chosen by God (that is, the Son of God). If you call God “Father,” is this not because you are a created being? However great the authority of Jesus on earth, prior to the crucifixion, He was merely a Son of man, governed by the Holy Spirit (that is, God), and one of the earth’s created beings, for He had yet to complete His work. Therefore, His calling God in heaven Father was solely His humility and obedience. His addressing God (that is, the Spirit in heaven) in such a manner, however, cannot prove that He is the Son of the Spirit of God in heaven. Rather, it is simply that His perspective is different, not that He is a different person. The existence of distinct persons is a fallacy! Prior to His crucifixion, Jesus was a Son of man bound by the limitations of the flesh, and He did not fully possess the authority of the Spirit. That is why He could only seek the will of God the Father from the perspective of a created being. It is as He thrice prayed in Gethsemane: “Not as I will, but as you will.” Before He was laid on the cross, He was but the King of the Jews; He was Christ, the Son of man, and not a body of glory. That is why, from the standpoint of a created being, He called God Father. Now, you cannot say that all who call God Father are the Son. If this were so, then would you not have all become “the Son” once Jesus taught you the Lord’s Prayer? If you are still not convinced, then tell Me, who is the one that you call

Father? If you are referring to Jesus, then who is the Father of Jesus to you? After Jesus went away, this idea of the Father and the Son was no longer. This idea was only appropriate for the years when Jesus became flesh; under all other circumstances, the relationship is one between the Lord of creation and a created being when you call God Father. There is no time at which this idea of the Trinity of Father, Son, and Holy Spirit can stand; it is a fallacy rarely seen through the ages and does not exist!

This may call to mind for most people the words of God from Genesis: "Let us make man in our image, after our likeness." Given that God says let "us" make man in "our" image, then "us" indicates two or more; since He stated "us," then there is not just one God. In this way, man began to think in the abstract of distinct persons, and from these words arose the idea of the Father, the Son, and the Holy Spirit. What then is the Father like? What is the Son like? And what is the Holy Spirit like? Could it possibly be that the mankind of today was made in the image of one joined together from three? Then is the image of man like that of the Father, the Son, or the Holy Spirit? Which of the persons of God is man in the image of? This idea of man's is simply incorrect and nonsensical! It can only split one God into several Gods. At the time that Moses wrote Genesis, it was after mankind was created following the creation of the world. In the very beginning, when the world began, Moses did not exist. And it was not until much later that Moses wrote the Bible, so how could he have possibly known what it was that God in heaven spoke? He had not an inkling of how God created the world. In the Old Testament of the Bible, there is no mention of the Father, the Son, and the Holy Spirit, only of the one true God, Jehovah, carrying out His work in Israel. He is called by different names as the age changes, but this cannot prove that each name refers to a different person. If this were so, then would there not be innumerable persons in God? What is written in the Old Testament is the work of Jehovah, a stage of work of God Himself for commencement in the Age of Law. It was the work of God, where as He spoke, it was, and as He commanded, it stood. At no time did Jehovah say that He was the Father come to carry out work, or did He ever prophesy the Son coming to redeem mankind. When it came to the time of Jesus, it was only said that God had become flesh to redeem all mankind, not that it was the Son who had come. Because the ages are not alike and the work that God Himself does also differs, He needs to carry out His work within

different realms. In this way, the identity He represents also differs. Man believes that Jehovah is the Father of Jesus, but this was actually not acknowledged by Jesus, who said: "We were never distinguished as Father and Son; I and the Father in heaven are one. The Father is in Me and I am in the Father; when man sees the Son, they are seeing the heavenly Father." When all has been said, be it the Father or the Son, They are one Spirit, not divided into separate persons. Once man attempts to explain, matters are complicated with the idea of distinct persons, as well as the relationship between Father, Son, and Spirit. When man speaks of separate persons, does this not materialize God? They even rank the persons as first, second, and third; these are all but the conceptions of man, not worthy of reference, and utterly unrealistic! If you asked him: "How many Gods are there?" he would say that God is the Trinity of the Father, the Son, and the Holy Spirit: the one true God. If you asked again: "Who is the Father?" he would say: "The Father is the Spirit of God in heaven; He is in charge of all, and is the Master of heaven." "Then is Jehovah the Spirit?" He would say: "Yes!" If you then asked him, "Who is the Son?" he would say that Jesus is the Son, of course. "Then what is the story of Jesus? From whence did He come?" He would say: "Jesus was born to Mary through the conception of the Holy Spirit." "Then is His substance not the Spirit as well? Is not His work also representative of the Holy Spirit? Jehovah is the Spirit, and so too is the substance of Jesus. Now in the last days, needless to say it is still the Spirit at work;^[a] how could They be different persons? Is it not simply the Spirit of God carrying out the work of the Spirit from different perspectives?" As such, there is no distinction between persons. Jesus was conceived by the Holy Spirit, and indubitably, His work was precisely that of the Holy Spirit. In the first stage of work carried out by Jehovah, He neither became flesh nor appeared to man. So man never saw His appearance. No matter how great and how tall He was, He was still the Spirit, God Himself who first created man. That is, He was the Spirit of God. When He spoke to man from among the clouds, He was merely a Spirit. None witnessed His appearance; only in the Age of Grace when the Spirit of God came into the flesh and was incarnated in Judea did man see for the first time the image of the incarnation as a Jew. The feeling of Jehovah could not be sensed. However, He was conceived by the Holy Spirit, that is, conceived by the

Footnotes:

a. The original text omits "at work."

Spirit of Jehovah Himself, and Jesus was still born as the embodiment of the Spirit of God. What man first saw was the Holy Spirit descending like a dove upon Jesus; it was not the Spirit exclusive to Jesus, but rather the Holy Spirit. Then can the Spirit of Jesus be separated from the Holy Spirit? If Jesus is Jesus, the Son, and the Holy Spirit is the Holy Spirit, then how could They be one? The work could not be carried out if so. The Spirit within Jesus, the Spirit in heaven, and the Spirit of Jehovah are all one. It can be called the Holy Spirit, the Spirit of God, the sevenfold intensified Spirit, and the all-inclusive Spirit. The Spirit of God alone can carry out much work. He is able to create the world and destroy it by flooding the earth; He can redeem all mankind, and moreover, conquer and destroy all mankind. This work is all carried out by God Himself and cannot have been done by any other of the persons of God in His stead. His Spirit can be called by the name of Jehovah and Jesus, as well as the Almighty. He is the Lord, and Christ. He can also become the Son of man. He is in the heavens and also on the earth; He is on high above the universes and among the multitude. He is the only Master of the heavens and earth! From the time of creation until now, this work has been carried out by the Spirit of God Himself. Be it the work in the heavens or in the flesh, all is carried out by His own Spirit. All creatures, whether in heaven or on earth, are in the palm of His almighty hand; all of this is the work of God Himself and can be done by no other in His stead. In the heavens, He is the Spirit but also God Himself; among men, He is flesh but remains God Himself. Though He may be called by hundreds of thousands of names, He is still Himself, and all the work^[a] is the direct expression of His Spirit. The redemption of all mankind through His crucifixion was the direct work of His Spirit, and so too is the proclamation unto all nations and all lands during the last days. At all times, God can only be called the almighty and one true God, the all-inclusive God Himself. The distinct persons do not exist, much less this idea of the Father, the Son, and the Holy Spirit! There is only one God in heaven and on earth!

The management plan of God spans six thousand years and is divided into three ages based on the differences in His work: The first age is the Age of Law of the Old Testament; the second is the Age of Grace; and the third is that which belongs to the last days—the Age of Kingdom. In each age a different identity is represented. This is only

Footnotes:

a. The original text omits “the work.”

because of the difference in the work, that is, the requirements of the work. The first stage of work was carried out in Israel, and the second stage of concluding the work of redemption was carried out in Judea. For the work of redemption, Jesus was born from the conception through the Holy Spirit and as the only Son. All of this was owing to the requirements of the work. In the last days, God wishes to expand His work into the Gentile nations and conquer the people there, so that His name may be great among them. He wishes to guide man in understanding all the right ways of human life, as well as all truth and the way of life. All of this work is carried out by one Spirit. Though He may do so from different standpoints, the nature and principles of the work remain the same. Once you observe the principles and nature of the work They have carried out, then you will know that it is all by the hand of a single Spirit. Still some may say: The Father is the Father; the Son is the Son; the Holy Spirit is the Holy Spirit, and in the end, They will be made one. Then how should you make Them one? How can the Father and the Holy Spirit be made one? If They were inherently two, then no matter how They are joined together, would They not remain two parts? When you say making Them one, isn't that simply joining two separate parts to make one whole? But were They not two parts before being made whole? Each Spirit has a distinct substance, and two Spirits cannot be made into a single one. The Spirit is not a material object and is unlike anything else in the material world. As men see it, the Father is one Spirit, the Son another, and the Holy Spirit yet another, then the three Spirits mix like three glasses of water into one whole. Is not that then the three made one? This is an erroneous explanation! Is this not splitting up God? How can the Father, the Son, and the Holy Spirit all be made one? Are They not three parts each of different natures? There are still those who say, did not God expressly state that Jesus was His beloved Son? "Jesus is the beloved Son of God, in whom He is well pleased" was certainly spoken by God Himself. That was God bearing witness to Himself, but merely from a different perspective, that of the Spirit in heaven bearing witness to His own incarnation. Jesus is His incarnation, not His Son in heaven. Do you understand? Do not the words of Jesus, "The Father is in Me and I am in the Father," indicate that They are one Spirit? And is it not because of the incarnation that They were separated between heaven and earth? In reality, They are still one; no matter what, it is simply God bearing witness to Himself. Owing to the change in ages, requirements of the work, and

the differing stages of His management plan, the name by which man calls Him also differs. When He came to carry out the first stage of work, He could only be called Jehovah, shepherd of the Israelites. In the second stage, the incarnate God could only be called Lord, and Christ. But at that time, the Spirit in heaven stated only that He was the beloved Son of God, and made no mention of His being the only Son of God. This simply did not happen. How could God have an only child? Then would God not have become man? Because He was the incarnation, He was called the beloved Son of God, and, from this, came the relationship between Father and Son. It was simply because of the separation between heaven and earth. Jesus prayed from the perspective of the flesh. Since He had put on a flesh of such normal humanity, it is from the perspective of the flesh that He said: My outer shell is that of a created being. Since I put on a flesh to come to this earth, I am now a long, long way from heaven. For this reason, He could only pray to God the Father from the perspective of the flesh. This was His duty, and that which the incarnate Spirit of God should be furnished with. It cannot be said that He is not God simply because He prays to the Father from the perspective of the flesh. Though He is called the beloved Son of God, He is still God Himself, for He is but the incarnation of the Spirit, and His substance is still the Spirit. As man sees it, they wonder why He prays if He is God Himself. This is because He is the incarnate God, God living within the flesh, and not the Spirit in heaven. As man sees it, the Father, the Son, and the Holy Spirit are all God. Only the three all made as one can be deemed the one true God, and, in this way, is His power exceptionally great. There are still those who say that only in this way is He the sevenfold intensified Spirit. When the Son prayed after His coming, that is the Spirit to whom He prayed. In reality, He was praying from the perspective of a created being. For the flesh is not whole, and He was not whole and had many weaknesses when He came into the flesh. Thus was He much troubled as He carried out His work in the flesh. That is why He thrice prayed to God the Father prior to His crucifixion, as well as many times even before that. He prayed among His disciples; He prayed alone upon a mountain; He prayed aboard the fishing boat; He prayed among a multitude of people; He prayed when breaking bread; and He prayed when blessing others. Why did He do so? It was the Spirit to whom He prayed; He was praying to the Spirit, to God in heaven, from the perspective of the flesh. Therefore, from man's standpoint, Jesus became the Son in that stage of work. In this

stage, however, He does not pray. Why is this? This is because what He brings forth is the work of the word, and the judgment and chastisement of the word. He has no need for prayers, for His ministry is to speak. He is not put upon the cross, and He is not turned over by man to those in power. He simply carries out His work and all is set. At the time when Jesus prayed, He was praying to God the Father for the descent of the kingdom of heaven, for the will of the Father to be done, and for the work to come. In this stage, the kingdom of heaven has already descended, so does He still have need to pray? His work is to bring the age to an end, and there are no more new ages, so is there a need to pray for the next stage? I'm afraid there is not!

There are many contradictions in the explanations of man. Indeed, these are all the notions of man; without further scrutiny, you would all believe they are correct. Do you not know that this idea of God as a Trinity is but the notion of man? No knowledge of man is full and thorough. There are always impurities, and man has too many ideas; this demonstrates that a created being simply cannot explain the work of God. There is too much in the mind of man, all coming from logic and thought, that conflicts with the truth. Can your logic thoroughly dissect the work of God? Can you gain an insight into all the work of Jehovah? Is it you as a man who can see through it all, or is it God Himself who is able to see from everlasting to everlasting? Is it you who can see from everlasting long ago to the everlasting to come, or is it God who can do so? What do you say? How are you worthy to explain God? On what basis is your explanation? Are you God? The heavens and earth, and all things in it were created by God Himself. It was not you who did this, so why are you giving incorrect explanations? Now, do you continue to believe in the Trinity? Do you not think it is too burdensome this way? It would be best for you to believe in one God, not in three. It is best to be light, for "the burden of the Lord is light."

THE EXPERIENCES OF PETER: HIS KNOWLEDGE OF CHASTISEMENT AND JUDGMENT

When he was being chastised by God, Peter prayed, “O God! My flesh is disobedient, and You chastise me and judge me. I rejoice in Your chastisement and judgment, and even if You do not want me, in Your judgment I behold Your holy and righteous disposition. When You judge me, so that others may behold Your righteous disposition in Your judgment, I feel content. If it can show forth Your disposition, and allow Your righteous disposition to be seen by all creatures, and if it can make my love of You purer, so that I can attain the image of one who is righteous, then Your judgment is good, for such is Your gracious will. I know that there is still much in me that is rebellious, and that I am still not fit to come before You. I wish for You to judge me even more, whether through a hostile environment or great tribulations; no matter how You judge me, to me it is precious. Your love is so profound, and I am willing to lay myself at Your mercy without the slightest complaint.” This is Peter’s knowledge after he experienced the work of God, and is also a testimony to his love of God. Today, you have already been conquered—but how is this conquest expressed in you? Some people say, “My conquest is the supreme grace and exaltation of God. Only now do I realize that the life of man is hollow and without significance. Living is so pointless, I’d rather be dead. Though man spends his life rushing about, producing and raising generation after generation of children, man is ultimately left with nothing. Today, only after being conquered by God have I seen that there is no value to living in this way; it really is a meaningless life. We may as well die and be done with it!” Can such people who have been conquered be gained by God? Can they become specimens and models? Such people are a lesson in passiveness, they have no aspirations, and do not strive to improve themselves! Even though they count as having been conquered, such passive people are incapable of being made perfect. At the near end of his life, after he had been made perfect, Peter said, “O God! If I were to live a few more years, I would wish to achieve a purer and deeper love of You.” When he was about to be nailed to the cross, in his heart he prayed, “O God! Your time has now arrived, the time You prepared for me has arrived. I must be crucified for You, I must bear this testimony

to You, and I hope that my love can satisfy Your requirements, and that it can become purer. Today, to be able to die for You, and be nailed to the cross for You, is comforting and reassuring to me, for nothing is more gratifying to me than to be able to be crucified for You and satisfy Your wishes, and to be able to give myself to You, to offer up my life to You. O God! You are so lovely! Were You to allow me to live, I would be even more willing to love You. As long as I am alive, I will love You. I wish to love You more deeply. You judge me, and chastise me, and try me because I am not righteous, because I have sinned. And Your righteous disposition becomes more apparent to me. This is a blessing to me, for I am able to love You more deeply, and I am willing to love You in this way even if You do not love me. I am willing to behold Your righteous disposition, for this makes me more able to live out a life of meaning. I feel that my life now is more meaningful, for I am crucified for Your sake, and it is meaningful to die for You. Yet still I do not feel satisfied, for I know too little of You, I know that I cannot completely fulfill Your wishes, and have repaid You too little. In my life, I have been incapable of returning my entirety to You; I am far from that. As I look back at this moment, I feel so indebted to You, and I have but this moment to make up for all of my mistakes and all the love that I have not repaid You.”

Man must pursue to live out a life of meaning, and should not be satisfied with his current circumstances. To live out the image of Peter, he must possess the knowledge and experiences of Peter. Man must pursue things that are higher and more profound. He must pursue a deeper, purer love of God, and a life that has value and meaning. Only this is life; only then will man be the same as Peter. You must focus on being proactive toward your entry on the positive side, and must not submissively allow yourself to backslide for the sake of momentary ease while ignoring more profound, more specific, and more practical truths. Your love must be practical, and you must find ways to free yourself from this depraved, carefree life that is no different from an animal's. You must live out a life of meaning, a life of value, and you must not fool yourself, or treat your life like a toy to be played with. For everyone who aspires to love God, there are no unobtainable truths, and no justice for which they cannot stand firm. How should you live your life? How should you love God, and use this love to satisfy His desire? There is no greater matter in your life. Above all, you must have such aspirations and perseverance, and should not be like those spine-

less weaklings. You must learn how to experience a meaningful life, and experience meaningful truths, and should not treat yourself perfunctorily in that way. Without you realizing it, your life will pass you by; and after that, will you have another opportunity to love God? Can man love God after he is dead? You must have the same aspirations and conscience as Peter; your life must be meaningful, and you must not play games with yourself! As a human being, and as a person who pursues God, you must be able to carefully consider how you treat your life, how you should offer yourself to God, how you should have a more meaningful faith in God, and how, since you love God, you should love Him in a way that is more pure, more beautiful, and more good. Today, you cannot only be content with how you are conquered, but must also consider the path that you will walk in the future. You must have aspirations and the courage to be made perfect, and should not always think yourself incapable. Does the truth have favorites? Can the truth deliberately oppose people? If you pursue the truth, can it overwhelm you? If you stand firm for justice, will it knock you down? If it is truly your aspiration to pursue life, can life elude you? If you are without the truth, that is not because the truth does not acknowledge you, but because you stay away from the truth; if you cannot stand fast for justice, that is not because there is something wrong with justice, but because you believe it is out of line with the facts; if you have not gained life after pursuing it for many years, that is not because life has no conscience toward you, but because you have no conscience toward life, and have driven away life; if you live in the light, and have been incapable of gaining the light, that is not because it is impossible for the light to shine upon you, but because you have not paid any attention to the existence of the light, and so the light has quietly departed from you. If you do not pursue, then it can only be said that you are worthless trash, and have no courage in your life, and do not have the spirit to resist the forces of darkness. You are too weak! You are unable to escape the forces of Satan that lay siege to you, and are only willing to lead this kind of safe and secure life and die in ignorance. What you should achieve is your pursuit of being conquered; this is your bounden duty. If you are content to be conquered, then you drive out the existence of the light. You must suffer hardship for the truth, you must give yourself to the truth, you must endure humiliation for the truth, and to gain more of the truth you must undergo more suffering. This is what you should do. You must not throw away the truth for the sake of a peaceful

family life, and you must not lose your life's dignity and integrity for the sake of momentary enjoyment. You should pursue all that is beautiful and good, and should pursue a path in life that is more meaningful. If you lead such a vulgar life, and do not pursue any objectives, do you not waste your life? What can you gain from such a life? You should forsake all enjoyments of the flesh for the sake of one truth, and should not throw away all truths for the sake of a little enjoyment. People like this have no integrity or dignity; there is no meaning to their existence!

God chastises and judges man because it is required by His work, and, moreover, because it is needed by man. Man needs to be chastised and judged, and only then can he achieve the love of God. Today, you have been utterly convinced, but when you encounter the slightest setback you're in trouble; your stature is still too small, and you still need to experience more of such chastisement and judgment in order to achieve a deeper knowledge. Today, you have some reverence for God, and you fear God, and you know He is the true God, but you do not have a great love of Him, much less have you achieved a pure love; your knowledge is too superficial, and your stature is still insufficient. When you truly encounter an environment, you still have not borne witness, too little of your entry is proactive, and you have no idea how to practice. Most people are passive and inactive; they only secretly love God in their hearts, but have no way of practice, nor are they clear about what their goals are. Those who have been made perfect not only possess normal humanity, but are possessed of truths that exceed the measures of conscience, and that are higher than the standards of conscience; they not only use their conscience to pay back God's love, but, more than that, they have known God, and have seen that God is lovely, and worthy of man's love, and that there is so much to love in God that man cannot help but love Him. The love of God of those who have been made perfect is in order to fulfill their own personal aspirations. Theirs is a spontaneous love, a love that asks for nothing in return, and which is not a trade. They love God because of nothing other than their knowledge of Him. Such people care not whether God bestows graces upon them, and are content with nothing more than to satisfy God. They do not strike bargains with God, nor do they measure their love of God by conscience: You have given to me, thus I love You in return; if You do not give to me, then I have nothing for You in return. Those who have been made perfect always believe that God is the Creator, that He carries out His work upon them, and that, since they have this op-

portunity, and condition, and qualification to be able to be made perfect, their pursuit should be to live out a life of meaning, and they should satisfy Him. It is just like that which was experienced by Peter: When he was at his weakest, he prayed to God and said, "O God! Regardless of the time or place, You know that I always remember You. No matter the time or place, You know that I want to love You, but my stature is too small, I am too weak and powerless, my love is too limited, and my sincerity toward You is too meager. Compared to Your love, I am simply unfit to live. I wish only that my life is not in vain, and that I can not only repay Your love, but, moreover, that I can devote all I have to You. If I can satisfy You, then as a creature, I shall have peace of mind, and will ask for nothing more. Although I am weak and powerless now, I will not forget Your exhortations, and will not forget Your love. Now I am doing nothing more than repaying Your love. O God, I feel awful! How can I give back the love in my heart to You, how can I do all I can, and be able to fulfill Your wishes, and be able to offer all that I have to You? You know the weakness of man; how can I be worthy of Your love? O God! You know I am of small stature, that my love is too meager. How can I do the best that I can in this kind of environment? I know I should repay Your love, I know that I should give all that I have to You, but today my stature is too small. I ask that You give me strength, and give me confidence, so that I will be more able to possess a pure love to devote to You, and more able to devote all that I have to You; not only will I be able to repay Your love, but more able to experience Your chastisement, judgment and trials, and even more severe curses. You have allowed me to behold Your love, and I am incapable of not loving You, and though I am weak and powerless today, how could I forget You? Your love, chastisement and judgment have all caused me to know You, yet I also feel incapable of fulfilling Your love, for You are so great. How can I devote all that I have to the Creator?" Such was Peter's request, yet his stature was too inadequate. At this moment, he felt as if a knife were being twisted in his heart and he was in agony; he knew not what to do under such conditions. Yet he still continued to pray: "O God! Man is of childish stature, his conscience is feeble, and the only thing I can achieve is to repay Your love. Today, I know not how to satisfy Your desires, or do all I can, or give all I have, or how to devote all I have to You. Regardless of Your judgment, regardless of Your chastisement, regardless of what You bestow upon me, regardless of what You take away from me, make me free from the

slightest complaint toward You. Many times, when You chastised me and judged me, I grumbled to myself, and was incapable of achieving purity, or of fulfilling Your wishes. My repayment of Your love was born out of compulsion, and at this moment I hate myself even more.” It was because he sought a purer love of God that Peter prayed in this way. He was seeking, and entreating, and, furthermore, he was recriminating himself, and confessing his sins to God. He felt indebted to God, and felt hatred of himself, yet he was also somewhat sad and passive. He always felt thus, as if he was not good enough for God’s wishes, and unable to do his best. Under such conditions, Peter still pursued the faith of Job. He saw how great had been the faith of Job, for Job had seen that his all was bestowed by God, and it was natural for God to take everything from him, that God would give to whoever He wished—such was the righteous disposition of God. Job had no complaints, and could still praise God. Peter also knew himself, and in his heart he prayed, “Today I should not be content with repaying Your love using my conscience and with however much love I give back to You, because my thoughts are too corrupt, and because I am incapable of seeing You as the Creator. Because I am still unfit to love You, I must accomplish the ability to devote all that I have to You, which I would do willingly. I must know all that You have done, and have no choice, and I must behold Your love, and be able to speak Your praises, and extol Your holy name, so that You may gain great glory through me. I am willing to stand fast in this testimony to You. O God! Your love is so precious and beautiful; how could I wish to live in the hands of the evil one? Was I not made by You? How could I live under the domain of Satan? I’d prefer that my entire being live amid Your chastisement. I am unwilling to live under the domain of the evil one. If I can be made pure, and can devote my all to You, I am willing to offer up my body and mind to Your judgment and chastisement, for I detest Satan, and am unwilling to live under its domain. Through Your judgment of me, You show forth Your righteous disposition; I am happy, and have not the slightest complaint. If I am able to perform the duty of a creature, I am willing that my entire life be accompanied by Your judgment, through which I will come to know Your righteous disposition, and will rid myself of the influence of the evil one.” Peter always prayed thus, always sought thus, and reached a higher realm. Not only was he able to repay God’s love, but, more importantly, he also fulfilled his duty as a creature. Not only was he not accused by his conscience, but he was

also able to transcend the standards of conscience. His prayers continued to go up before God, such that his aspirations were ever higher, and his love of God was ever greater. Though he suffered agonizing pain, still he did not forget to love God, and still he sought to attain the ability to understand God's will. In his prayers were uttered the following words: I have accomplished nothing more than the repayment of Your love. I have not borne testimony to You before Satan, have not freed myself from the influence of Satan, and still live amid the flesh. I wish to use my love to defeat Satan, and shame it, and thus satisfy Your desire. I wish to give my entirety to You, to not give the slightest bit of myself to Satan, for Satan is Your enemy. The more he sought in this direction, the more he was moved, and the higher his knowledge of these matters. Without realizing it, he came to know that he should free himself of the influence of Satan, and should completely return himself to God. Such was the realm he attained. He was transcending the influence of Satan, and ridding himself of the pleasures and enjoyments of the flesh, and was willing to experience more profoundly both God's chastisement and His judgment. He said, "Even though I live amid Your chastisement, and amid Your judgment, regardless of the hardship that entails, still I am unwilling to live under the domain of Satan, still I am unwilling to suffer Satan's trickery. I take joy from living amid Your curses, and am pained by living amid the blessings of Satan. I love You by living amid Your judgment, and this brings me great joy. Your chastisement and judgment is righteous and holy; it is in order to cleanse me, and even more to save me. I would prefer to spend my entire life amid Your judgment to be under Your care. I am unwilling to live under Satan's domain for a single moment; I wish to be cleansed by You, to suffer hardship, and am unwilling to be exploited and tricked by Satan. I, this creature, should be used by You, possessed by You, judged by You, and chastised by You. I should even be cursed by You. My heart rejoices when You are willing to bless me, for I have seen Your love. You are the Creator, and I am a creature: I should not betray You and live under the domain of Satan, nor should I be exploited by Satan. I should be Your horse, or ox, instead of living for Satan. I'd rather live amid Your chastisement, without physical bliss, and this would bring me enjoyment even if I were to lose Your grace. Though Your grace is not with me, I enjoy being chastised and judged by You; this is Your best blessing, Your greatest grace. Though You are always majestic and wrathful toward me, still I am incapable of leaving You, still I cannot

love You enough. I'd prefer to live in Your home, I'd prefer to be cursed, chastised, and smitten by You, and am unwilling to live under the domain of Satan, nor am I willing to rush and busy about only for the flesh, much less am I willing to live for the flesh." Peter's love was a pure love. This is the experience of being made perfect, and is the highest realm of being made perfect, and there is no life that is more meaningful. He accepted God's chastisement and judgment, he treasured God's righteous disposition, and nothing about Peter was more precious. He said, "Satan gives me material enjoyments, but I do not treasure them. God's chastisement and judgment comes upon me—in this I am graced, in this I find enjoyment, and in this I am blessed. Were it not for God's judgment I would never love God, I would still live under the domain of Satan, would still be controlled by it, and commanded by it. If that were the case, I would never become a real human being, for I would be incapable of satisfying God, and would not have devoted my entirety to God. Even though God does not bless me, leaving me without comfort inside, as if a fire is burning within me, and with no peace or joy, and even though God's chastisement and discipline is never apart from me, in God's chastisement and judgment I am able to behold His righteous disposition. I take delight in this; there is no more valuable or meaningful thing in life. Though His protection and care have become ruthless chastisement, judgment, curses and smiting, still I take enjoyment in these things, for they can better cleanse me, can change me, can bring me closer to God, can make me more able to love God, and can make my love of God purer. This makes me able to fulfill my duty as a creature, and takes me before God and away from the influence of Satan, so that I no longer serve Satan. When I do not live under the domain of Satan, and am able to devote everything I have and all that I can do to God, without holding anything back—that will be when I am fully satisfied. It is God's chastisement and judgment that has saved me, and my life is inseparable from God's chastisement and judgment. My life on earth is under the domain of Satan, and were it not for the care and protection of God's chastisement and judgment, I would have always lived under the domain of Satan, and, moreover, I would not have had the opportunity or means to live out a life of meaning. Only if God's chastisement and judgment never leaves me, will I be able to be cleansed by God. Only with the harsh words and righteous disposition of God, and God's majestic judgment, have I gained supreme protection, and lived in the light, and gained the

blessings of God. To be able to be cleansed, and free myself from Satan, and live under the dominion of God—this is the greatest blessing in my life today.” This is the highest realm experienced by Peter.

Such are the circumstances that man must attain after being made perfect. If you cannot achieve this much, then you cannot live out a life of meaning. Man lives amid the flesh, which means he lives in a human hell, and without God’s judgment and chastisement, man is as filthy as Satan. How could man be holy? Peter believed that chastisement and judgment by God was man’s best protection and greatest grace. Only through chastisement and judgment by God could man awaken, and hate the flesh, and hate Satan. God’s strict discipline frees man from the influence of Satan, it frees him from his own little world, and allows him to live in the light of God’s presence. There is not better salvation than chastisement and judgment! Peter prayed, “O God! As long as You chastise and judge me, I will know that You have not left me. Even if You do not give me joy or peace, and make me live in suffering, and inflict countless chastenings on me, as long as You do not leave me my heart will be at ease. Today, Your chastisement and judgment has become my best protection and my greatest blessing. The grace You give me protects me. The grace You bestow upon me today is a manifestation of Your righteous disposition, and is chastisement and judgment; moreover, it is a trial, and, more than that, it is a life of suffering.” Peter was able to put aside the pleasures of the flesh and seek a deeper love and greater protection, because he had gained so much grace from God’s chastisement and judgment. In his life, if man wishes to be cleansed and achieve changes in his disposition, if he wishes to live out a life of meaning, and fulfill his duty as a creature, then he must accept God’s chastisement and judgment, and must not allow God’s discipline and God’s smiting to depart from him, so he can free himself from the manipulation and influence of Satan and live in the light of God. Know that God’s chastisement and judgment is the light, and the light of man’s salvation, and that there is no better blessing, grace or protection for man. Man lives under the influence of Satan, and exists in the flesh; if he is not cleansed and does not receive God’s protection, then man will become ever more depraved. If he wishes to love God, then he must be cleansed and saved. Peter prayed, “God, when You treat me kindly I am delighted, and feel comfort; when You chastise me, I feel even greater comfort and joy. Although I am weak, and endure untold suffering, although there are tears and sadness, You know that this sadness is be-

cause of my disobedience, and because of my weakness. I weep because I cannot satisfy Your desires, I feel sorrow and regret because I am insufficient for Your requirements, but I am willing to attain this realm, I am willing to do all I can to satisfy You. Your chastisement has brought me protection, and has given me the best salvation; Your judgment eclipses Your tolerance and patience. Without Your chastisement and judgment, I would not enjoy Your mercy and lovingkindness. Today, I see all the more that Your love has transcended the heavens and excelled all. Your love is not just mercy and lovingkindness; even more than that, it is chastisement and judgment. Your chastisement and judgment has given me so much. Without Your chastisement and judgment, not a single person would be cleansed, and not a single person would be able to experience the love of the Creator. Though I have endured hundreds of trials and tribulations, and have even come close to death, such suffering^[a] has allowed me to truly know You and gain supreme salvation. If Your chastisement, judgment and discipline were to depart from me, then I would live in darkness, under the domain of Satan. What benefits does the flesh of man have? If Your chastisement and judgment were to leave me, it would be as if Your Spirit had forsaken me, as if You were no longer with me. If that were so, how could I go on living? If You give me sickness, and take my freedom, I can continue living, but were Your chastisement and judgment to leave me, I would have no way to go on living. If I were without Your chastisement and judgment, I would have lost Your love, a love that is too deep for me to put into words. Without Your love, I would live under the domain of Satan, and would be unable to see Your glorious face. How, say You, could I continue living? Such darkness, such a life, I could not stand to endure. Having You with me is like seeing You, so how could I leave You? I implore You, I beg You not to take my greatest comfort from me, even if it is just a few words of reassurance. I have enjoyed Your love, and today I cannot be away from You; how, say You, could I not love You? I have shed many tears of sorrow because of Your love, yet I have always felt that a life such as this is more meaningful, more able to enrich me, more able to change me, and more able to allow me to attain the truth that should be possessed by the creatures.”

Man’s entire life is lived under the domain of Satan, and there is not a single person who can free themselves from the influence of Satan

Footnotes:

a. The original text reads “it.”

on their own. All live in a filthy world, in corruption and emptiness, without the slightest meaning or value; they live such carefree lives for the flesh, for lust, and for Satan. There is not the slightest value to their existence. Man is incapable of finding the truth that will free him from the influence of Satan. Even though man believes in God and reads the Bible, he does not understand how to free himself of the control of Satan's influence. Throughout the ages, very few people have discovered this secret, very few have touched upon it. As such, even though man detests Satan, and detests the flesh, he does not know how to rid himself of the ensnaring influence of Satan. Today, are you not still under the domain of Satan? You do not regret your disobedient acts, much less do you feel that you are filthy and disobedient. After opposing God, you even have peace of mind and feel great tranquility. Is your tranquility not because you are corrupt? Does this peace of mind not come from your disobedience? Man lives in a human hell, he lives under the dark influence of Satan; across the land, ghosts live together with man, encroaching upon the flesh of man. On earth, you do not live in a beautiful paradise. The place where you are is the realm of the devil, a human hell, a netherworld. If man is not cleansed, then he is of the filth; if he is not protected and cared for by God, then he is still a captive of Satan; if he is not judged and chastised, then he will have no means of escaping the oppression of the dark influence of Satan. The corrupt disposition that you show forth and the disobedient behavior that you live out are sufficient to prove that you are still living under the domain of Satan. If your mind and thoughts have not been cleansed, and your disposition has not been judged and chastised, then your entire being is still controlled by the domain of Satan, your mind is controlled by Satan, your thoughts are manipulated by Satan, and your entire being is controlled by the hands of Satan. Do you know just how far you are, now, from the standards of Peter? Are you of caliber? How much do you know of the chastisement and judgment of today? How much do you possess of that which Peter came to know? If, today, you are unable to know, will you be able to achieve this knowledge in the future? Someone as lazy and cowardly as you is simply incapable of knowing the chastisement and judgment of God. If you pursue the peace of the flesh, and the pleasures of the flesh, then you will have no means of being cleansed, and in the end you will return to Satan, for what you live out is Satan, and the flesh. As things stand today, many people do not pursue life, which means that they do not care about being cleansed, or entering into a

deeper life experience. And so how can they be made perfect? Those who do not pursue life have no opportunity to be made perfect, and those who do not pursue a knowledge of God, and do not pursue changes in their disposition, are incapable of escaping Satan's dark influence. With regard to their knowledge of God and their entry upon changes in their disposition, they are not serious about them, like those who only believe in religion, and who merely follow ceremony in their worship. Is that not a waste of time? If, in his belief in God, man is not serious about matters of life, does not pursue entry into the truth, does not pursue changes in his disposition, much less pursue a knowledge of the work of God, then he cannot be made perfect. If you wish to be made perfect, you must understand the significance of God's work. In particular, you must understand the significance of His chastisement and judgment, and why they are carried out upon man. Are you able to accept? During chastisement of this kind, are you able to achieve the same experiences and knowledge as Peter? If you pursue a knowledge of God and of the work of the Holy Spirit, and pursue changes in your disposition, then you have the opportunity to be made perfect. For those who are to be made perfect, this step of work of being conquered is indispensable; only once he has been conquered can man experience the work of being made perfect. There is no great value to only performing the role of being conquered, which will not render you fit for use by God. You will have no means of playing your part in spreading the gospel, for you do not pursue life, and do not pursue the changes and renewal of yourself, and so you have no actual experience of life. During this step-by-step work, you once acted as a service-doer, and a foil, but if ultimately you do not pursue to be Peter, and your pursuit is not according to the path by which Peter was made perfect, then, naturally, you will not experience changes in your disposition. If you are someone who pursues being made perfect, then you will have borne testimony, and you will say: "In this step-by-step work of God, I have accepted God's work of chastisement and judgment, and though I have endured great suffering, I have come to know how God makes man perfect, I have gained the work done by God, I have had the knowledge of the righteousness of God, and His chastisement has saved me. His righteous disposition has come upon me, and brought me blessings and grace, and His judgment and chastisement has protected and purified me. If I had not been chastised and judged by God, and if the harsh words of God had not come upon me, I could not have known God, nor could I have

been saved. Today I see that, as a creature, not only does one enjoy all things made by the Creator, but, more importantly, that all creatures should enjoy the righteous disposition of God, and enjoy His righteous judgment, because God's disposition is worthy of man's enjoyment. As a creature that has been corrupted by Satan, one should enjoy God's righteous disposition. In His righteous disposition there is chastisement and judgment, and, moreover, there is great love. Although I am incapable of completely gaining God's love today, I have had the good fortune to see it, and in this I have been blessed." This is the path walked by those who experience being made perfect and the knowledge of which they speak. Such people are the same as Peter; they have the same experiences as Peter. Such people are also those who have gained life, and who possess the truth. If man experiences until the very end, during God's judgment he will inevitably completely rid himself of the influence of Satan, and be gained by God.

After they have been conquered, people do not have any resounding testimony. They have merely shamed Satan, but have not lived out the reality of God's words. You have not gained the second salvation; you have merely gained a sin offering, yet you have not been made perfect—what a great loss it is. You must understand what you should enter into, and what you should live out, and you must enter into them. If, in the end, you do not accomplish being made perfect, then you will not be a real human being, and will be filled with regret. Adam and Eve created by God in the beginning were holy people, which is to say, whilst in the Garden of Eden they were holy, untainted with filth. They were also faithful to Jehovah, and knew nothing of the betrayal of Jehovah. This is because they were without the disturbance of the influence of Satan, were without Satan's poison, and were the purest of all mankind. They lived in the Garden of Eden, undefiled by any filth, unpossessed by the flesh, and in reverence of Jehovah. Later, when they were tempted by Satan, they had the poison of the serpent, and the desire to betray Jehovah, and they lived under the influence of Satan. In the beginning, they were holy and revered Jehovah; only like this were they human. Later on, after they were tempted by Satan, they ate the fruit of the tree of the knowledge of good and evil, and lived under the influence of Satan. They were gradually corrupted by Satan, and lost the original image of man. In the beginning, man had the breath of Jehovah, and was not the slightest bit disobedient, and had no evil in his heart. At that time, man was truly human. After being corrupted by

Satan, man became a beast: His thoughts were filled with evil and filth, without good or holiness. Is this not Satan? You have experienced much of God's work, yet you have not changed or been cleansed. You still live under the domain of Satan, and still do not submit to God. This is someone who has been conquered but has not been made perfect. And why is it said that such a person has not been made perfect? Because this person does not pursue life or a knowledge of God's work, and covets nothing more than the pleasures of the flesh and momentary comfort. As a result, there are no changes in their life disposition, and they have not regained the original appearance of man as created by God. Such people are the walking corpses, they are the dead ones that have no spirit! Those who do not pursue a knowledge of matters in the spirit, who do not pursue holiness, and who do not pursue living out the truth, who are content only to be conquered on the negative side, and are incapable of living out and showing forth the truth, and becoming one of the holy people—they are people who have not been saved. For, if he is without the truth, man is unable to stand fast during God's trials; only those who can stand fast during God's trials are the ones who have been saved. What I want are people like Peter, people who pursue being made perfect. Today's truth is given to those who yearn for and seek it. This salvation is granted to those who yearn to be saved by God, and is not only meant to be gained by you, but is also so that you can be gained by God. You gain God in order that God can gain you. Today I have spoken these words to you, and you have heard them, and you should practice according to these words. In the end, when you put these words into practice will be when I have gained you through these words; at the same time, you will have also gained these words, which is to say, you will have gained this supreme salvation. Once you have been made clean, you will be a real human being. If you are incapable of living out the truth, or of living out the likeness of one who has been made perfect, then it can be said that you are not a human, you are a walking corpse, a beast, because you are without the truth, which is to say that you are without the breath of Jehovah, and thus you are a dead person that has no spirit! Although it is possible to bear testimony after being conquered, what you gain is but a little salvation, and you have not become a living being possessed of a spirit. Although you have experienced chastisement and judgment, your disposition is not renewed or changed as a result; you are still your old self, you still belong to Satan, and you are not someone who has been cleansed. Only those

who have been made perfect are of value, and only people such as this have gained a true life. One day, someone will say to you, "You have experienced God's work, so speak a little about what His work is like. David experienced God's work, and beheld the deeds of Jehovah, Moses too beheld the deeds of Jehovah, and the two of them were able to describe the deeds of Jehovah, and could speak of the wondrousness of Jehovah. You have beheld the work done by God incarnate; can you talk of His wisdom? Can you talk of the wondrousness of His work? What demands did God make of you, and how did you experience them? You have experienced God's work during the last days; what is your greatest vision? Can you speak of this? Can you speak of God's righteous disposition?" How will you reply when faced with these questions? If you are able to say, "God is so righteous, He chastises and judges us, and unsparingly exposes us. God's disposition is really intolerant of offense by man. After experiencing the work of God, I have come to know our own beastliness, and I have truly beheld God's righteous disposition," then the other person will continue to ask you, "What else do you know of God? How does one enter into life? Do you have any personal aspirations?" You will reply, "After being corrupted by Satan, the creatures of God became beasts, and were no different from donkeys. Today, I live in the hands of God, and so I must satisfy the Creator's desires, and obey whatever He teaches. I have no other choice." If you only talk in such generalities, that person will not understand what you are saying. When they ask you what knowledge you have of God's work, they are referring to your personal experiences. They are inquiring what knowledge you have of God's chastisement and judgment after experiencing it, and in this they are referring to your personal experiences, and asking that you speak of your knowledge of the truth. If you are unable to speak of such things, this proves you know nothing of the work of today. You always speak words that are specious, or which are universally known; you have no specific experiences, much less is there substance to your knowledge, and you have no true testimonies, and so others are unconvinced by you. Do not be a passive follower of God, and do not pursue that which is curious. Through being neither cold nor hot you will forfeit yourself and delay your life. You must rid yourself of such passivity and inactivity, and become adept at pursuing positive things and overcoming your own weaknesses, so that you may gain the truth and live out the truth. There's nothing fearful about your weaknesses, and your shortcomings

are not your biggest problem. Your biggest problem, and your greatest shortcoming, is your being neither hot nor cold and your lack of desire to seek the truth. The biggest problem with all of you is a cowardly mentality whereby you are happy with things as they are, and await passively. This is your greatest obstacle, and the greatest enemy to your pursuit of the truth. If you obey only because the words that I speak are so profound, then you do not truly possess the knowledge, nor do you treasure the truth. Obedience such as yours does not count as testimony, and I do not approve such obedience. Someone may ask you, "Where exactly does your God come from? What is the substance of this God of yours?" You will reply, "His substance is chastisement and judgment." "Is God not compassionate and loving toward man? Do you know this?" You will say, "That is the God of others. It is the God that people of religion believe in, it is not our God." When people such as you spread the gospel, the true way is distorted by you, and so what use do you have? How can others gain the true way from you? You are without the truth, and can speak nothing of the truth, nor, moreover, can you live out the truth. What qualifies you to live before God? When you spread the gospel to others, and when you speak of the truth, and bear testimony to God, if you are incapable of winning them over, they will refute your words. Are you not a waste of space? You have experienced so much of the work of God, yet when you speak of the truth you make no sense. Are you not a good-for-nothing? What use do you have? How can you have experienced so much of God's work, yet not have the slightest knowledge of Him? When they ask what real knowledge you have of God, you are lost for words, or else reply with something irrelevant—saying that God is mighty, that the great blessings you have received are truly the exaltation of God, and that there is no greater privilege than to be able to behold God personally. What value is there in saying this? They are useless, empty words! Having experienced so much of God's work, do you only know that the exaltation of God is the truth? You must know God's work, and only then will you bear a true testimony to God. How can those who have not gained the truth bear testimony to God?

If so much work, and so many words, have had no effect upon you, then when the time comes to spread the work of God you will be unable to perform your duty, and will be shamed and humiliated. At that time, you will feel that you owe God so much, that your knowledge of God is so superficial. If you do not pursue the knowledge of God today, while

He is working, then later on it will be too late. In the end, you will have no knowledge to speak of—you will be left empty, with nothing. What, then, will you use to give an account to God? Do you have the gall to look upon God? You should work hard in your pursuit right now, so that in the end you will, like Peter, know just how beneficial God's chastisement and judgment is to man, and that without His chastisement and judgment man cannot be saved, and can only sink ever deeper into this filthy land, ever deeper into the slurry. Men have been corrupted by Satan, have intrigued against each other and ridden roughshod over each other, have lost their fear of God, and their disobedience is too great, their conceptions are too many, and all belong to Satan. Without the chastisement and judgment of God, man's corrupt disposition could not be cleansed and he could not be saved. What is expressed by God incarnate's work in the flesh is precisely that which is expressed by the Spirit, and the work He does is carried out according to that which is done by the Spirit. Today, if you have no knowledge of this work, then you are so foolish, and have lost so much! If you have not gained God's salvation, then your belief is religious faith, and you are a Christian who is of religion. Because you hold to dead doctrine, you have lost the new work of the Holy Spirit; others, who pursue a love of God, are able to acquire the truth and the life, whereas your faith is incapable of gaining God's approval. Instead, you have become an evildoer, someone who commits ruinous and hateful acts, you have become the butt of Satan's jokes, and a captive of Satan. God is not to be believed in by man, but loved by him, and pursued and worshiped by him. If you do not pursue today, then the day will come when you say, "If only I had followed God properly, and satisfied Him properly. If only I had pursued changes in my life disposition. How I regret not being able to submit to God at the time, and not pursuing the knowledge of God's word. God said so much back then; how could I not have pursued? I was so stupid!" You will hate yourself to a certain point. Today, you do not believe the words I say, and you pay no attention to them; when the day comes for this work to spread, and you see the entirety of it, you will regret, and at that time you will be dumbfounded. There are blessings, yet you do not know to enjoy them, and there is the truth, yet you do not pursue it. Do you not bring contempt upon yourself? Today, although the next step of God's work has yet to begin, there is nothing exceptional about the demands that are made of you and what you are asked to live out. There is so much work, and so many truths; are they

not worthy of being known by you? Is God's chastisement and judgment incapable of awakening your spirit? Is God's chastisement and judgment incapable of making you hate yourself? Are you content to live under the influence of Satan, with peace and joy, and a little fleshly comfort? Are you not the lowliest of all people? None are more foolish than those who have beheld salvation but do not pursue to gain it: They are people who gorge themselves on the flesh and enjoy Satan. You hope that your faith in God will not entail any challenges or tribulations, or the slightest hardship. You always pursue those things that are worthless, and you attach no value to life, instead putting your own extravagant thoughts before the truth. You are so worthless! You live like a pig—what difference is there between you, and pigs and dogs? Are those who do not pursue the truth, and instead love the flesh, not all beasts? Are those dead ones without spirits not all the walking corpses? How many words have been spoken among you? Has only a little work been done among you? How much have I provided among you? And so why have you not gained it? What do you have to complain of? Is it not the case that you have gained nothing because you are too in love with the flesh? And is it not because your thoughts are too extravagant? Is it not because you are too stupid? If you are incapable of gaining these blessings, can you blame God for not saving you? What you pursue is to be able to gain peace after believing in God—for your children to be free from illness, for your husband to have a good job, for your son to find a good wife, for your daughter to find a decent husband, for your oxen and horses to plough the land well, for a year of good weather for your crops. This is what you seek. Your pursuit is only to live in comfort, for no accidents to befall your family, for the winds to pass you by, for your face to be untouched by grit, for your family's crops to not be flooded, for you to be unaffected by any disaster, to live in God's embrace, to live in a cozy nest. A coward such as you, who always pursues the flesh—do you have a heart, do you have a spirit? Are you not a beast? I give you the true way without asking for anything in return, yet you do not pursue. Are you one of those who believe in God? I bestow the real human life upon you, yet you do not pursue. Aren't you no different from a pig or a dog? Pigs do not pursue the life of man, they do not pursue being cleansed, and they do not understand what life is. Each day, after eating their fill, they simply sleep. I have given you the true way, yet you have not gained it: You are empty-handed. Are you willing to continue in this life, the life of a pig? What is the significance of such people being

alive? Your life is contemptible and ignoble, you live amid filth and licentiousness, and you do not pursue any goals; is your life not the most ignoble of all? Do you have the gall to look upon God? If you continue to experience in this way, will you not acquire nothing? The true way has been given to you, but whether or not you can ultimately gain it depends on your own personal pursuit. People say that God is a righteous God, and that as long as man follows Him to the very end, He will surely be impartial toward man, for He is most righteous. If man follows Him to the very end, could He cast aside man? I am impartial toward all men, and judge all men with My righteous disposition, yet there are suitable conditions to the requirements I make of man, and that which I require must be accomplished by all men, regardless of who they are. I care not how extensive or venerable are your qualifications; I care only whether you walk in My way, and whether or not you love and thirst for the truth. If you lack the truth, and instead bring shame upon My name, and do not act according to My way, merely following without care or concern, then at that time I will strike you down and punish you for your evil, and what will you have to say then? Will you be able to say that God is not righteous? Today, if you have complied with the words I have spoken, then you are the kind of person whom I approve. You say you have always suffered whilst following God, that you have followed Him through thick and thin, and have shared with Him the good times and the bad, but you have not lived out the words spoken by God; you wish only to run about after God each day, and have never thought to live out a life of meaning. You say that, in any case, you believe God is righteous: You have suffered for Him, run around for Him, and devoted yourself for Him, and you have worked hard despite not receiving any recognition; He is sure to remember you. It is true that God is righteous, yet this righteousness is untainted by any impurities: It contains no human will, and it is not tainted by the flesh, or human transactions. All who are rebellious and in opposition, and not in compliance with His way, will be punished; none is forgiven, and no one is spared! Some people say, "Today I run around for You; when the end comes, can You give me a little blessing?" So I ask you, "Have you complied with My words?" The righteousness that you speak of is based on a transaction. You think only that I am righteous, and impartial toward all men, and that all those who follow Me to the very end are sure to be saved and gain My blessings. There is inner meaning to My words that "all those who follow Me to the very

end are sure to be saved”: Those who follow Me to the very end are the ones who will be fully gained by Me, they are those who, after being conquered by Me, seek the truth and are made perfect. What conditions have you achieved? You have only achieved following Me to the very end, but what else? Have you complied with My words? You have accomplished one of My five requirements, yet you have no intention of accomplishing the remaining four. You have simply found the simplest, easiest path, and pursued it whilst thinking yourself fortunate. Toward such a person as you My righteous disposition is one of chastisement and judgment, it is one of righteous retribution, and it is the righteous punishment of all evildoers; all those who do not walk in My way will surely be punished, even if they follow to the very end. This is the righteousness of God. When this righteous disposition is expressed in the punishment of man, man will be dumbfounded, and regret that, whilst following God, he did not walk in His way. At that time, he only suffered a little whilst following God, but did not walk in the way of God. What excuses are there? There is no option but to be chastised! Yet in his mind he is thinking, “Anyway, I have followed to the very end, so even if You chastise me, it can’t be too severe a chastisement, and after exacting this chastisement You will still want me. I know You are righteous, and will not treat me that way forever. After all, I’m not like those who will be wiped out; those who are wiped out will receive a heavy chastisement, whereas my chastisement will be lighter.” God’s righteous disposition is not as you say. It is not the case that those who are good at confessing their sins are dealt with leniently. Righteousness is holiness, and is a disposition that is intolerant of offense by man, and all that is filthy and has not changed is the target of God’s disgust. God’s righteous disposition is not law, but administrative decree: It is administrative decree within the kingdom, and this administrative decree is the righteous punishment of anyone who does not possess the truth and has not changed, and there is no margin for salvation. For when each man is classified according to kind, the good will be rewarded and the evil will be punished. It is when the destination of man will be made clear, it is the time that the work of salvation will come to an end, the work of saving man will no longer be done, and retribution will be brought upon every one of those who commit evil. Some people say, “God remembers every one of those who are often by His side. I am one of those brothers and sisters, and God could not forget any one of us. We are guaranteed to be made perfect by God. He will not remember

any of those who are below us, those among them who will be made perfect are guaranteed to be less than us, who often encounter God; among us none have been forgotten by God, we have all been approved by God, and are guaranteed to be made perfect by God.” You all have such conceptions; is this righteousness? Have you put the truth into practice or not? You actually spread rumors such as these—you have no shame!

Today, some people pursue being used by God, but after being conquered they cannot be used directly. As for the words spoken today, if, when God uses people, you are still unable to accomplish them, then you have not been made perfect. In other words, the arrival of the end of the period when man is made perfect will determine whether man will be eliminated or used by God. Those who have been conquered are nothing more than examples of passiveness and negativity; they are specimens and models, but they are nothing more than a counterpoint. Only when man has life, his disposition has changed, and he has achieved changes inside and out will he have been fully made complete. Today, which do you want, to be conquered, or to be made perfect? Which do you wish to achieve? How many of the conditions for being made perfect have you fulfilled? Which have you not fulfilled? How should you equip yourself, and how should you make up for your deficiencies? How should you enter onto the path to being made perfect? How should you completely submit? You ask to be made perfect, so do you pursue holiness? Do you pursue chastisement and judgment so that you may be protected by God? You pursue being cleansed, so are you willing to accept chastisement and judgment? You ask to know God, but do you have a knowledge of His chastisement and judgment? Today, most of the work I do on you is chastisement and judgment; what is your knowledge of this work, which has been carried out upon you? Has the chastisement and judgment that you have experienced cleansed you? Has it changed you? Has it had any effect on you? Are you weary of so much work of today—curses, judgments, and disclosures—or do you feel that they are of great benefit to you? You love God, but because of what do you love Him? Do you love God because you have only received a little grace, or do you love God after having gained peace and joy? Or do you love God after being cleansed by His chastisement and judgment? What exactly makes you love God? Which conditions did Peter fulfill in order to be made perfect? After he was made perfect, what was the crucial way in which it was expressed? Did

he love the Lord Jesus because he longed for Him, or because he couldn't see Him, or because he had been reproached? Or did he love the Lord Jesus even more because he had accepted the suffering of tribulations, and had come to know his own filth and disobedience, and had come to know the holiness of the Lord? Did his love of God become purer because of God's chastisement and judgment, or because of something else? Which is it? You love God because of God's grace, and because today He has given you some slight blessing. Is this true love? How should you love God? Should you accept His chastisement and judgment, and, after beholding His righteous disposition, be able to truly love Him, such that you are utterly convinced, and have a knowledge of Him? Like Peter, can you say that you cannot love God enough? Is what you pursue to be conquered after chastisement and judgment, or to be cleansed, protected and cared for after chastisement and judgment? Which of these do you pursue? Is your life a meaningful one, or is it pointless and without value? Do you want the flesh, or do you want the truth? Do you wish for judgment, or comfort? Having experienced so much of God's work, and having beheld the holiness and righteousness of God, how should you pursue? How should you walk this path? How should you put your love of God into practice? Has God's chastisement and judgment achieved any effect in you? Whether or not you have a knowledge of God's chastisement and judgment depends on what you live out, and to what extent you love God! Your lips say you love God, yet what you live out is the old, corrupt disposition; you have no fear of God, much less do you have a conscience. Do such people love God? Are such people loyal to God? Are they those who accept God's chastisement and judgment? You say you love God and believe in Him, yet you do not let go of your conceptions. In your work, entry, the words you speak, and in your life, there is no manifestation of your love of God, and there is no reverence for God. Is this someone who has gained chastisement and judgment? Could someone such as this be Peter? Do those who are like Peter only have the knowledge, but not the living out? Today, what is the condition that requires man to live out a real life? Were Peter's prayers nothing more than words that came out of his mouth? Were they not the words from deep within his heart? Did Peter only pray, and not put the truth into practice? For whose sake is your pursuit? How should you have yourself protected and cleansed during God's chastisement and judgment? Is God's chastisement and judgment of no benefit to man? Is all judgment pun-

ishment? Could it be that only peace and joy, only material blessings and momentary comfort, are beneficial to the life of man? If man lives in a pleasant and comfortable environment, without a life of judgment, could he be cleansed? If man wishes to change and be cleansed, how should he accept being made perfect? Which path should you choose today?

HOW SHOULD YOU ATTEND TO YOUR FUTURE MISSION

Can you express God's disposition of the age in suitable language that has age significance? Through your experience of God's work, can you describe in detail the disposition of God? How can you describe it fittingly, appropriately? So that through this, others can learn about your experiences. How will you pass on your seeings and experiences to those pitiable, poor, and devout religious believers who hunger and thirst for righteousness and are waiting for you to shepherd them? What kind of characters are waiting for you to shepherd them? Can you imagine? Are you aware of the burden you shoulder, your commission, and your responsibility? Where is your historic sense of mission? How will you serve as a good master for the next age? Do you have a great sense of masterhood? How would you explain the master of all things? Is it really the master of all living creatures and all substance in the world? What plans do you have for the progress of the next step of work? How many people are waiting for you to be their shepherd? Is your task a heavy one? They are poor, pitiable, blind, and at a loss, wailing in the darkness, "Where is the way?" How they yearn for the light, like a shooting star, to suddenly descend and disperse the force of darkness that has oppressed men for so many years. Who can know just how anxiously they hope, and how they pine day and night for this? These men who suffer deeply remain imprisoned in the dungeons of darkness, without hope of release, even on the day that the light flashes; when will they weep no longer? These fragile spirits who have never been granted rest are truly suffering such misfortune. They have long been sealed off by the ruthless ropes and the history that is frozen in place. Who has ever heard the sound of their wailing? Who has ever seen their miserable visage? Have you ever thought how grieved and

anxious God's heart is? How can He bear to see the innocent mankind He created with His own hands suffering such torment? After all, mankind are the unfortunates that have been poisoned. Though they have survived to this day, who would have thought that they have long been poisoned by the evil one? Have you forgotten that you are one of the victims? Out of your love for God, are you not willing to strive to save those who have survived? Are you not willing to use all your effort to repay the God who loves mankind like His own flesh and blood? How do you interpret being used by God to live your extraordinary life? Do you really have the resolution and confidence to live out a meaningful life of a pious, God-serving person?

WHEN IT COMES TO GOD, WHAT IS YOUR UNDERSTANDING

People have believed in God for a long time, yet most of them have no understanding of this word "God." They merely follow along in a muddle. They have no clue as to why exactly man should believe in God or what God is exactly. If people know only to believe in and follow God, but not what God is, nor do they understand God, then is this not the biggest joke in the world? Even though people have witnessed many heavenly mysteries by now and have heard of much profound knowledge that man had never grasped before, they are in the dark on many of the most elementary, as-yet uncontemplated truths. Some people might say, "We have believed in God for many years. How could we not know what God is? Does this not belittle us?" But in reality, although everyone is following Me today, no one has any understanding of all this current work. They let go of even the plainest and easiest of questions, let alone this most complex question of "God." You should know that those questions that you brush aside and are unable to discover are the ones you most should understand, for you know only to follow the crowd, paying no attention and giving no care to what you should be equipping yourself with. Do you truly know why you should have faith in God? Do you really know what God is? Do you truly know what man is? As a man who has faith in God, if you fail to understand these things, do you not lose the dignity of a believer of God? My work today is this: to have people understand their essence, understand all that I

do, and know the true face of God—this is the closing act of My management plan, the last stage of My work. That is why I am telling you all of life's mysteries in advance, so that all of you can accept them from Me. As this is the work of the final age, I must tell you all the truths of life that you have never taken in before, even if you are unable to absorb them and unable to bear them, because you are simply too deficient and too ill-equipped. I want to conclude My work, to finish all My requisite work, and to inform you fully of what I am commissioning you to do, lest you again stray and fall for the evil one's deceptions when darkness descends. There are many ways beyond your comprehension, many matters you do not understand. You are so ignorant. I know your stature and your shortcomings well. Therefore, even though there are many words you will not be able to absorb, I still want to tell you all these truths that you have never taken in before—because I keep worrying whether, with your current stature, you will be able to stand testimony for Me. It is not that I belittle you. You are all beasts who have not gone through My formal training, and it is truly questionable how much glory is in you. Although I have spent tremendous energy working on you, it seems that the positive elements in you are practically nonexistent, while the negative elements can be counted on one's fingers and are only devoted to testimonies to shame Satan. Almost everything else in you is Satan's poison. You look to Me like you are beyond salvation. So, things being where they are now, I look at your various demeanors, and I finally know your true stature. That is why I keep worrying for you: Left to live life on his own, will man really end up better off than or comparable to how he is today? Are you not anxious over your infantile stature? Can you truly be like the chosen people of Israel, loyal to Me and Me alone under all circumstances? What you are displaying is not the mischievousness of children out of their parents' sight, but the beastliness that erupts in animals out of reach of their masters' whips. You should know your nature, which is also the weakness all of you share, your common ailment. Thus My only exhortation to you today is to stand testimony for Me. Do not under any circumstance let the old ailment flare up again. The most important thing is to give testimony. That is the heart of My work. You should accept My words just as Mary accepted Jehovah's revelation that came to her in a dream, believing and then obeying. Only this qualifies as being chaste. For you are the ones who hear My words the most, the ones most blessed by Me. I am giving you all My valuable possessions, be-

stowing absolutely everything on you. Your status and that of the people of Israel, however, are so different, so completely worlds apart. Yet compared to them, you are receiving so much more. While they wait desperately for My appearance, you spend pleasant days with Me, sharing of My riches. By comparison, what gives you the right to squawk and squabble with Me and demand portions of My possessions? Are you not receiving enough? I give you so much, but what you give Me in return is heart-rending sadness and anxiety and irrepressible resentment and discontent. You are too repugnant, yet you also arouse pity. Therefore I have no choice but to swallow all My resentment and protest to you again and again. Over these several thousand years of work, I had never brought any objections to mankind before because I have discovered that in the history of mankind's development, only the deceptions among you are the most renowned. They are like precious inheritances left you by the famous "ancestor" of antiquity. How I hate those less-than-human swine and dogs. You are too conscienceless! Your character is too base! Your hearts are too hardened! If I took these words of Mine and this work of Mine to Israel, I would have gained glory long ago. But not so among you. Among you there is only cruel neglect, your cold shoulder, and your excuses. You are too unfeeling and too worthless!

You should offer your all for My work. You should do work that benefits Me. I want to tell you about everything that you are unclear on so that you can gain all that you lack from Me. Even though your defects are too numerous to count, I am willing to keep doing the work that I should be doing on you, granting you My last mercy so that you may benefit from Me and gain the glory that is absent in you and that the world has never seen. I have worked for so many years, yet none among men has ever known Me. I want to tell you secrets that I have never told anyone else.

Among men, I was the Spirit that they could not see, the Spirit that they could never come into contact with. Because of My three stages of work on earth (creation of the world, redemption, and destruction), I appear in their midst at different times (never publicly) to do My work among men. The first time I came among men was during the Age of Redemption. Of course I came among the Jewish family; therefore the first to see God coming to earth were the Jewish people. The reason I did this work personally was because I wanted to use My incarnate flesh as a sin offering in My redemption work. So the first to see Me were the Jews of

the Age of Grace. That was the first time I worked in the flesh. In the Age of Kingdom, My work is to conquer and perfect, so I again do shepherding work in the flesh. This is My second time working in the flesh. In the last two stages of work, what people come into contact with is no longer the invisible, untouchable Spirit, but a person who is the Spirit actualized as flesh. Thus in the eyes of man, I again become a person with none of the look and feel of God. Moreover, the God that people see is not only male, but also female, which is most astounding and puzzling to them. Time and time again, My extraordinary work shatters old beliefs held for many, many years. People are stunned! The so-called God is not only the Holy Spirit, that Spirit, the sevenfold intensified Spirit, the all-encompassing Spirit, but also a person, an ordinary person, an exceptionally common person. He is not only male, but also female. They are similar in that They are both born to humans, and dissimilar in that one is conceived by the Holy Spirit and the other is born to a human but derived directly from the Spirit. They are similar in that both incarnate flesh of God carry out God the Father's work, and dissimilar in that one does the work of redemption and the other does the work of conquering. Both represent God the Father, but one is the Lord of redemption filled with lovingkindness and mercy, and the other is the God of righteousness filled with wrath and judgment. One is the Supreme Commander to launch the redemption work, and the other is the righteous God to accomplish the work of conquering. One is the Beginning, the other the End. One is sinless flesh, the other is flesh that completes the redemption, continues the work, and is never of sin. Both are the same Spirit, but They dwell in different flesh and are born in different places. And They are separated by several thousand years. Yet all Their work is mutually complementary, never conflictual, and can be spoken of in the same breath. Both are people, but one is a baby boy and the other is an infant girl. For all these many years, what people have seen is not only the Spirit and not only a man, a male, but also many things that do not jibe with human notions, and thus they are never able to fully fathom Me. They keep half believing and half doubting Me, as if I do exist and yet am also an illusory dream. That is why to this day, people still do not know what God is. Can you really sum Me up in one simple sentence? Do you truly dare to say "Jesus is none other than God, and God is none other than Jesus"? Are you really so bold as to say "God is none other than the Spirit, and the Spirit is none other than God"? Are you comfortable saying "God is just a person clothed in flesh"? Do you truly have the

courage to assert “The image of Jesus is simply the great image of God?” Are you able to thoroughly explain God’s disposition and image on the strength of your gift for words? Do you really dare to say “God created male only, not female, after His own image”? If you say this, then no female would be among My selected and much less would females be a kind within humankind. Now do you truly know what God is? Is God a human? Is God a Spirit? Is God really a male? Can only Jesus complete the work I want to do? If you choose only one of the above to sum up My essence, then you would be an exceedingly ignorant faithful believer. If I work as incarnate flesh once and only once, might you delimit Me? Can you really take one glance and see through Me? Can you really sum Me up completely thanks just to what you have been exposed to during your lifetime? And if in My two incarnations I do similar work, how would you perceive Me? Might you leave Me forever nailed to the cross? Can God be as simple as you say?

Although your faith is very sincere, none among you is able to explain Me thoroughly, and none among you is able to fully testify to all the realities that you see. Think about it. Right now most of you are derelict in your duties, going instead after things of the flesh, satiating the flesh and greedily enjoying the flesh. You possess little truth. How then can you bear testimony for all that you have seen? Are you really confident you can be My witness? If one day you are unable to testify to all that you have seen today, then you will have lost the function of a created being. There will be no meaning whatsoever to your existence. You will be unworthy of being a human. One can even say that you will not be a human! I have done an infinite amount of work on you. But because presently you learn nothing, know nothing, and work in vain, when I need to expand My work, you will stare blankly, tongue-tied and utterly useless. Will that not make you a sinner of all time? When that time comes, might you not feel the deepest regret? Might you not sink into dejection? I am not doing all this work now out of boredom, but to lay a foundation for My future work. It is not that I am at an impasse and have to come up with something new. You should understand that the work I do is not child’s play^[a] but is in representation of My Father. You should know that it is not just Me doing all this Myself. Rather, I am representing My Father. Meanwhile, your role is strictly to follow, obey, change, and testify. What you should understand is why you

Footnotes:

a. The original text reads “a child playing in the street.”

should believe in Me. This is the most important question for each of you to understand. My Father, for the sake of His glory, predestined all of you for Me from the moment He created the world. It was none other than for the sake of My work, and for the sake of His glory, that He predestined you. It is because of My Father that you believe in Me; it is because of My Father's predestining that you follow Me. None of this is of your own choosing. Even more important is that you understand you are the ones My Father bestowed on Me for the purpose of testifying for Me. Because He bestowed you on Me, you should abide by the ways I bestow on you and the ways and the words I teach you, for it is your duty to abide by My ways. This is the original purpose of your faith in Me. So I say to you, you are merely people that My Father bestowed on Me to abide by My ways. However, you only believe in Me; you are not of Me because you are not of the Israelite family but are instead of the ancient serpent. All I am asking you to do is to bear witness for Me, but today you must walk in My ways. All of this is for the sake of future testimonies. If you function only as people who listen to My ways, then you will not have any value and the significance of My Father's bestowing you on Me will be lost. What I insist on telling you is this: "You should walk in My ways."

WHAT A REAL MAN MEANS

Managing man is My job, and having him be conquered by Me was even more predestined when I created the world. People do not know that I will completely conquer them in the last days, and they are also unaware that the evidence of My defeating Satan is to conquer the disobedient members of mankind. But I had already told My enemy when it struggled with Me that I would become the conqueror of those who had been taken away by Satan and had long become its children, and its loyal servants watching over its home. The original meaning of conquer is to defeat, to humiliate. In the way Israel's people put it, it is to completely defeat, destroy, and make one unable to resist Me further. But today as used among you people, its meaning is to conquer. You should know My intent is to completely extinguish and reduce to ruin the evil one of mankind, so that it can no longer rebel against Me, much less have a breath to interrupt or disturb My work. Thus, as far as people are

concerned, it means to be conquering. Whatever the term's connotation, My work is to defeat mankind. For truly mankind is an adjunct to My management, but more accurately, mankind is none other than My enemy. Mankind is the evil one that resists and disobeys Me. Mankind is none other than the progeny of the evil one accursed by Me. Mankind is none other than the descendant of the archangel that betrayed Me. Mankind is none other than the heritage of the devil that was already detested and rejected by Me and came at odds with Me. The sky above all mankind is murky and gloomy, lacking in even a glimmer of clarity. The human world is in pitch darkness, and when living in it one cannot see his own hand when he stretches it out before him and cannot see the sun when he lifts his head. The road beneath his feet is muddy and rife with potholes, and it is meandering and tortuous; the whole land is littered with corpses. The corners in the dark are filled with the remains of the dead. The cool and dark corners are crowded with hordes of demons taking up residence. Throughout mankind hordes of demons also come and go. The progeny of myriad beasts covered in filth is fighting hand to hand, in a brutal struggle, the sound of which strikes terror in the heart. In such times, such a world, and such an "earthly paradise," where does one go to seek out life's felicities? Where would one go to find his life's destination? Mankind, trampled under Satan's feet long ago, has been acting in Satan's image—even being its embodiment. They are the evidence of being Satan's "witness, loud and clear." Such mankind, such scum, or such offspring of this corrupt human family, how could they bear witness to God? From whence comes forth My glory? Where is My witness? The enemy that stands against Me and corrupts mankind has already soiled mankind, My creation, brimming with My glory and My living out. It has stolen away My glory, and what it has imbued man with is nothing but poison heavily laced with the ugliness of Satan, and juice from fruit of the tree of the knowledge of good and evil. In the beginning, I created mankind, that is, I created mankind's ancestor, Adam. He was tangible and formed, brimming with life, brimming with vitality, and furthermore, having My glory's company. That was the glorious day when I created man. Following that, Eve was produced from the body of Adam, also the ancestor of man, and so the people of My creation were filled with My breath and brimming with My glory. Adam was originally produced by My hand and was the representation of My image. Thus the original meaning of "Adam" was to be My creation imbued with My vitality, imbued with My glory, tangible

and in good form, having spirit and breath. He was the only creation endowed with a spirit that could represent Me, have My image and receive My breath. In the beginning Eve was the second person endowed with breath that I had determined to create, so the original meaning of “Eve” was to be a creation to continue My glory, filled with My vitality and furthermore be endowed with My glory. Eve came out of Adam, so she was also of My image, for she was the second person created in My image. The original meaning of “Eve” was to be a living being, given a spirit, existing in flesh and bone, being My second testimony as well as My second image in mankind. They were mankind’s ancestors, his pure and precious treasure, and originally living beings with a spirit. However the evil one trampled and looted the progeny of mankind’s ancestors, closing the human world into complete darkness, such that this progeny no longer believes in My existence. What’s even more detestable is that at the same time when the evil one corrupts and tramples people, it cruelly takes away My glory, My testimony, the vitality I bestowed on people, the breath and life I blew into them, all My glory in the human world, and all the painstaking effort that I have invested into mankind. Mankind is no longer in the light, and has lost everything I have bestowed on them, discarding the glory I have bestowed. How could they ever confess that I am the Lord of the creation? How could they believe in My existence in heaven? How could they discover My glory’s manifestation on earth? How could these grandsons and granddaughters take the God their own ancestors revered as Lord of their creation? These pitiful grandsons and granddaughters have generously “presented” to the evil one the glory, the image, as well as the testimony that I had bestowed on Adam and Eve, and the life bestowed on mankind that they depend on, without minding in the slightest the evil one’s presence, giving all My glory to it. Is this not the source of the title of “scum”? How could such mankind, such evil demons, such walking corpses, such figures of Satan, such enemies of Mine have My glory? I will repossess My glory, repossess My testimony among man and all that once belonged to Me, which I had given to mankind long ago—completely conquer mankind. However you should know, the humans I created were holy men with My image and My glory. They were not originally of Satan, nor subjected to its trampling, but purely My manifestation, free of the slightest trace of its poison. Thus, I let everyone know that I only want that which was created by My hand, My beloved pure ones that never belonged to any other entity. Furthermore,

I will take pleasure in them and see them as My glory. However, what I want is not the mankind corrupted by Satan, belonging to Satan today, which is no longer My original creation. Because I want to repossess My glory in the human world, I will gain complete conquest over the remaining survivors of mankind, as the proof of My glory in My victory over Satan. I only take My testimony as My crystallization, as the object of My enjoyment. Such is My intention.

Mankind has developed through tens of thousands of years of history to get where they are today. However, the mankind of My original creation has long ago sunk into degeneracy. They are already not what I intended, and thus people, the way I see them, are already undeserving of the name mankind. They are rather the scum of mankind, looted by Satan, and the rotten walking corpses which Satan lives in and is clothed with. People do not in the least believe in My existence, nor do they welcome My arrival. Mankind only begrudgingly responds to My requests, temporarily agrees with them, and does not sincerely share in life's joys and sorrows with Me. As people see Me as inscrutable, they begrudgingly pretend to smile at Me, betraying their manner of coddling up to power. This is because people have no knowledge of My work, much less of My intention today. I'll be honest with all of you—when the day comes, the suffering of anyone who worships Me will be easier to bear than yours. The degree of your faith in Me does not, in actuality, exceed that of Job—and even the faith of the Jewish Pharisees surpasses yours—so in the impending days of fire, you will suffer more seriously than the Pharisees when rebuked by Jesus, more seriously than the 250 leaders that had resisted Moses, and more seriously than Sodom under the scorching flames of its destruction. When Moses struck the rock, and the water Jehovah had bestowed sprang forth, it was because of his faith. When David played music in praise of Me, Jehovah—with his heart filled with joy—it was because of his faith. When Job lost his livestock all over the mountains, lost priceless family possessions, and his body was covered in boils, it was because of his faith. When he could hear the voice of Me, Jehovah, and see the glory of Me, Jehovah, it was because of his faith. That Peter could follow Jesus Christ, it was by his faith. That he could be nailed to the cross for Me and give glorious testimony, it was also by his faith. When John saw the glorious image of the Son of man, it was by his faith. When he saw the vision of the last days, it was all the more by his faith. When the so-called people of the Gentile nation receive My revelation, finding out

that I have returned in the flesh doing My work among man, it is also because of their faith. Have not all those who are smitten by My severe word and thus consoled and saved done so because of their faith? Those who believe in Me and suffer hardships, are they not also subjected to the world's rejection? Those living outside My word, fleeing the suffering of trial, are they not drifting through the world? They are akin to autumn leaves fluttering here and there with no place to rest, much less My word of consolation. Although My chastisement and refinement follow them not, are they not the beggars, floating around, that wander the streets outside the kingdom of heaven? Is the world really your place of rest? Could you really attain a smile of relief from the world through your avoidance of My chastisement? Could you truly use your fleeting enjoyment as a cover for that inconcealable emptiness in your heart? You could fool anyone in your family, yet you are forever incapable of fooling Me. As your faith is meager, you are still to this day powerless to find any of the delights life has to offer. I advise you: better to sincerely spend half your life for Me than your whole life in mediocrity and busywork for the flesh, enduring all the suffering a man could hardly bear. What purpose would it serve to treasure yourself so much as to flee from My chastisement? What purpose would it serve to hide yourself from My momentary chastisement only to reap an eternity of embarrassment, an eternity of chastisement? I will not, in fact, bend anyone to My will. If a man is really willing to submit to all My plans, I would not treat him poorly. But I require that all people believe in Me, just as Job believed in Me, Jehovah. If your faith exceeds that of Thomas, then your faith will attain My commendation, in your loyalty you will find My bliss, and you will surely find My glory in your days. However those that believe in the world and believe in the devil have hardened hearts, just as the masses of Sodom City, with grains of sand blowing in their eyes and offerings from the devil held in their mouths. Their deceived hearts have long ago been possessed by the evil one that had usurped the world, and almost all their thoughts are plundered by the ancient demon. Thus mankind's faith has gone with the wind, and they are unable to even take notice of My work. All they can do is just cope or analyze very roughly, because they have already been occupied by the poison of Satan.

I will conquer mankind because they were once created by Me and have, what's more, enjoyed all the bountiful objects of My creation. However, they have rejected Me, and their hearts are without Me, see-

ing Me as a burden on their lives. Even worse, people have clearly caught sight of Me yet rejected Me, and have thought up every possible way to defeat Me. People do not allow Me to treat them seriously or to put strict demands on them, nor do they permit My judgment or chastisement of their unrighteousness. They do not find such treatment to be interesting, but rather, it annoys them. Thus My job is to defeat the mankind who eats, drinks of Me and revels in Me, but does not know Me. I will disarm them, and then, I will return to My dwelling place with My angels and My glory. For people's behavior has completely broken My heart and shattered My work into pieces long ago. I want to repossess the glory that the evil one has stolen before happily walking away, letting mankind continue to go on with their life, continue their "life and work in peace," continue "cultivating their fields," being freed from My interference in their lives. But I will now fully repossess My glory from the hand of the evil one, bring back the entirety of the glory I wrought into man at the creation of the world, and never again bestow it on earth's mankind. For people are not only failing to conserve My glory, they are instead converting it into the image of Satan. People do not treasure My arrival, nor would they prize the days of My glory. They are not relishing the acceptance of My chastisement, much less being willing to restore My glory to Me. Nor are they willing to cast away the evil one's poison. People are constantly playing tricks on Me, and they always wear their bright smiles and happy faces. They are unaware of the depths of gloom that mankind will face after My glory leaves them, and particularly unaware that when My day comes to the whole of mankind, they will have an even harder time than people in the times of Noah. For they do not know that when My glory parted from Israel how gloomy it had become, for man forgets on dawn's arrival how hard it is to go through the pitch darkness of night. When the sun goes back into hiding again and darkness looms over man, he will again mourn and grind his teeth in darkness. Have you forgotten that when My glory parted from Israel, how difficult it was for its people to endure through such suffering? Now are the days when you see My glory, and which are also the glorious days you're passing with Me. Man will mourn in darkness when My glory leaves the filthy land. Now are the glorious days when I am doing My work, and are also the days when I exempt mankind from suffering, as I will not go through the painful and harsh times with them. I only want complete conquest over mankind and to fully defeat the evil one of mankind.

WHAT DO YOU KNOW OF FAITH?

In man exists only the uncertain word of faith, yet man knows not what constitutes faith, much less why he has faith. Man understands too little and man himself is too lacking; he merely has faith in Me mindlessly and ignorantly. Though he knows not what faith is nor why he has faith in Me, he continues to do so obsessively. What I ask of man is not merely for him to obsessively call upon Me in this way or to believe in Me in a desultory fashion. For the work I do is for man to see Me and come to know Me, not for man to be impressed and look at Me in a new light because of My work. I previously manifested many signs and wonders and performed many miracles. The Israelites at the time showed Me great admiration and greatly revered My exceptional ability to heal the sick and exorcise demons. At the time, the Jews thought My healing powers to be masterly and extraordinary. For My many such deeds, they all regarded Me with respect; they felt great admiration for all of My powers. So any who saw Me perform miracles followed Me closely, such that thousands surrounded Me to watch Me heal the sick. I manifested so many signs and wonders, yet man merely regarded Me as a masterly physician; I also spoke many words of teaching to those people at the time, yet they merely regarded Me as a teacher superior to his disciples! Even to this day, after men have seen the historical records of My work, their interpretation continues to be that I am a great physician who heals the sick and a teacher to the ignorant. And they have determined Me to be the merciful Lord Jesus Christ. Those who interpret scripture may have surpassed My skills in healing, or may even be disciples who have now surpassed their teacher, yet such men of great renown, whose names are known around the world, regard Me so lowly as a mere physician! My deeds are greater in number than the grains of sand on the beaches, and My wisdom greater than that of all those sons of Solomon, yet men merely think of Me as a physician of little account and an unknown teacher of man! How many believe in Me only so I would heal them? How many believe in Me only so I would use My powers to drive unclean spirits out of their bodies? And how many believe in Me simply to receive peace and joy from Me? How many believe in Me only to demand from Me more material wealth, and how many believe in Me just to spend this life in safety and to be safe and sound in the world to come? How many believe in Me only to avoid

the suffering of hell and to receive the blessings of heaven? How many believe in Me only for temporary comfort but do not seek to gain anything in the world to come? When I brought down My fury upon man and seized all the joy and peace he originally possessed, man became doubtful. When I gave unto man the suffering of hell and reclaimed the blessings of heaven, man's shame turned into anger. When man asked Me to heal him, yet I acknowledged him not and felt abhorrence for him, man went far away from Me and sought the way of witch doctors and sorcery. When I took away all that man had demanded from Me, then all disappeared without a trace. Therefore, I say that man has faith in Me because I give too much grace, and there is far too much to gain. The Jews believed in Me for My grace, and followed Me wherever I went. These ignorant men of limited knowledge and experience only sought to see the signs and wonders I manifested. They regarded Me as the head of the house of the Jews who could perform the greatest miracles. Therefore, when I exorcised demons from men, they talked amongst themselves in great confusion, saying that I am Elijah, that I am Moses, that I am the most ancient of all prophets, that I am the greatest of all physicians. Apart from Myself saying that I am the life, the way, and the truth, none could know My being or My identity. Apart from Myself saying that heaven is the place where My Father lives, none knew that I am the Son of God, and God Himself. Apart from Myself saying that I shall bring redemption to all mankind and ransom mankind, none knew that I am the Redeemer of mankind; men only knew Me as a benevolent and compassionate man. And apart from Myself being able to explain all there is of Me, none recognized Me, and none believed that I am the Son of the living God. Man only has such manner of faith in Me, and fools Me in this way. How can man bear Me witness when he holds such views of Me?

Man has faith in Me but cannot bear witness for Me, and before I have made Myself known, man cannot testify for Me. Man sees only that I surpass creatures and all holy men, and sees that the work I do cannot be done by men. Therefore, from the Jews to the men of present day, any who has seen My glorious deeds is simply filled with a curiosity toward Me, yet not the mouth of a single creature could bear Me witness. Only My Father bore witness for Me; He made a path for Me among all creatures. Otherwise, no matter how I worked, man would never know that I am the Lord of creation, for man knows only to take, and does not have faith in Me because of My work. Man knows Me only

because I am innocent and in no part a sinner, because I can explain numerous mysteries, because I am above the multitude, or because man has profited much from Me. Yet few are those who believe I am the Lord of creation. This is why I say that man knows not why he has faith in Me; he knows not the purpose or significance of having faith in Me. The reality of man is lacking, such that he is very nearly unworthy to bear Me witness. You have too little true faith and have gained too little, so you have too little testimony. Moreover, you understand too little and lack too much, such that you are almost not fit to bear witness to My deeds. Your resolution is indeed considerable, but are you certain that you will be able to successfully testify to the substance of God? What you have experienced and seen surpasses that of the former saints and prophets, but are you able to provide testimony greater than the words of these former saints and prophets? That which I bestow upon you now surpasses Moses and is greater than David, so likewise I ask that your testimony surpass that of Moses and that your words be greater than that of David. I give you a hundredfold, so likewise I ask you to repay Me the same. You must know I am the One who bestows life unto mankind, and it is you who receive life from Me and must bear witness for Me. This is your duty, which I send down upon you and which you ought to do for Me. I have bestowed all My glory unto you, and bestowed unto you the life that the chosen people, the Israelites, never received. By right, you ought to bear witness for Me, and devote to Me your youth and lay down your life. Whomsoever I bestow My glory unto shall bear Me witness and give his life for Me. This has long been predestined. It is your good fortune that I bestow My glory upon you, and your duty is to testify to My glory. If you believe in Me only to gain fortune, then My work would not have much significance, and you would not be fulfilling your duty. The Israelites saw only My mercy, love, and greatness, and the Jews witnessed only My patience and redemption. They saw only very little of the work of My Spirit; it may be such that their level of understanding was merely one ten thousandth of that which you have heard and seen. What you have seen exceeds even that of the chief priests among them. This day, the truth you have understood surpasses theirs; what you have seen this day exceeds that seen in the Age of Law, as well as the Age of Grace, and what you have experienced surpasses even that of Moses and Elijah. For what the Israelites understood was only the law of Jehovah and what they saw was only the sight of Jehovah's back; what the Jews understood was only

the redemption of Jesus, what they received was only the grace bestowed by Jesus, and what they saw was only the image of Jesus within the house of the Jews. What you see this day is the glory of Jehovah, the redemption of Jesus and all My deeds of this day. You have also heard the words of My Spirit, appreciated My wisdom, come to know My wonder, and learned of My disposition. I have also told you all of My management plan. What you have seen is not merely a loving and merciful God, but one that is filled with righteousness. You have seen My wondrous work and known that I am filled with fierce anger and majesty. Furthermore, you have known that I once brought down My wrath upon the house of Israel, and this day, it has come to you. You have understood more of My mysteries in heaven than Isaiah as well as John; you know more of My loveliness and venerableness than all the saints of previous generations. What you have received is not merely My truth, My way, My life, but the vision and revelation greater than that of John. You have understood many more mysteries and have also seen My true countenance; you have accepted more of My judgment and known more of My righteous disposition. So, though you were born in the last days, your understanding is that of the former and the past; you have also experienced what is of this day, and such was accomplished by My hand. What I ask of you is not unreasonable, for I have given you too much and much have you seen from Me. Therefore, I ask you to bear witness for Me as former saints have done, and this is My heart's only desire.

It had been My Father who bore witness for Me, but I seek to receive greater glory and for words of testimony to come from the mouths of creation. So I give My all to you for the purpose of having you fulfill your duty and bringing to a conclusion My work among man. You ought to understand why you have faith in Me. If you follow Me merely to be My apprentice or My patient, or to become one of My saints in heaven, then your efforts will be for naught. To follow Me in such a manner is simply a waste of effort; to have such manner of faith in Me is merely whiling away your days and squandering your youth. And in the end, you will receive nothing. Is this not a labor in vain? I have long departed from among the Jews and am no longer a physician of man or the medicine for man. I am no longer a beast of burden for man to drive or butcher at will; rather I have come among men to judge and chastise man, and for man to know Me. You should know that I once did the work of redemption; I was once Jesus, but I could not remain Jesus

forever, much as I was once Jehovah but later became Jesus. I am the God of mankind, the Lord of creation, but I cannot forever remain Jesus or forever remain Jehovah. I have been what man considered a physician, but it cannot be said that God is merely a physician for mankind. So if you hold views of old in your faith in Me, then you will attain nothing. No matter how you praise Me this day: "How loving God is of man; He heals me and gives me blessings, peace, and joy. How good God is to man; if we just have faith in Him, then we need not worry for money and wealth..." I still cannot interrupt My original work. If you believe in Me this day, you will receive only My glory and be worthy to bear Me witness, and everything else will be secondary. This you must clearly know.

Now do you truly know why you believe in Me? Do you truly know the purpose and significance of My work? Do you truly know your duty? Do you truly know My testimony? If you merely believe in Me, yet neither My glory nor My testimony can be seen in you, then I have long ago cast you away. As for those who know it all, they are even more thorns in My eye, and in My house, they are merely stumbling blocks. They are tares to be completely winnowed out in My work, without the slightest function and without any weight; I have long abhorred them. As for those without testimony, My anger is perpetually upon them, and My rod never strays from them. I have long ago turned them over to the hands of the evil one, and they have not any of My blessings. Upon that day, their punishment will be far sorer than that of foolish women. Now I am only doing the work that is My duty to do; I will bind all the wheat in bundles, together along with those tares. This is My work now. These tares shall all be winnowed out in the time of My winnowing, then the grains of wheat shall be gathered into the storehouse, and those tares that have been winnowed out shall be placed in the fire to be burned to dust. My work now is merely to bind all men into bundles, that is, to completely conquer them. Then shall I begin winnowing to reveal the end of all men. So you ought to know how you should satisfy Me now and how you ought to set upon the right track in your faith in Me. What I seek is your loyalty and obedience now, your love and testimony now. Even if you do not know at this moment what testimony is or what love is, you should bring to Me your all, and turn over to Me the only treasures you have: your loyalty and obedience. You should know, the testament to My defeat of Satan lies within the loyalty and obedience of man, as does the testament to My complete conquest

of man. The duty of your faith in Me is to bear witness for Me, to be loyal to Me and none other, and to be obedient to the end. Before I begin the next step of My work, how will you bear witness for Me? How will you be loyal and obedient to Me? Do you devote all your loyalty to your function or will you simply give up? Would you rather submit to My every arrangement (be it death or destruction) or flee midway to avoid My chastisement? I chastise you so that you will bear Me witness, and be loyal and obedient to Me. Also, the chastisement at present is to unfold the next step of My work and to allow the work to come to progress unimpeded. Hence I exhort you to be wise and treat not your life or the significance of your existence as worthless sand. Can you know exactly what My work to come will be? Do you know how I will work in days to come and how My work will unfold? You should know the significance of your experience of My work, and furthermore, the significance of your faith in Me. I have done so much; how could I give up halfway as you imagine? I have done such extensive work; how could I destroy it? Indeed, I have come to bring this age to an end. This is true, but moreover you must know that I am to begin a new age, to begin new work, and, most of all, to spread the gospel of the kingdom. So you should know that the work now is only to begin an age, and to lay the foundation for spreading the gospel and bringing the age to an end in time to come. My work is not so simple as you think, nor is it as worthless or meaningless as you may believe. Therefore, I tell you as before: You ought to give your life to My work, and moreover, you ought to devote yourself to My glory. Further, your bearing Me witness is that which I have long awaited, and even more so have I yearned for you to spread My gospel. You ought to understand what is in My heart.

NONE WHO ARE OF THE FLESH CAN ESCAPE THE DAY OF WRATH

Today, I admonish you thus for the sake of your own survival, in order for My work to progress smoothly, and so that My inaugural work throughout the entire universe may be carried out more appropriately and perfectly, revealing My words, authority, majesty and judgment to the people of all countries and nations. The work I do among you is the beginning of My work throughout the whole universe. Although now is

already the last days, know that the “last days” is but a name for an age: Just like the Age of Law and the Age of Grace, it refers to an age, and it indicates an entire age, rather than the final few years or months. Yet the last days are quite unlike the Age of Grace and the Age of Law. The work of the last days is not carried out in Israel, but among the Gentiles; it is the conquest before My throne of all nations and peoples outside of Israel, so that My glory throughout the universe can fill the entire cosmos. It is so that I can gain greater glory, so that all creatures on earth can pass on My glory to every nation, forever down the generations, and all creatures in heaven and on earth can see all the glory that I have gained on earth. The work carried out during the last days is the work of conquest. It is not the guidance of the lives of all the people on earth, but the conclusion of mankind’s imperishable, millennia-long life of suffering on earth. As a consequence, the work of the last days cannot be like the several thousand years of work in Israel, nor like the decade of work in Judea which then continued for several thousand years until the second incarnation of God. The people of the last days encounter only the reappearance of the Redeemer in the flesh, and they receive the personal work and words of God. It will not be two thousand years before the last days come to an end; they are brief, like the time when Jesus carried out the work of the Age of Grace in Judea. This is because the last days are the conclusion of the entire era. They are the completion and the ending of God’s six-thousand-year management plan, and they conclude mankind’s life journey of suffering. They do not take the whole of mankind into a new age or allow mankind’s life to continue. That would hold no significance for My management plan or the existence of man. If mankind carried on like this, then sooner or later they would be entirely devoured by the devil, and those souls that belong to Me would ultimately be forfeited by its hands. My work lasts for but six thousand years, and I promised that the evil one’s control over the whole of mankind would also be for no more than six thousand years. And so, the time is up. I will neither continue nor delay any longer: During the last days I will vanquish Satan, I will take back all My glory, and I will reclaim all the souls that belong to Me on earth so that these distressed souls may escape from the sea of suffering, and thus will be concluded My entire work on earth. From this day onward, never again will I become flesh on earth, and never again will My all-controlling Spirit work upon the earth. I will do but one thing on earth: I will remake mankind, a mankind that is holy, and which is My faithful

city on earth. But know that I will not annihilate the entire world, nor will I annihilate the whole of mankind. I will keep that remaining third—the third that loves Me and has been thoroughly conquered by Me, and I will cause this third to be fruitful and multiply on earth just as the Israelites did under the law, nourishing them with copious sheep and cattle and all the riches of earth. This mankind will remain with Me forever, yet it is not the deplorably filthy mankind of today, but a mankind that is an assembly of all those who have been gained by Me. Such a mankind will not be damaged, disturbed, or besieged by Satan, and will be the only mankind that exists on earth after I have triumphed over Satan. It is the mankind that has today been conquered by Me and has gained My promise. And so, the mankind that has been conquered during the last days is also the mankind that will be spared and will gain My everlasting blessings. It will be the only evidence of My triumph over Satan, and the only spoils of My battle with Satan. These spoils of war are saved by Me from the domain of Satan, and are the only crystallization and fruit of My six-thousand-year management plan. They come from every nation and denomination, and every place and country throughout the universe. They are of different races, have different languages, customs and skin colors, and they are spread across every nation and denomination of the globe, and even every corner of the world. Eventually, they will come together to form a complete mankind, an assembly of man that is unreachable by the forces of Satan. Those among mankind who have not been saved and conquered by Me will sink silent to the depths of the sea, and will be burned by My consuming flames for all eternity. I will annihilate this old, supremely filthy mankind, just as I annihilated the firstborn sons and cattle of Egypt, leaving only the Israelites, who ate lamb's meat, drank lamb's blood, and marked their door lintels with lamb's blood. Are the people who have been conquered by Me and are of My family not also the people who eat the meat of Me the Lamb and drink the blood of Me the Lamb, and have been redeemed by Me and worship Me? Are such people not always accompanied by My glory? Have not those who are without the meat of Me the Lamb already sunk silent to the depths of the sea? Today they oppose Me, and today My words are just like those spoken by Jehovah to the sons and grandsons of Israel. Yet the hardness in the depths of your hearts is storing up My wrath, bringing more suffering upon your flesh, more judgment upon your sins, and more wrath upon your unrighteousness. Who could be spared on My day of

wrath, when you treat Me like this today? Whose unrighteousness could escape My eyes of chastisement? Whose sins could elude the hands of Me, the Almighty? Whose defiance could receive the judgment of Me, the Almighty? I, Jehovah, speak thus unto you, the descendants of the Gentile family, and the words I speak to you surpass all the utterances of the Age of Law and the Age of Grace, yet you are harder than all the people of Egypt. Do you not store up My wrath as I work in repose? How could you escape unharmed from the day of Me, the Almighty?

I have worked and spoken in this way among you, I have expended so much energy and effort, yet when have you ever listened to what I tell you plainly? Where have you bowed down to Me, the Almighty? Why do you treat Me like this? Why does everything you say and do provoke My anger? Why are your hearts so hard? Have I ever struck you down? Why do you do nothing but make Me sorrowful and anxious? Are you waiting for the day of wrath of Me, Jehovah, to come upon you? Are you waiting for Me to send forth the anger provoked by your disobedience? Is everything I do not for you? Yet always have you treated Me, Jehovah, in this way: stealing My sacrifices, taking the offerings of My altar home to feed the cubs and grandcubs in the wolf's lair; "people" fight against each other, facing one another with angry glares and swords and spears, tossing the words of Me, the Almighty, into the latrine to become as filthy as excrement. Where is your integrity? Your humanity has become beastliness! Your hearts have long turned to stone. Do you not know that when My day of wrath arrives will be when I judge the evil you commit against Me, the Almighty, today? Do you think that by fooling Me in this way, by casting My words into the mire and not listening to them—do you think that by acting like this behind My back you can escape My wrathful gaze? Do you not know that you were already seen by the eyes of Me, Jehovah, when you stole My sacrifices and coveted My possessions? Do you not know that when you stole My sacrifices, it was before the altar to which sacrifices are offered? How could you believe yourselves clever enough to deceive Me in this way? How could My wrath depart from your heinous sins? How could My fury pass over your evil doings? The evil that you commit today does not open a way out for you, but stores up chastisement for your tomorrow; it provokes the chastisement of Me, the Almighty, toward you. How could your evil doings and evil words escape from My chastisement? How could your prayers reach My ears?

How could I open up a way out for your unrighteousness? How could I let go of your evil doings in defying Me? How could I not sever your tongues that are as venomous as the serpent's? You do not call on Me for the sake of your righteousness, but instead store up My wrath as a result of your unrighteousness. How could I forgive you? In the eyes of Me, the Almighty, your words and actions are filthy. The eyes of Me, the Almighty, see your unrighteousness as unrelenting chastisement. How could My righteous chastisement and judgment depart from you? Because you do this to Me, making Me sorrowful and wrathful, how could I let you escape from My hands and depart from the day that I, Jehovah, chastise and curse you? Do you not know that all your evil words and utterances have already reached My ears? Do you not know that your unrighteousness has already besmirched My holy robe of righteousness? Do you not know that your disobedience has already provoked My vehement anger? Do you not know that you have long since left Me seething, and have long since tried My patience? Do you not know that you have already damaged My flesh to rags? I have endured until now, such that I release My anger, tolerant toward you no longer. Do you not know that your evil doings have already reached My eyes, and that My cries have already reached the ears of My Father? How could He allow you to treat Me like this? Is any of the work I do in you not for your sake? Yet who of you has become more loving of the work of Me, Jehovah? Could I be unfaithful to the will of My Father because I am weak, and because of the anguish I have suffered? Do you not understand My heart? I speak to you as Jehovah did; have I not given up so much for you? Even though I am willing to bear all of this suffering for the sake of My Father's work, how could you be freed from the chastisement that I bring upon you as a result of My suffering? Have you not enjoyed so much of Me? Today, I have been bestowed upon you by My Father; do you not know that you enjoy so much more than My bounteous words? Do you not know that My life was exchanged for your life and the things you enjoy? Do you not know that My Father used My life to do battle with Satan, and that He also bestowed My life upon you, causing you to receive a hundredfold, and allowing you to avoid so many temptations? Do you not know that it is only through My work that you have been exempt from many temptations, and from many fiery chastisements? Do you not know that it is only because of Me that My Father allows you to enjoy until now? How could your hearts remain hard today, as if they have grown callous?

How could the evil that you commit today escape the day of wrath that shall follow My departure from earth? How could I allow those who are so hard of heart to escape the anger of Jehovah?

Think back on the past: When has My gaze been angry, and My voice stern, toward you? When have I split hairs with you? When have I reprimanded you unreasonably? When have I reprimanded you to your face? Is it not for the sake of My work that I call on My Father to keep you from every temptation? Why do you treat Me like this? Have I ever used My authority to strike down your flesh? Why do you repay Me thus? After blowing hot and cold toward Me, you are neither hot nor cold, and then you are deceitful toward Me and hide things from Me, and your mouths are full of the spit of the unrighteous. Do you think your tongues can cheat My Spirit? Do you think that your tongues can escape My wrath? Do you think your tongues may pass judgment on the deeds of Me, Jehovah, however they wish? Am I the God whom man passes judgment on? Could I allow a little maggot to blaspheme Me thus? How could I posit such sons of disobedience among My eternal blessings? Your words and actions have long since exposed and condemned you. When I stretched out the heavens and created all things, I did not allow any creature to participate as they pleased, much less did I allow any thing to disrupt My work and My management however it wished. I tolerated no man or object; how could I spare those who are cruel and inhumane toward Me? How could I forgive those who rebel against My words? How could I spare those who disobey Me? Is the destiny of man not in the hands of Me, the Almighty? How could I consider your unrighteousness and disobedience holy? How could your sins defile My holiness? I am not defiled by the impurity of the unrighteous, nor do I enjoy the offerings of the unrighteous. If you were loyal toward Me, Jehovah, could you take for yourself the sacrifices at My altar? Could you use your venomous tongue to blaspheme My holy name? Could you rebel against My words in this way? Could you treat My glory and holy name as a tool with which to serve Satan, the evil one? My life is provided for the enjoyment of the holy ones. How could I allow you to play with My life however you wish, and use it as a tool for conflict among yourselves? How could you be so heartless and unkind toward Me? Do you not know I have already written your evil doings in these words of life? How could you escape the day of wrath when I chastise Egypt? How could I be opposed and defied in this way by you, time and time again? I tell you plainly, when the day

comes, your chastisement will be more unbearable than that of Egypt! How can you escape My day of wrath? I tell you truly: My endurance was prepared for your evil doings, and exists for your chastisement on that day. Are you not the ones who will suffer wrathful judgment once I have reached the end of My endurance? Are not all things in the hands of Me, the Almighty? How could I allow you to disobey Me thus, beneath the heavens? Your life will be very hard because you have met the Messiah, of whom it was said that He would come, yet who never came. Are you not His enemies? Jesus has been friends with you, yet you are the enemies of the Messiah. Do you not know that although you are friends with Jesus, your evil doings have filled the vessels of those who are detestable? Though you are very close to Jehovah, do you not know that your evil words have reached Jehovah's ears and provoked His wrath? How could He be close to you, and how could He not burn those vessels of yours, which are filled with evil doings? How could He not be your enemy?

THE SAVIOR HAS ALREADY RETURNED UPON A "WHITE CLOUD"

For several thousand years, man has longed to be able to witness the arrival of the Savior. Man has longed to behold Jesus the Savior on a white cloud as He descends, in person, among those who have pined and yearned for Him for thousands of years. Man has longed for the Savior to return and be reunited with the people, that is, for Jesus the Savior to come back to the people from whom He has been apart for thousands of years. And man hopes that He will once again carry out the work of redemption that He did among the Jews, will be compassionate and loving toward man, will forgive the sins of man, bear the sins of man, and even bear all of man's transgressions and deliver man from sin. They long for Jesus the Savior to be the same as before—a Savior who is lovable, amiable and venerable, who is never wrathful toward man, and who never reproaches man. This Savior forgives and bears all of man's sins, and even dies upon the cross for man once more. Since Jesus departed, the disciples who followed Him, and all of the saints who were saved thanks to His name, have been desperately pining for Him and awaiting Him. All those who were saved by the

grace of Jesus Christ during the Age of Grace have been longing for that joyful day during the last days, when Jesus the Savior arrives on a white cloud and appears among man. Of course, this is also the collective wish of all those who accept the name of Jesus the Savior today. Throughout the universe, all those who know of the salvation of Jesus the Savior have been desperately yearning for the sudden arrival of Jesus Christ, to fulfill the words of Jesus when on earth: "I shall arrive just as I departed." Man believes that, following the crucifixion and resurrection, Jesus went back to heaven upon a white cloud, and took His place at the Most High's right hand. Similarly, man conceives that Jesus shall descend, again upon a white cloud (this cloud refers to the cloud that Jesus rode upon when He returned to heaven), among those who have desperately yearned for Him for thousands of years, and that He shall bear the image and clothes of the Jews. After appearing to man, He shall bestow food upon them, and cause living water to gush forth for them, and shall live among man, full of grace and love, living and real. And so on. Yet Jesus the Savior did not do this; He did the opposite of what man conceived. He did not arrive among those who had yearned for His return, and did not appear to all men while riding upon the white cloud. He has already arrived, but man does not know Him, and remains ignorant of His arrival. Man is only aimlessly awaiting Him, unaware that He has already descended upon a white cloud (the cloud which is His Spirit, His words, and His entire disposition and all that He is), and is now among a group of overcomers that He will make during the last days. Man does not know this: Although the holy Savior Jesus is full of affection and love toward man, how could He work in "temples" inhabited by filth and impure spirits? Though man has been awaiting His arrival, how could He appear to those who eat the flesh of the unrighteous, drink the blood of the unrighteous, wear the clothes of the unrighteous, who believe in Him but do not know Him, and who constantly extort Him? Man knows only that Jesus the Savior is full of love and compassion, and is the sin offering filled with redemption. But man has no idea that He is also God Himself, who is brimming with righteousness, majesty, wrath, and judgment, and possessed of authority and full of dignity. And so even though man eagerly yearns for and craves the return of the Redeemer, and even Heaven is moved by the prayers of man, Jesus the Savior does not appear to those who believe in Him but do not know Him.

"Jehovah" is the name that I took during My work in Israel, and it

means the God of the Israelites (God’s chosen people) who can take pity on man, curse man, and guide the life of man. It means the God who possesses great power and is full of wisdom. “Jesus” is Emmanuel, and it means the sin offering that is full of love, full of compassion, and redeems man. He did the work of the Age of Grace, and represents the Age of Grace, and can only represent one part of the management plan. That is to say, only Jehovah is the God of the chosen people of Israel, the God of Abraham, the God of Isaac, the God of Jacob, the God of Moses, and the God of all the people of Israel. And so in the current age, all the Israelites apart from the tribe of Judah worship Jehovah. They make sacrifices to Him on the altar, and serve Him wearing priests’ robes in the temple. What they hope for is the reappearance of Jehovah. Only Jesus is the Redeemer of mankind. He is the sin offering that redeemed mankind from sin. Which is to say, the name of Jesus came from the Age of Grace, and existed because of the work of redemption in the Age of Grace. The name of Jesus existed to allow the people of the Age of Grace to be reborn and saved, and is a particular name for the redemption of the whole of mankind. And so the name Jesus represents the work of redemption, and denotes the Age of Grace. The name Jehovah is a particular name for the people of Israel who lived under the law. In each age and each stage of work, My name is not baseless, but holds representative significance: Each name represents one age. “Jehovah” represents the Age of Law, and is the honorific for the God worshiped by the people of Israel. “Jesus” represents the Age of Grace, and is the name of the God of all those who were redeemed during the Age of Grace. If man still longs for the arrival of Jesus the Savior during the last days, and still expects Him to arrive in the image He bore in Judea, then the entire six-thousand-year management plan would stop in the Age of Redemption, and would be incapable of progressing any further. The last days, furthermore, would never arrive, and the age would never be brought to an end. That is because Jesus the Savior is only for the redemption and salvation of mankind. I took the name of Jesus for the sake of all the sinners in the Age of Grace, and it is not the name by which I shall bring the whole of mankind to an end. Although Jehovah, Jesus, and the Messiah all represent My Spirit, these names only denote the different ages in My management plan, and do not represent Me in My entirety. The names by which people on earth call Me cannot articulate My entire disposition and all that I am. They are merely different names by which I am called during different

ages. And so, when the final age—the age of the last days—arrives, My name shall change again. I shall not be called Jehovah, or Jesus, much less the Messiah, but shall be called the powerful Almighty God Himself, and under this name I shall bring the entire age to an end. I was once known as Jehovah. I was also called the Messiah, and people once called Me Jesus the Savior because they loved and respected Me. But today I am not the Jehovah or Jesus that people knew in times past—I am the God who has returned in the last days, the God who shall bring the age to an end. I am the God Himself that rises up at the ends of the earth, replete with My entire disposition, and full of authority, honor and glory. People have never engaged with Me, have never known Me, and have always been ignorant of My disposition. From the creation of the world until today, not one person has seen Me. This is the God who appears to man during the last days but is hidden among man. He resides among man, true and real, like the burning sun and the flaming fire, filled with power and brimming with authority. There is not a single person or thing that shall not be judged by My words, and not a single person or thing that shall not be purified through the burning of fire. Eventually, all nations shall be blessed because of My words, and also smashed to pieces because of My words. In this way, all people during the last days shall see that I am the Savior returned, I am the Almighty God that conquers all of mankind, and I was once the sin offering for man, but in the last days I also become the flames of the sun that burn all things, as well as the sun of righteousness that reveals all things. Such is My work of the last days. I took this name and am possessed of this disposition so that all people may see that I am a righteous God, and am the burning sun, and the flaming fire. It is so that all may worship Me, the only true God, and so that they may see My true face: I am not only the God of the Israelites, and am not just the Redeemer—I am the God of all creatures throughout heavens and earth and seas.

When the Savior arrives during the last days, if He were still called Jesus, and were once again born in Judea, and did His work in Judea, then this would prove that I only created the people of Israel and only redeemed the people of Israel, and that I have nothing to do with the Gentiles. Would this not contradict My words that “I am the Lord who created the heavens and earth and all things”? I left Judea and do My work among the Gentiles because I am not merely the God of the people of Israel, but the God of all creatures. I appear among the Gen-

tiles during the last days because I am not only Jehovah, the God of the people of Israel, but, moreover, because I am the Creator of all My chosen ones among the Gentiles. I not only created Israel, Egypt, and Lebanon, but also created all the Gentile nations beyond Israel. And because of this, I am the Lord of all creatures. I merely used Israel as the starting point for My work, employed Judea and Galilee as the strongholds of My work of redemption, and use the Gentile nations as the base from which I will bring the entire age to an end. I did two stages of work in Israel (the two stages of the work of the Age of Law and the Age of Grace), and I have been carrying out two further stages of work (the Age of Grace and the Age of Kingdom) throughout the lands beyond Israel. Among the Gentile nations I will do the work of conquering, and so conclude the age. If man always calls Me Jesus Christ, but does not know that I have begun a new age during the last days and have embarked upon new work, and if man always obsessively awaits the arrival of Jesus the Savior, then I shall call people such as this the ones who do not believe in Me. They are people who do not know Me, and their belief in Me is a sham. Could such people witness the arrival of Jesus the Savior from heaven? What they await is not My arrival, but the arrival of the King of the Jews. They do not yearn for My annihilation of this impure old world, but instead long for the second coming of Jesus, whereupon they will be redeemed; they look forward to Jesus once more redeeming all of mankind from this defiled and unrighteous land. How can such people become those who complete My work during the last days? The desires of man are incapable of achieving My wishes or accomplishing My work, for man merely admires or cherishes the work that I have done before, and has no idea that I am the God Himself who is always new and never old. Man only knows that I am Jehovah, and Jesus, and has no inkling that I am the Last, the One who shall bring mankind to an end. All that man yearns for and knows is of his own conception, and is merely that which he can see with his own eyes. It is not in line with the work I do, but in disharmony with it. If My work were conducted according to the ideas of man, then when would it end? When would mankind enter rest? And how would I be able to enter the seventh day, the Sabbath? I work according to My plan, according to My aim, and not according to the intention of man.

THE WORK OF SPREADING THE GOSPEL IS ALSO THE WORK OF SAVING MAN

All people need to understand the purpose of My work on earth, that is, the final objective of My work and what level I must achieve in this work before it can be complete. If people, walking with Me to this day, do not understand what My work is all about, then have they not been walking with Me in vain? People who follow Me should know My will. I have been working on earth for thousands of years, and I am still doing so now. Although there are especially numerous items included in My work, its purpose remains unchanged. For example, although I am filled with judgment and chastisement toward man, it is still in order to save him, to better spread My gospel and further expand My work among the Gentile nations once man has been made complete. So now, at a time when many people have already greatly lost hope, I am continuing with My work, continuing the work I must do to judge and chastise man. Despite the fact that man is fed up with what I say and regardless of the fact that he has no desire to care about My work, I am still carrying out My duty because the purpose of My work remains unchanged and My original plan will not be broken. The function of My judgment is to get man to better obey Me, and the function of My chastisement is to allow man a better transformation. Although what I do is for the sake of My management, I have never done anything that was unprofitable for man. That is because I want to make all the nations outside of Israel just as obedient as the Israelites and make them into real men, so that I will have a foothold in the lands outside of Israel. This is My management; it is the work I am accomplishing in the lands of the Gentiles. Even now, many people still do not understand My management because they are not concerned with it, instead just thinking about their futures and destinations. No matter what I say, people are indifferent to My work, just focusing on the destinations of their tomorrow. So if that continues, how can My work be expanded? How can My gospel be spread throughout the world? You must know that when My work is expanding, I will scatter you, and I will strike you just as Jehovah struck the tribes of Israel. All this will be done so that My gospel may be enlarged over all the earth, so that My work may spread to the Gentile nations. Thus, My name will be magnified by adults and children alike and My holy name will be exalted by the

mouths of people from all tribes and nations. In the final era, I will have My name magnified among the Gentile nations, make My deeds seen by the Gentiles so they will call Me the Almighty, and cause My words to soon come to pass. I will make all people know that I am not only the God of the Israelites, but the God of all Gentile nations, even of the nations I have cursed. I will let all people see that I am the God of all creation. This is My greatest work, the purpose of My work plan for the last days, and the only work to be fulfilled in the last days.

The work I have been carrying out for thousands of years is only completely revealed to man in the last days. Only now have I opened up the full mystery of My management. Man knows the purpose of My work and moreover obtains an understanding of all My mysteries. And I have told man everything about the destination he has been concerned about. I have already uncovered for man all My mysteries that were hidden for over 5,900 years. Who is Jehovah? Who is the Messiah? Who is Jesus? You should know all these. The turns of My work lie in these names. Have you understood that? How should you proclaim My holy name? How should you spread My name to any nation where any of My names have been called upon? My work has already begun to expand, and I will spread the fullness of it to all nations. Since My work has been carried out in you, I will strike you just as Jehovah struck the shepherds of the house of David in Israel, causing you to be scattered among all nations. For in the last days, I will shatter all the nations and cause their people to be redistributed. When I return again, the nations will have already been divided with boundaries set by My burning flames. At that time, I will manifest Myself anew to man as the scorching sun, showing Myself to them publicly in the image of the Holy One which they have never seen, walking among all nations, just as I, Jehovah, walked among the Jewish tribes. From then on, I will lead people as they live on earth. They will see My glory there and will also see a cloud pillar in the air to lead them, because I appear in the holy place. Man will see My day of righteousness and My glorious manifestation. That will happen when I reign on all the earth and bring many sons into glory. All will bow down everywhere, and My tabernacle will be erected among them upon the rock of the work I am now carrying out. They will serve Me in the temple. The altar, which is full of filthy, detestable things, will be smashed into pieces, and I will rebuild a new one. The holy altar will be stacked with first-born lambs and calves. I will tear down the temple that exists today and rebuild a new one. The

temple that stands now and is full of abhorrent people will collapse. The temple that I build will be filled with servants loyal to Me. They will once again stand up and serve Me for the glory of My temple. You will surely see My day of great glory. You will see the day when I tear down the temple and rebuild a new one. You will also see the day of the coming of My tabernacle into the world. As I crush the temple, so will I bring My tabernacle into the world, just as people see Me descend. After I crush all the nations, I will gather them together anew, building My temple and setting up My altar so that all may offer sacrifices to Me, serve Me there, and be faithfully devoted to My work in the Gentile nations. It will be done just as the Israelites do so now, with the robe of a priest and a crown, the glory of Me, Jehovah, abiding among them and My majesty hovering over them and being with them. My work in the Gentile nations will also be executed in that way. As My work in Israel is, so will My work in the Gentile nations be because I will enlarge My work in Israel and spread it to the Gentile nations.

Now is the time My Spirit is working greatly, and the time I am working among the Gentile nations. Even more, it is time that I am categorizing all creation and putting each into his respective classification so that My work may proceed faster and more effectively. Thus, I still demand that you offer up your whole being for all My work; furthermore, you should clearly discern and be certain of all the work I have done in you, and put all your strength into My work so it can be more effective. This is what you must understand. No longer fight amongst each other, look for ways out, or seek after fleshly comfort, which would delay My work and spoil your wonderful future. That would only ruin you, and it would by no means protect you. Wouldn't you be foolish? That which you are enjoying today is the very thing which is ruining your future, whereas the pain you are suffering today is the very thing that is protecting you. You must be clearly aware of that so as to keep away from the hook of temptation and to avoid entering the dense fog that blocks out the sun. When the dense fog clears off, you will find yourself in the judgment of the great day. By that time, My day will have approached man. How will you escape My judgment? How will you be able to bear the scorching heat of the sun? When I give My abundance to man, he does not cherish it in his bosom, but instead casts it away to places unnoticeable. When My day comes, man is no longer able to discover My abundance or find the bitter truth I gave him long ago. He will wail and cry for the loss of light accompanied by a fall

into darkness. What you see today is merely the sword of My mouth. You have not seen the rod in My hand or the flame with which I burn man, and that is why you are still haughty and intemperate in My presence. That is why you still fight with Me in My home, disputing that which I have told you. Man does not fear Me. Being at enmity with Me until today, he still has no fear at all. You have the tongue and the teeth of the unrighteous in your mouth. Your words and deeds are like those of the serpent which enticed Eve into sinning. You demand from each other an eye for an eye and a tooth for a tooth, and you contend for your position, fame, and profit in My presence, yet you do not know that I am secretly watching your words and deeds. Before you even come into My presence, I have known your mind through and through. Man always wishes to escape from My hand and avoid the observation of My eyes, but I have never avoided his words or deeds. Instead, I purposefully allow them to reach My eyes so that I may chastise his unrighteousness and judge his rebellion. Thus, man's hidden words and deeds are always placed before My judgment seat, and it has never left man, because his rebellion is too much. My work is to burn and purify all the words and deeds of man that were uttered and done in the presence of My Spirit. That way, after I leave the earth, men will still be able to maintain loyalty to Me, and will still serve Me as My holy servants do in My work, allowing My work on earth to continue until the day it is complete.

THE WORK IN THE AGE OF LAW

The work that Jehovah did in the Israelites established among humanity God's earthly place of origin, His sacred place where He was present. He confined His work to the Israelite people. At first, He did not work outside of Israel; instead, He chose a people He found suitable in order to restrict the scope of His work. Israel is the place where God created Adam and Eve, and out of the dust of that place Jehovah made man; it is the base of His work on earth. The Israelites, who are the descendants of Noah and of Adam, were the foundation of Jehovah's work on earth.

The significance, purpose, and step of Jehovah's work in Israel were to begin His work on the whole earth, gradually spreading to other na-

tions from its center in Israel. This is the principle according to which He works throughout the universe—to establish a model, then broaden it until all people in the universe have accepted His gospel. The first Israelites were the descendants of Noah. These people only had the breath of Jehovah, and could take care of the basic necessities of life, but they did not know what kind of a God Jehovah was, nor did they know His will for man, much less how they should revere the Lord of all creation. Adam's descendants did not know what rules and laws they must obey, or what work the created must do for the Creator. All they knew was that the husband must sweat and labor to provide for his family, and that the wife must submit to her husband and perpetuate the race of humans that Jehovah created. In other words, this people had only Jehovah's breath and His life, but did not know how to follow God's laws or how to satisfy the Lord of all creation. They understood far too little. So although there was nothing crooked or cunning in their hearts, and though they seldom had jealousy and strife, they did not know or understand Jehovah, the Lord of all creation. These ancestors of man knew only to eat what Jehovah made, to enjoy what Jehovah made, but they did not know to revere Jehovah; they did not know that they should worship Him on bended knee. How could they be called His creatures? And so, were not the words, "Jehovah is the Lord of all creation" and "He created man as an expression of Himself, to glorify Him and represent Him," spoken in vain? How can people who do not revere Jehovah be a testament to His glory? How can they be expressions of His glory? Do not Jehovah's words "I created man in My image" then become a weapon in the hand of Satan—the evil one? Do these words not then become a mark of humiliation to Jehovah's creation of man? In order to complete that stage of work, Jehovah, after creating mankind, did not instruct or guide them from Adam to Noah. It was not until after the flood that He formally began to guide the Israelites, who were the descendants of Adam and of Noah. His work and words in Israel guided the lives of all the people across the land, showing them that Jehovah was not only able to blow breath into man, so that he had His life, and was resurrected from the dust and made a creature of God, but could also scorch mankind with flames, and curse mankind, using His rod to govern mankind. So, too, did they see that Jehovah could guide man's life on earth, and speak and work among them by day and by night. He did the work only so that His creatures might know that man came from dust picked up by Him, that man was

made by Him. Furthermore, the work He began in Israel was meant so that other peoples and nations (who in fact were not separate from Israel, but had branched off from the Israelites, yet were still descended from Adam and Eve) might receive the gospel of Jehovah from Israel, so that all creatures in the universe would revere Him and hold Him to be great. Had Jehovah not begun His work in Israel, but instead, having created mankind, let them live carefree lives on the earth, then because of man's physical nature (nature means that man can never know the things he cannot see, that is, that he does not know that Jehovah created mankind, let alone why He did so), he would never know that Jehovah created mankind and is the Lord of all things. If Jehovah had created man and placed him on the earth as His enjoyment, then simply dusted off His hands and left rather than leading among man for a period of time, then all humanity would have returned to nothingness; even the heaven and earth and all things that He created, including all humanity, would have returned to nothingness and been trampled upon by Satan. And so Jehovah's wish that "He should have a place to stand on earth, a holy place among His creation" would have been shattered. So instead, after God created mankind, He guided them in their lives, and spoke to them, all in order to realize His desire, to achieve His plan. God's work in Israel was meant only to execute the plan He had set in place before His creation of all things, and therefore His working first among the Israelites and His creation of all things were not at odds with each other, but were both for the sake of His management, His work, and His glory, deepening the meaning of His creation of mankind. He guided the life of mankind on earth for two thousand years after Noah, during which He taught them how to revere Jehovah the Lord of all things, taught them how to conduct themselves and live their lives, and most of all, how to act as a witness for Jehovah, obey Him, and revere Him, and to praise Him with music like David and his priests.

Before the two thousand years during which Jehovah did His work, man knew nothing, and almost all degenerated to the depth of promiscuity and corruption that preceded the flood; their hearts were devoid of Jehovah, let alone His way. They never understood the work Jehovah was going to do; they lacked reason, much less knowledge, like living, breathing machines, ignorant of man, God, the world, and life alike. On earth they engaged in much seduction, like the serpent, and said many things that were offensive to Jehovah, but because they were ignorant

Jehovah did not chastise or discipline them. After the flood, when Noah was 601 years old, Jehovah formally appeared to Noah and guided him and his family, leading him, the birds, and the beasts that survived the flood, and his descendants until the end of the Age of Law, a total of 2,500 years. He was formally at work in Israel for 2,000 years, and the period for which He was at work both in Israel and outside of it was 500 years, which together makes 2,500 years. During this period He instructed the Israelites that to serve Jehovah, they should build the temple and wear priests' robes, and walk barefoot into the temple at dawn, lest their shoes sully the temple and the fire be sent down on them from the top of the temple and burn them to death. They carried out their duties and submitted to Jehovah's plans. They prayed to Jehovah in the temple, and after they were inspired by Jehovah, that is, after Jehovah had spoken, they led the people and taught them they should revere Jehovah—their God. And Jehovah told them that they should build the temple and the altar, and at the time set by Jehovah, that is, on Passover, they should prepare newborn calves and lambs on the altar as sacrifices to serve Jehovah, so as to restrain them and put reverence for Jehovah in their hearts. Whether they obeyed this law would be the measure of their loyalty to Jehovah. Jehovah also set the Sabbath day for them, the seventh day of His creation. The day after that He made the first day, a day for them to praise Jehovah, to offer Him sacrifices, and to make music for Him. On this day, Jehovah called together all the priests and divided the sacrifices on the altar for the people to eat so that they could enjoy the sacrifices offered to Jehovah. And Jehovah said that they were blessed and had a part with Him, and that they were His chosen people (which was Jehovah's covenant with the Israelites). This is why, up to this day, the people of Israel still say that Jehovah is only their God, and not the God of other peoples.

During the Age of Law, Jehovah laid down many commandments for Moses to pass on to the Israelites who followed him out of Egypt. Jehovah gave these commandments to the Israelites, which were unrelated to the Egyptians, and they were meant to restrain the Israelites, and were His requirements for them. Whether one observed the Sabbath, whether one respected one's parents, whether one worshiped idols, and so forth, these were the principles by which one was judged sinful or righteous. Whether one was struck by Jehovah's fire, or stoned to death, or received Jehovah's blessing, was determined according to whether one obeyed these commandments. Those who did not observe

the Sabbath were stoned to death. Those priests who did not observe the Sabbath were smitten by Jehovah's fire. Those who did not respect their parents were also stoned to death. This was all commended by Jehovah. Jehovah established His commandments and laws so that as He led their lives, the people would listen to and obey His word and not rebel against Him. He used these laws to control the newborn human race, to lay the foundation for His work to come. And so, because of the work that Jehovah did, the first age was called the Age of Law. Though Jehovah spoke much and did much work, He only guided them positively, teaching these ignorant people how to be human, how to live, how to understand Jehovah's way. For the most part the work He did was intended to allow the people to observe His way and follow His law. The work was done on people who were shallowly corrupted; it was not concerned with the transformation of disposition or the growth in life. He was only concerned with using laws to restrict and control the people. For the Israelites at that time, Jehovah was merely a God in the temple, a God in the heavens. He was a pillar of cloud, a pillar of flame. All Jehovah required them to do was obey what people today know as His laws and commandments—one could even say rules—because Jehovah's work was not meant to change them, but to give them more things that man ought to have, to tell them from His own mouth, because after man was created, man knew nothing about what he ought to possess. And so Jehovah gave them the things they ought to possess for their lives on earth, made the people that He had led surpass their ancestors, Adam and Eve, because what Jehovah gave them surpassed what He had given Adam and Eve in the beginning. Regardless, the work Jehovah did in Israel was only to guide humanity and make humanity recognize their Creator. He did not conquer them or change them, merely guided them. This is the sum of Jehovah's work in the Age of Law. It is the background, the true story, the essence of His work in the whole land of Israel, and the beginning of His six thousand years of work—to control mankind by Jehovah's hand. Out of this came more work in His six-thousand-year management plan.

THE TRUTH CONCERNING THE WORK IN THE AGE OF REDEMPTION

My entire management plan, which spans six thousand years, consists of three phases, or three ages: first, the Age of Law; second, the Age of Grace (which is also the Age of Redemption); and finally, the Age of Kingdom. My work in these three ages differs according to the nature of each age, but at each stage it accords with man's needs—or rather, it varies according to the tricks that Satan employs in My war against it. The purpose of My work is to defeat Satan, to make manifest My wisdom and omnipotence, to expose all Satan's tricks and thereby to save all of humanity, which lives under its domain. It is to show My wisdom and omnipotence while at the same time revealing the hideousness of Satan. Moreover, it is to teach My creations to discriminate between good and evil, to recognize that I am the Ruler of all things, to see clearly that Satan is humanity's foe, the lowest of the low, the evil one, and to make the difference between good and evil, truth and falsehood, holiness and filth, greatness and baseness, as clear as day. This way, ignorant humanity may bear witness to Me that it is not I who corrupt humanity, and only I—the Creator—can save humanity, can bestow upon them things for enjoyment; and they may come to know that I am the Ruler of all things and Satan is merely one of My creations, which later turned against Me. My six-thousand-year management plan is divided into three stages in order to achieve the following effect: to allow My creations to be My witnesses, to know My will, to see that I am the truth. Thus, during the initial work of My six-thousand-year management plan, I did the work of the law, which was the work of Jehovah leading the people. The second stage was to begin the work of the Age of Grace in the villages of Judea. Jesus represents all the work of the Age of Grace; He was incarnated and crucified, and inaugurated the Age of Grace. He was crucified in order to complete the redemptive work, to end the Age of Law and begin the Age of Grace, and so He was called the "Supreme Commander," the "Sin Offering," the "Redeemer." Thus the work of Jesus differed in content from the work of Jehovah, though they were the same in principle. Jehovah began the Age of Law, established the home base, the birthplace, of His work on earth, and issued the commandments; these were His two accomplishments, which represent the Age of Law. Jesus' work was not to issue commandments, but to ful-

fill the commandments, thereby heralding the Age of Grace and concluding the Age of Law which lasted two thousand years. He was the trailblazer, ushering in the Age of Grace, yet redemption remained the core of His work. And so His accomplishments were also twofold: opening up a new age, and completing the redemptive work through His crucifixion. Then He departed. At that point, the Age of Law came to an end and mankind entered into the Age of Grace.

Jesus' work was done in accordance with the needs of man in that age. His task was to redeem humanity, to forgive them of their sins, and so all His disposition was one of humility, patience, love, piety, forbearance, mercy, and lovingkindness. He blessed humanity richly and brought them grace in abundance, and all things for enjoyment: peace and happiness, Jesus' tolerance and love, His mercy and lovingkindness. In those days, all that man encountered was an abundance of things to enjoy: His heart was at peace and reassured, his spirit was consoled, and he was sustained by the Savior Jesus. That he could gain these things was a consequence of the age in which he lived. In the Age of Grace man had been corrupted by Satan, and so the work of redeeming all humanity required an abundance of grace, infinite forbearance and patience, and even more, an offering adequate to atone for humanity's sins. What people saw in the Age of Grace was merely My sin offering for humanity, Jesus. And they knew only that God could be merciful and forbearing, saw only Jesus' mercy and lovingkindness. This was because they lived in the Age of Grace. So before they could be redeemed, they had to enjoy much grace that Jesus bestowed on them; only this was beneficial to them. This way, they could be forgiven of their sins through their enjoyment of grace, and could have the chance to be redeemed through enjoying Jesus' forbearance and patience. Only through Jesus' forbearance and patience were they capable of receiving forgiveness and enjoying the abundance of grace bestowed by Jesus—just as Jesus said, "I have come not to redeem the righteous but sinners, allowing their sins to be forgiven." If Jesus had been incarnated with the disposition of judgment, curse, and intolerance of man's offenses, then man would never have had the chance to be redeemed, and would have remained forever sinful; and so the six-thousand-year management plan would have progressed no farther than the Age of Law. The Age of Law would have gone on for six thousand years, man's sins would have grown greater in number and more grievous, and the creation of humanity would have been for naught. Men would only

have been able to serve Jehovah under the law, but their sins would have exceeded those of the first created humans. The more Jesus loved mankind, forgiving them of their sins and giving them enough mercy and lovingkindness, the more mankind was capable of being saved, called the lost lambs that Jesus bought back at a great price. Satan could not meddle in this work, because Jesus treated His followers as a loving mother treats the infant in her arms. He did not grow angry at them or despise them, but was full of consolation; He never got furious among them, but forbore with their sins and turned a blind eye to their foolishness and ignorance, such that He said, "Forgive others seventy times seven times." So His heart reformed the hearts of others, and in this way did the people receive forgiveness through His forbearance.

Though Jesus, being God incarnate, was utterly without emotion, He always comforted His disciples, provided for them, helped them, and sustained them. No matter how much work He did or how much suffering He endured, He never made excessive demands of the people, but was always patient and forbearing of their sins, such that in the Age of Grace He was affectionately known as "lovable Savior Jesus." To the people of that time—to all people—what Jesus had and was, was mercy and lovingkindness. He never remembered people's transgressions or let their transgressions affect how He treated them. Because that was a different age, He often bestowed plentiful food and drink upon the people so that they could eat their fill. He treated all His followers kindly, healing the sick, driving out demons, raising the dead. In order that the people would believe in Him and see that all that He did was done earnestly and sincerely, He went so far as to resurrect a rotting corpse, showing them that in His hands even the dead could come back to life. In this way He endured silently among them and did His redemptive work. Even before He was nailed to the cross, Jesus had already borne the sins of humanity and become a sin offering for mankind. He had already opened the way to the cross in order to redeem mankind before He was crucified. At last He was nailed to the cross, sacrificed Himself for the sake of the cross, and He bestowed all of His mercy, lovingkindness, and holiness upon mankind. He persisted in tolerating people, never seeking revenge, but forgiving them of their sins, exhorting them to repent, teaching them to have patience, forbearance, and love, to follow in His footsteps and sacrifice themselves for the sake of the cross. His love for the brothers and sisters exceeded His love for Mary. The principle of His work was to heal the people and

drive out their demons, all for the sake of His redemption. No matter where He went, He treated all who followed Him with kindness. He made the poor rich, the lame walk, the blind see, and the deaf hear; He even invited the lowliest and most destitute, the sinners, to dine with Him, not shunning them but always being patient, even saying, "When a shepherd loses one sheep out of a hundred, he will leave behind the ninety-nine to seek the one lost sheep, and when he finds it he will rejoice greatly." He loved His followers as a ewe loves its lambs. Though they were foolish and ignorant, and were sinners in His eyes, and furthermore were the dregs of society, He saw these sinners—whom others despised—as the apple of His eye. Since He favored them, He gave up His life for them, as a lamb was offered on the altar. He went among them like their servant, letting them use Him and slaughter Him, submitting to them unconditionally. To His followers He was the lovable Savior Jesus, but to the Pharisees who lectured the people from a high pedestal He did not show mercy and lovingkindness, but He loathed and detested them. He did not do much work among the Pharisees, only occasionally lectured them and rebuked them; He did not redeem them, or perform signs and wonders among them. He reserved His mercy and lovingkindness for His followers, enduring for the sake of these sinners till the very end when He was nailed to the cross, bearing every humiliation until He fully redeemed all humanity. This was the sum total of His work.

Without Jesus' redemption, mankind would forever live in sin, and become the children of sin, the descendants of demons. If that continued, Satan would take up residence on earth, and all the earth would become its habitation. But the redemptive work required mercy and lovingkindness toward mankind; only through it could mankind receive forgiveness and at last be qualified to be made complete and fully gained. Without this stage of work, the six-thousand-year management plan would not have been able to go forward. If Jesus had not been crucified, if He had only healed the people and exorcised their demons, then the people could not have been completely forgiven of their sins. The three and a half years that Jesus did His work on earth completed only half of His redemptive work; then by being nailed to the cross and becoming the likeness of sinful flesh, by being handed over to the evil one, He completed the work of crucifixion and mastered mankind's destiny. Only after He was delivered into Satan's hands was mankind redeemed. For thirty-three and a half years He suffered on earth, was

ridiculed, slandered, and forsaken, was even left with no place to lay His head, no resting place; then He was crucified, His whole being—an immaculate and innocent body—being nailed to the cross, and underwent all manner of suffering. Those in power mocked Him and whipped Him, and the soldiers even spat in His face; yet He remained silent and endured until the end, submitting unconditionally to the point of death, whereupon He redeemed all of humanity and thereby was permitted to rest. The work of Jesus represents only the Age of Grace; it does not represent the Age of Law and is no substitute for the work of the last days. This is the essence of Jesus' work in the Age of Grace, the second age of mankind—the Age of Redemption.

YOU SHOULD KNOW HOW THE WHOLE OF HUMANITY HAS DEVELOPED TO THE PRESENT DAY

The entirety of the work over the 6,000 years has gradually changed along with the times. The shifts in this work have occurred according to the entire world's circumstances. God's management work has only gradually transformed according to the developmental trends of humanity as a whole; it was not already planned at the beginning of creation. Before the world was created, or right after it was created, Jehovah had not yet planned the first stage of work, that of law; the second stage of work, that of grace; or the third stage of work, that of conquering, in which He would first work among a group of people—some of the descendants of Moab, and from this He would conquer the entire universe. He did not speak these words after creating the world; He did not speak these words after Moab, let alone before Lot. All of His work was done spontaneously. This is exactly how His entire six-thousand-year management work has developed; by no means had He written out such a plan as Summary Chart for Humanity's Development before creating the world. In God's work, He directly expresses what He is; He does not rack His brains to formulate a plan. Of course, many prophets have spoken many prophecies, but it still cannot be said that God's work has always been one of precise plan-making; the prophecies were made according to God's actual work. All of His work is the most actual work. He carries out His work according to the development of the times, and He carries out

His most actual work according to the changes of things. For Him, carrying out work is akin to administering medicine to an illness; He observes while doing His work; He works according to His observations. In every stage of His work, He is capable of expressing His ample wisdom and expressing His ample ability; He reveals His ample wisdom and ample authority according to the work of that particular age and allows any of those people brought back by Him during those ages to see His entire disposition. He supplies people's needs and carries out the work He should do according to the work that must be done in each age; He supplies people's needs according to the degree to which Satan has corrupted them. It was this way when Jehovah initially created Adam and Eve in order to allow them to manifest God upon the earth and to have God's witnesses among the creation, but Eve sinned after being tempted by the snake; Adam did the same, and together in the garden they ate the fruit of the tree of the knowledge of good and evil. And thus, Jehovah had additional work to perform among them. He saw their nakedness and covered their bodies with clothing made from animal hides. Following this, He said unto Adam, "Because you have listened to the voice of your wife, and have eaten of the tree, of which I commanded you, saying, You shall not eat of it: cursed is the ground for your sake ... till you return to the ground; for out of it were you taken: for dust you are, and to dust shall you return." To the woman He said, "I will greatly multiply your sorrow and your conception; in sorrow you shall bring forth children; and your desire shall be to your husband, and he shall rule over you." From then on He banished them from the Garden of Eden and made them live outside the garden, as modern man now does upon the earth. When God created man in the very beginning, He did not plan to let man be tempted by the snake after he had been created and then curse man and the snake. He did not actually have this kind of plan; it was simply the development of things that gave Him new work among His creation. After Jehovah carried out this work among Adam and Eve upon the earth, humanity continued to develop for several thousand years, until "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. ... But Noah found grace in the eyes of the LORD." At this time Jehovah had more new work, for the humanity He created had become too sinful after being tempted by the snake. Given these circumstances, Jehovah selected Noah's family from

among these people and spared them, and carried out His work of destroying the world with a flood. Humanity has continued to develop in this manner to this very day, becoming increasingly corrupt, and when humanity's development reaches its peak, it will also be humanity's end. From the very beginning to the end of the world, the inside truth of His work has always been this way. It is the same as how man will be classed according to their kind; far from each and every person being predestined to the category they belong to at the very beginning, people are gradually categorized only after undergoing a process of development. In the end, anyone who cannot be saved entirely will be returned to his or her "ancestors." None of God's work among humanity was already prepared at the creation of the world; rather, it was the development of things that allowed God to perform His work step by step more realistically and practically among humanity. This is just like how Jehovah God did not create the snake in order to tempt the woman. It was not His specific plan, nor was it something that He had intentionally predestined; one could say that this was unexpected. It was thus because of this that Jehovah expelled Adam and Eve from the Garden of Eden and vowed to never again create man. But God's wisdom is only discovered by people upon this foundation, just like the point that I mentioned earlier: "My wisdom is exercised based on Satan's plots." No matter how corrupt humanity grew or how the snake tempted them, Jehovah still had His wisdom; therefore, He has been engaged in new work ever since He created the world, and none of the steps of this work have ever repeated. Satan has continuously carried out plots; humanity has been continuously corrupted by Satan, and Jehovah God has also continuously carried out His wise work. He has never failed, and He has never ceased His work from the creation of the world through now. After humanity was corrupted by Satan, He continuously worked among people to defeat His enemy who corrupts humanity. This battle will continue from the beginning until the world's end. In doing all this work, He has not only allowed humanity, who has been corrupted by Satan, to receive His great salvation, but also allowed them to see His wisdom, almightiness and authority, and in the end He will let humanity see His righteous disposition—punishing the wicked and rewarding the good. He has battled Satan to this very day and has never been defeated, for He is a wise God, and His wisdom is exercised based on Satan's plots. And so He not only makes everything in heaven submit to His authority; He also makes everything upon earth rest below His footstool, and not last of all,

He makes those evildoers who invade and harass humanity fall within His chastisement. All the results of the work are brought about because of His wisdom. He had never revealed His wisdom before the existence of humanity, for He had no enemies in heaven, upon earth, or in the entire universe, and there were no dark forces that invaded anything among nature. After the archangel betrayed Him, He created humanity upon the earth, and it was because of humanity that He formally began His millennia-long war with Satan, the archangel, a war that grows more heated with every successive stage. His almightiness and wisdom are present in each of these stages. Only at this time can everything in heaven and earth see God's wisdom, almightiness, and particularly God's realness. He still carries out His work in this same realistic manner today; in addition, as He carries out His work He also reveals His wisdom and almightiness; He allows you to see the inside truth of each stage of work, to see exactly how to explain God's almightiness, and particularly exactly how to explain God's realness.

Do people not believe it was fated before creation that Judas would sell Jesus? Actually, the Holy Spirit had planned this according to reality at the time. It had just so happened that there was someone by the name of Judas who would always embezzle funds. He was thus chosen to play this role and to be of service in this way. This is a true example of making use of local resources. Jesus was unaware of this at first; He only knew once Judas had been revealed later. If someone else had been able to play this role, then someone else would have done this rather than Judas. That which was predestined was in fact done contemporaneously by the Holy Spirit. The Holy Spirit's work is always done spontaneously; anytime He plans His work, the Holy Spirit will carry it out. Why do I always say that the work of the Holy Spirit is realistic? That it is always new and never old, and always the most fresh? God's work was not already planned when the world was created; this is not at all what happened! Every step of work attains its proper effect for its respective time, and they do not interfere with one another. There are many occasions in which the plans in your mind are simply no match for the Holy Spirit's latest work. His work is not as simple as people's reasoning, nor is it as complex as people's imaginations; it consists of supplying people at any time and any place according to their current needs. No one is clearer as to people's substance as He, and it is precisely for this reason that nothing is able to suit people's realistic needs as well as His work does. Therefore, from a

human perspective, His work was planned several millennia in advance. As He works among you now, according to your situation, He is also doing work and speaking at any time and any place. When people are in a situation, He speaks those words that are precisely what they need within. It is like the first step of His work of the times of chastisement. After the times of chastisement, people exhibited certain behavior, they acted rebelliously in certain ways, certain positive situations emerged, certain negative situations also emerged, and the upper bounds of this negativity reached a certain level. God conducted His work based on all these things, and thus seized upon these to attain a much better effect for His work. He is simply carrying out His supplying work among people in accordance with their current situations. He carries out every step of His work according to people's actual situations. All of creation is in His hands; could He not know them? In light of people's circumstances, God carries out the next step of work that should be done, at any time and place. By no means was this work planned thousands of years beforehand; this is a human conception! He works as He observes the effects of His work, and His work continuously deepens and develops; as He observes the results of His work, He carries out the next step of His work. He uses many things to transition gradually and to make His new work visible to people over time. This kind of work is able to supply people's needs, for God knows people all too well. This is how He carries out His work from heaven. Likewise, God incarnate does His work in the same way, planning according to reality and working among humanity. None of His work was planned before the world was created, nor was it meticulously planned beforehand. 2,000 years after the world was created, Jehovah saw that humanity had become so corrupt that He used the mouth of the prophet Isaiah to prophesy that after the Age of Law ended, He would carry out His work of redeeming humanity in the Age of Grace. This was Jehovah's plan, of course, but this plan was also made according to the circumstances He observed at the time; He certainly did not think of it immediately after creating Adam. Isaiah merely prophesied, but Jehovah did not immediately make preparations for this during the Age of Law; rather, He set about this work at the start of the Age of Grace, when the messenger appeared in Joseph's dream and enlightened him, telling him that God would become flesh, and thus His work of incarnation began. God did not, as people imagine, prepare for His work of incarnation after creating the world; this was only decided according to

the degree of humanity's development and the status of His war with Satan.

When God comes into flesh, His Spirit descends upon a man; in other words, the Spirit of God wears a flesh. He does His work upon the earth, and rather than bringing with Him several restricted steps, this work is utterly unlimited. The work that the Holy Spirit does in the flesh is still determined by the effects of His work, and He uses these things to determine the length of time for which He will do work while in the flesh. The Holy Spirit directly reveals each step of His work; He examines His work as He goes along; it is nothing so supernatural as to stretch the limits of human imagination. This is like Jehovah's work in creating the heavens and earth and all things; He simultaneously planned and worked. He separated the light from the darkness, and morning and evening came into being—this took one day. On the second day He created the sky, which also took one day, and then He created the earth, seas and the things that populated them, also taking another day. This went on through the sixth day, when God created man and let him manage all the things upon the earth, until the seventh day, when He had finished creating all things, and rested. God blessed the seventh day and designated it as a holy day. He decided upon this holy day after He had created all things, not before creating them. This work was also carried out spontaneously; before creating all things, He did not decide to create the world in six days and rest on the seventh; the facts are not at all like this. He did not say this, nor did He plan it. By no means did He say that the creation of all things would be completed on the sixth day and that He would rest on the seventh; rather, He created according to what seemed good to Him. Once He had finished creating everything, it was already the sixth day. If it had been the fifth day when He finished creating everything, He would have thus designated the sixth day as a holy day; however, He finished creating everything on the sixth day, and thus the seventh day became a holy day, which has been promulgated to this very day. Therefore, His current work is carried out in this same way. He speaks and supplies your needs in accordance with your circumstances. That is, the Spirit speaks and works according to people's circumstances; the Spirit keeps watch over all and works at any time and place. That which I do, say, place upon you and bestow upon you is, without exception, that which you need. That is why I say that none of My work is separate from reality; it is all real, for you all know that "God's Spirit keeps watch over all." If

this had all been decided ahead of time, would it not have been too cut-and-dried? You think that God worked out six whole millennia and then predestined humanity as being rebellious, resistant, sly and crafty, as having the flesh, corrupt satanic disposition, lust of the eyes, and their own indulgence. This was not predestined, but rather due to Satan's corruption. Some will say, "Was Satan not also within God's grasp? God had predestined that Satan would corrupt man in this manner, and after that He carried out His work among man." Would God actually predestine Satan to corrupt humanity? He is only too eager to allow humanity to live normal human lives; would He harass the lives of humanity? Then wouldn't defeating Satan and saving humanity be a futile effort? How could humanity's rebelliousness be predestined? It was due to Satan's harassment in actuality; how could it be predestined by God? The Satan within God's grasp that you understand and the Satan within God's grasp that I speak of are very different. According to your statements that "God is almighty, and Satan is within His hands," Satan would not betray Him. Have you not said that God is almighty? Your knowledge is too abstract and is out of line with reality; it does not hold water and does not work! God is almighty; this is not false at all. The archangel betrayed God because God initially gave it a portion of authority. Of course, this was an unexpected event, like Eve succumbing to the snake's temptation. However, no matter how Satan carries out its betrayal, unlike God it is not almighty. As you have said, Satan is mighty; no matter what it does, God's authority always defeats it. This is the true meaning behind the saying "God is almighty, and Satan is within His hands." Therefore, His war with Satan must be carried out one step at a time; furthermore, He plans His work in response to Satan's ruses. That is to say, in accordance with the ages, He saves people and reveals His wisdom and almightiness. Likewise, the work in the last days was not predestined before the Age of Grace; it was not predestined in an orderly manner like this one: First, make man's external disposition change; second, make man receive His chastisement and trials; third, make man experience death; fourth, make man experience the times of loving God and express the resolution of a created being; fifth, make man see God's will and know God completely, then complete man. He did not plan these all things during the Age of Grace; rather, He began planning them in the present age. Satan is at work, as is God. Satan expresses its corrupt disposition, whereas God speaks directly and reveals some substantive

things. This is the work being done today, and this same kind of working principle was used long ago, after the world was created.

First God created Adam and Eve, and He also created a snake. Among all things, the snake was the most poisonous; its body contained venom, and Satan used this venom to utilize it. It was the snake that tempted Eve to sin. Adam sinned after Eve did, and the two of them were then able to distinguish between good and evil. If Jehovah had known that the snake would tempt Eve, and that Eve would tempt Adam, why did He place them all inside a garden? If He was able to predict these things, why did He create a snake and place it inside the Garden of Eden? Why did the Garden of Eden contain fruit of the tree of the knowledge of good and evil? Did He mean for them to eat the fruit? When Jehovah came, neither Adam nor Eve dared to confront Him, and it was only at this time that Jehovah knew that they had eaten the fruit of the tree of the knowledge of good and evil and fallen prey to the snake's trickery. In the end He cursed the snake, and He cursed Adam and Eve. Jehovah was not aware when the two of them ate of the fruit of the tree. Humanity became corrupt to the extent of being evil and sexually promiscuous, even to the point that the things they harbored in their hearts were all evil and unrighteous; they were all filth. Jehovah thus regretted creating humanity. Thereafter He carried out His work of destroying the world with a flood, which Noah and his sons survived. Some things are not actually as advanced and supernatural as people might imagine. Some ask: Since God knew the archangel would betray Him, why did He create it? These are the facts: When the earth did not yet exist, the archangel was the greatest of heaven's angels. It had jurisdiction over all the angels in heaven; this was the authority that God granted it. With the exception of God, it was the greatest of heaven's angels. When God later created humanity, the archangel carried out a greater betrayal toward God upon the earth. We say it betrayed God because it wanted to manage humanity and to surpass God's authority. It was the archangel that tempted Eve into sin; it did so because it wished to establish its kingdom upon earth and to make humanity betray God and obey it instead. It saw that there were many things that obeyed it; the angels obeyed it, as did the people upon the earth. The birds and beasts, trees, forests, mountains, rivers and all things upon the earth were under the care of man—that is, Adam and Eve—while Adam and Eve obeyed it. The archangel thus desired to surpass God's authority and to betray God. Later on it led many angels

to betray God, which then became various unclean spirits. Has not humanity's development to this day been caused by the archangel's corruption? Humanity is only the way it is today because the archangel betrayed God and corrupted humanity. This step-by-step work is nowhere near as abstract and simple as people imagine. Satan carried out its betrayal for a reason. People are unable to comprehend such a simple thing. Why did God create the heavens and earth and all things, and also create Satan? Since God despises Satan so much, and Satan is His enemy, why did He create Satan? By creating Satan, was He not creating an enemy? God did not actually create an enemy; rather, He created an angel, and later the angel betrayed Him. Its status was so great that it wished to betray God. One could say that this was a coincidence, but it was also an inevitable trend. It is similar to how one will inevitably die at a certain age; things have already developed to a certain stage. There are some absurd ones who say: Since Satan is Your enemy, why did You create it? Did You not know that the archangel would betray You? Can You not peer from eternity to eternity? Do You not know its nature? Since You clearly knew that it would betray You, then why did You make it archangel? Even if one ignores the matter of its betrayal, it still led so many angels and descended to the world of mortals to corrupt humanity; until this day, You have been unable to complete Your six-thousand-year management plan. Is this right? Are you not putting yourself through more trouble than is necessary? Still others say: Had Satan not corrupted humanity through the present day, God would not have saved humanity this way. In this case God's wisdom and almightiness would have been invisible; where would His wisdom manifest itself? God thus created a human race for Satan; in the future God would reveal His almightiness—otherwise, how would man discover God's wisdom? If man did not resist Him and act rebelliously to Him, it would be unnecessary for His acts to manifest themselves. If all of creation were to worship Him and obey Him, He would have no work to do. This is even further from the reality of things, for there is nothing filthy about God, and so He cannot create filth. He reveals His acts now only in order to defeat His enemy, to save humanity, who He created, to defeat the demons and Satan, which hate Him, betray Him and resist Him, which were under His dominion and belonged to Him in the very beginning; He wants to defeat these demons and in doing so reveal His almightiness to all things. Humanity and all things upon the earth are now under Satan's domain and under

the domain of the wicked. God wants to reveal His acts to all things so that people may know Him, and thereby defeat Satan and utterly destroy His enemies. The entirety of this work is accomplished through revealing His acts. All of His creatures are under Satan's domain, and so He wishes to reveal His almightiness to them, thereby defeating Satan. If there were no Satan, He would not need to reveal His acts. If not for Satan's harassment, He would have created humanity and led them to live in the Garden of Eden. Why did He never reveal all His acts for the angels or the archangel before Satan's betrayal? If the angels and archangel had known Him, and also obeyed Him in the beginning, then He would not have carried out those meaningless acts of work. Because of the existence of Satan and demons, people resist Him and are filled to the brim with rebellious disposition, and so God wishes to reveal His acts. Because He wishes to do war with Satan, He must use His own authority to defeat Satan and use all His acts to defeat Satan; this way, His work of salvation that He performs among humanity will let people see His wisdom and almightiness. The work God does today is meaningful and in no way resembles what some people say: "Is not the work You do contradictory? Is not this succession of work merely an exercise in troubling Yourself? You created Satan, then let it betray You and resist You. You created humanity, and then handed it over to Satan, and You allowed Adam and Eve to be tempted. Since You did all these things intentionally, why do You detest humanity? Why do You detest Satan? Are these things not of Your own making? What is there for You to hate?" Many absurd people will say that. They wish to love God, but in their hearts they complain about God—how contradictory! You do not understand the truth, you have too many supernatural thoughts, and you even claim that this is God's error—how absurd you are! It is you who fiddle with the truth; it is not God's error! Some people will even complain over and over: It was You who created Satan, and You who gave humanity to Satan. Humanity possesses satanic disposition; rather than forgive them, You detest them to a degree. At first You loved humanity to a degree. You struck Satan into the world of man, and now You detest humanity. It is You who detest and love humanity—what is the explanation for this? Is this not a contradiction? Regardless of how you look at it, this is what happened in heaven; the archangel betrayed God in this way, and humanity was corrupted in this way and continued until today in this manner. Regardless of how you phrase it, this is the whole story.

However, you must understand that God does today's work in order to save you, and in order to defeat Satan.

Because the angel was particularly weak and possessed no abilities, it would become arrogant if given authority, particularly the archangel, whose status was higher than that of any other angel. The archangel was the king of all the angels. It led millions of angels, and under Jehovah its authority surpassed that of any of the other angels. It wanted to do this and that, and to lead the angels into the world of man to administer the world. God said that He administrates the universe; the archangel said that the universe was its own to administrate, and thenceforth it betrayed God. In heaven, God had created another world. The archangel wished to administrate this world and also to descend to the realm of man. Could God allow it to do this? Thus, He struck it down and into the midair. Ever since it corrupted humanity, God has waged war with it in order to save humanity; He has used these six millennia to defeat it. Your conception of an almighty God is incompatible with the work God is carrying out now; it does not work in practice and is very much absurd! Actually, God only declared the archangel to be His enemy after it betrayed Him. It was only due to its betrayal that it trampled upon humanity after arriving at the world of man, and it was for this reason that humanity thus developed to this stage. Following this, God made an oath with Satan: I will defeat you and save humanity, My creation. Satan was unconvinced at first and said, What can You honestly do to me? Can You truly strike me into the midair? Can You truly defeat me? After God struck it into the midair, He paid it no more attention and then began to save humanity and do His own work, despite Satan's continued harassment. Everything that Satan could do was thanks to the power given to it by God; it took these things with it into the midair and has kept these things to this day. God struck it into the midair but did not take back its authority, and so it continued to corrupt humanity. God, on the other hand, began saving humanity, whom Satan had corrupted following their creation. God did not reveal His acts while in heaven; however, prior to creating the earth, He allowed people to see His acts in the world He created in heaven and thus led the people above heaven. He gave them wisdom and intelligence, and led those people to live in that world. Naturally, none of you have heard of this before. Later, after God created humanity, the archangel began to corrupt humanity; on earth, all of humanity was in chaos. It was only at this time that He began His war against Satan, and it was only at this

time that people saw His acts. At first His acts were concealed from humanity. After Satan was struck into the midair, it concerned itself with its matters, and God concerned Himself with His own work, continuously waging war against it, all the way until the last days. Now is the time in which Satan should be destroyed. In the beginning God gave it authority, and later God struck it into the midair, but it stayed defiant. Later, upon earth, it corrupted humanity, but God was actually on earth managing humanity. God uses His management of people to defeat Satan. By corrupting people, Satan brings people's fate to a close and harasses God's work. On the other hand, God's work is the salvation of humanity. Which step of God's own work is not meant to save humanity? Which step is not meant to cleanse people, to make them do righteousness and live in a manner that creates an image that can be loved? Satan, however, does not do this. It corrupts humanity; it continuously carries out its work of corrupting humanity throughout the universe. Of course, God also does His own work. He pays no attention to Satan. No matter how much authority Satan has, its authority was still given by God; God merely did not actually give it all His authority, and so no matter what it does, it cannot surpass God and is always within God's grasp. God did not reveal any of His acts while in heaven. He merely gave Satan a small portion of authority to allow it to exercise control over the angels. Therefore, no matter what it does, it cannot surpass God's authority, because the authority that God originally gave it is limited. As God works, Satan harasses. In the last days, it will finish its harassment; likewise, God's work will be finished, and the kind of person God wishes to complete will be completed. God directs people positively; His life is living water, immeasurable and without limits. Satan has corrupted man to a certain degree; in the end, the living water of life will complete man, and it will be impossible for Satan to interfere and carry out its work. Thus, God will completely obtain these people. Satan still refuses to accept this now; it continuously pits itself against God, but God pays it no attention. He has said, I will be victorious over all of Satan's dark forces and over all dark influences. This is the work that must now be done in the flesh, and it is also the meaning of the incarnation. It is to complete the stage of work of defeating Satan in the last days, to wipe out all things that belong to Satan. God's victory over Satan is an inevitable trend! Satan actually failed long ago. When the gospel began to spread throughout the land of the great red dragon, that is, when God incarnate began working and this work was

set in motion, Satan was utterly defeated, for the incarnation was meant to defeat Satan. Satan saw that God had once again become flesh and had also begun to carry out His work, and it saw that no force could stop the work. Therefore, it was dumbfounded when it saw this work and did not dare to do any more work. At first Satan thought that it also possessed plenty of wisdom, and it interrupted and harassed God's work; however, it did not expect that God had once again become flesh, and that in His work, God had used its rebelliousness to serve as a revelation and judgment for humanity, and thereby conquer humanity and defeat it. God is wiser than it, and His work far exceeds it. Therefore, I previously stated the following: The work that I do is carried out in response to Satan's ruses. In the end I will reveal My almightiness and Satan's powerlessness. When God does His work, Satan tails Him from behind, until in the end it is finally destroyed—it will not even know what hit it! It will only realize the truth once it has already been smashed and crushed; at that time it will already have been burned in the lake of fire. Will it not be completely convinced then? For it has no more schemes to employ!

It is this step-by-step realistic work that often weighs down God's heart with grief for humanity, so that His war with Satan has gone on for 6,000 years. God said thus: I will never again create humanity, nor will I again bestow authority upon angels. From then on, when the angels came to work on earth, they merely followed God to do some work. He never gave the angels authority. How did the angels that the Israelites saw carry out their work? They revealed themselves in dreams and conveyed the words of Jehovah. When Jesus was resurrected three days after being crucified, it was the angels who pushed the boulder to the side; the Spirit of God did not do this work personally. The angels only did this kind of work; they played supporting roles and had no authority, for God would never again bestow them with authority. After working for some time, the people who God used on earth assumed God's position and said, I want to surpass the universe! I want to stand in the third heaven! We want the reigns of sovereign power! They would become arrogant after several days of work; they wanted sovereign power on earth, they wanted to establish another nation, they wanted all things under their feet and wanted to stand in the third heaven. Do you not know that you are merely a man used by God? How can you ascend to the third heaven? God comes to earth to work, silently and without crying out, and leaves after stealthily completing His work. He never cries out as hu-

mans do, but rather realistically carries out His work. Nor does He ever enter a church and cry, I will wipe you all out! I will curse you and chastise you! He merely carries out His own work, leaving once He is finished. Those religious pastors who heal the sick and cast out demons, lecture others from the pulpit, give long and pompous speeches and discuss unrealistic matters, are arrogant to the core! They are descendants of the archangel!

After carrying out His 6,000 years of work through the present day, God has already revealed many of His acts, primarily to defeat Satan and save all of humanity. He uses this opportunity to allow everything in heaven, everything upon the earth, everything within the seas as well as every last object of God's creation on earth to see God's almightiness and to see all of God's acts. He seizes the opportunity of defeating Satan to reveal all of His acts to humanity and allow people to be able to praise Him and exalt His wisdom of defeating Satan. Everything on earth, in heaven and within the seas brings Him glory, praises His almightiness, praises all His acts and shouts His holy name. This is proof of His defeat of Satan; it is proof of His conquering of Satan; more importantly, it is proof of His salvation of humanity. The whole of God's creation brings Him glory, praises Him for defeating His enemy and returning victoriously and praises Him as the great victorious King. His purpose is not merely to defeat Satan, and so His work has continued for 6,000 years. He uses Satan's defeat to save humanity; He uses Satan's defeat to reveal all His acts and reveal all of His glory. He will obtain glory, and all the multitude of angels will also see all His glory. The messengers in heaven, the humans upon earth and all of creation upon earth will see the glory of the Creator. This is the work that He does. His creation in heaven and on earth will all see His glory, and He will return triumphantly after utterly defeating Satan and let humanity praise Him. He will thus successfully achieve both of these aspects. In the end all of humanity will be conquered by Him, and He will wipe out anyone who resists or rebels, that is to say, wipe out all those who belong to Satan. You see all these acts of God now, yet still you resist and are rebellious and do not submit; you harbor many things inside yourself and do whatever you wish; you follow your own lusts, and likes—this is rebelliousness; this is resistance. Belief in God that is carried out for the flesh, for one's lusts, and for one's own likes, for the world, and for Satan, is filthy; it is resistant and rebellious. There are all different kinds of belief now: Some seek shelter from disaster, and others seek to obtain bless-

ings, while some wish to understand mysteries and still others try to get some money. These are all forms of resistance; they are all blasphemy! To say that one resists or rebels—is it not in reference to these things? Many people now grumble, utter complaints or make judgments. These are all things done by the wicked; they are human resistance and rebelliousness; such people are possessed and occupied by Satan. The people that God obtains are those who submit to Him completely, those who have been corrupted by Satan but have been saved and conquered by His work now, who have endured tribulations and in the end have been obtained completely by God and no longer live under Satan’s domain and have broken free from unrighteousness, who are willing to live out holiness—these are the holiest people; they are the holy ones. If your current actions do not match one part of God’s requirements, you will be eliminated. This is indisputable. Everything is done according to today; although He has predestined and chosen you, your actions today will still determine your outcome. If you cannot keep up now, you will be eliminated. If you cannot keep up now, how can you even hope to^[a] keep up later? Now that such a great miracle has appeared before you, you still do not believe. Tell Me, how will you believe in Him later, when He finishes His work and does no more such work? At that point it will be even more impossible for you to follow Him! Later on God will rely on your attitude and knowledge toward the work of God incarnate and your experience to determine whether you are sinful or righteous, or to determine whether you are a perfected one or an eliminated one. You must see clearly now. The Holy Spirit works thusly: He determines your outcome according to your behavior today. Who speaks today’s words? Who does today’s work? Who decides you will be eliminated today? Who decides to make you perfect? Is this not what I do Myself? I am the One who speaks these words; I am the One who carries out this work. Cursing, chastising and judging people are all part of My own work. In the end, eliminating you will also be My own work. All is My own business! Making you perfect is My own business, and letting you enjoy blessings is also My own business. This is all My own work. Your outcome was not predestined by Jehovah; it is determined by the God of today. It is determined now; it was not determined before the world was created. Some absurd people say, Perhaps there is something wrong with Your eyes, and You do not see me the way You should. In the end

Footnotes:

a. The original text omits “even hope to.”

You will see how the Spirit manifests everything! Jesus originally chose Judas as His disciple. People think that Jesus had made a mistake with him. How could He choose a disciple who would betray Him? At first Judas had no intention of betraying Jesus. This merely happened later. At the time, Jesus had looked upon Judas quite favorably; He made the man follow Him and made him responsible for their financial matters. If He had known that Judas would embezzle money, He would not have left him in charge of the money. One can say that Jesus did not originally know that this man was crooked and cunning, and cheated his brothers and sisters. Later on, after Judas had followed for some time, Jesus saw him deceive his brothers and sisters and deceive God. People also discovered that he would always spend money from the money bag, and they then told Jesus. Jesus only became aware of all this at this time. Because Jesus was to carry out the work of the crucifixion and needed someone to betray Him, and Judas just so happened to fit this role, Jesus said, There will be one among us who will betray Me. The Son of man will use this betrayal to be crucified and in three days be resurrected. At the time, Jesus did not actually select Judas so that he may betray Him; to the contrary, He wished that Judas would be a loyal disciple. To His surprise, Judas turned out to be an avaricious degenerate who betrayed the Lord, and He used this situation to select Judas for this work. If all of Jesus' twelve disciples had been loyal, and no one like Judas had been among them, the person to betray Jesus would have ultimately been someone outside the disciples. However, at the time it so happened that there was one among them who enjoyed taking bribes—Judas. Jesus thus used this man to complete His work. How simple this was! Jesus did not predetermine it at the beginning of His work; He only made this decision once things had developed to a certain step. This was Jesus' decision, namely, the decision of God's Spirit Himself. At the time it was Jesus who chose Judas; when Judas later betrayed Jesus, this was the doing of the Holy Spirit in order to serve His own ends; it was the work of the Holy Spirit at the time. When Jesus chose Judas, He had no idea that he would betray Him. He only knew that he was Judas Iscariot. Your outcomes are also determined according to your level of submission today and according to your life's level of growth, not according to the idea among human conceptions that "it was predestined at the creation of the world." You must perceive these things clearly. The whole of this work is not carried out according to your imaginations.

CONCERNING APPELLATIONS AND IDENTITY

If you wish to be fit for use by God, you must know the work of God; you must know the work that He did previously (in the New and Old Testaments), and, moreover, you must know His work of today. Which is to say, you must know the three stages of God's work over the 6,000 years. If you are asked to spread the gospel, then you will not be able to do so without knowing the work of God. People will ask you all about the Bible, and the Old Testament, and what Jesus said and did at that time. They will say, "Has your God not told you all of this? If He (God) can't tell you what's really going on in the Bible, then He is not God; if He can, then we're convinced." In the beginning, Jesus talked much of the Old Testament with His disciples. Everything they read was from the Old Testament; the New Testament was only written several decades after Jesus was crucified. To spread the gospel, you should principally grasp the inner truth of the Bible, and God's work in Israel, which is to say the work done by Jehovah. And you also have to understand the work done by Jesus. These are the issues that all people are most concerned about, and they do not possess an understanding of^[a] these two stages of work. When spreading the gospel, first put aside talk of the Holy Spirit's work today. This stage of work is beyond their reach, because what you pursue is that which is most lofty of all: a knowledge of God, and a knowledge of the work of the Holy Spirit, and nothing is more exalted than these two. If you first talk about that which is lofty, it will be too much for them, for none of them have experienced such work by the Holy Spirit; it has no precedent, and is not easy for man to accept. Their experiences are old things from the past, with some occasional work by the Holy Spirit. What they experience is not the Holy Spirit's work today, or God's will today. They still act according to the old practices, with no new light, or new things.

In the age of Jesus, the Holy Spirit mainly did His work in Jesus, whilst those who served Jehovah wearing priestly robes in the temple did so with unwavering loyalty. They also had the work of the Holy Spirit, but were unable to sense God's present will, and merely remained faithful to Jehovah in accordance with the old practices, without new guidance. Jesus came and brought new work. Those people in the

Footnotes:

a. The original text omits "an understanding of."

temple did not have new guidance, nor did they have new work. Serving in the temple they could merely uphold the old practices; without leaving the temple, they could have no new entry. The new work was brought by Jesus, and Jesus did not go into the temple to do His work. He only did His work outside the temple, for the scope of God's work had changed long ago. He did not work within the temple, and when man served Him there it could only keep things as they were, and could not bring about any new work. Likewise, religious people today still worship the Bible. If you spread the gospel to them, then they will argue with you about the Bible; and if, when they talk about the Bible, you are at a loss for words, have nothing to say, then they will think that you are foolish in your faith, that you don't even know the Bible, the "Word of God," and how can you say that you believe in God? Then they will look down on you, and will say, Since the One you believe in is God, why doesn't He tell you all about the Old and New Testament? Since He has brought His glory from Israel to the East, why does He not know the work done in Israel? Why does He not know the work of Jesus? If you do not know, then that proves that you have not been told; since He is the second incarnation of Jesus, how could He not know these things? Jesus knew the work done by Jehovah; how could He not? When the time comes, they will all ask you such questions. Their heads are full of such things; how could they not ask? Those who are within this stream do not focus on the Bible, for you have kept abreast of the step-by-step work done by God today, you have witnessed this step-by-step work with your own eyes, you have clearly beheld the three stages of work, and so you have had to put down the Bible and cease to study it. But they cannot not study it, for they have no knowledge of this step-by-step work. Some people will ask, "What is the difference between the work done by God incarnate and that of the prophets and apostles of times past?" David was also called the Lord, and so too was Jesus; although the work they did was different, they were called the same thing. Why, say you, were their identities not the same? What John witnessed was a vision, one that also came from the Holy Spirit, and he was able to say the words that the Holy Spirit intended to say; why is the identity of John different from that of Jesus? The words spoken by Jesus were able to fully represent God, and fully represented the work of God. What John saw was a vision, and he was incapable of completely representing the work of God. Why is it that John, Peter, and Paul spoke many words—as did Jesus—yet they did not have the same identity as Jesus?

It is chiefly because the work that they did was different. Jesus represented the Spirit of God, and was the Spirit of God working directly. He did the work of the new age, the work that no one had done before. He opened up a new way, He represented Jehovah, and He represented God Himself. Whereas with Peter, Paul, and David, regardless of what they were called, they only represented the identity of a creature of God, or were sent by Jesus or Jehovah. So no matter how much work they did, no matter how great the miracles they performed, they were still just creatures of God, and incapable of representing the Spirit of God. They worked in the name of God or after being sent by God; furthermore, they worked in the ages begun by Jesus or Jehovah, and the work they did was not separate. They were, after all, merely creatures of God. In the Old Testament, many prophets spoke predictions, or wrote books of prophecy. No one said that they were God, but as soon as Jesus appeared, before He had uttered any words, the Spirit of God bore testimony to Him as God. Why is that? At this point you should already know! Before, the apostles and prophets wrote various epistles, and made many prophecies. Later on, people chose some of them to put in the Bible, and some were lost. Since there are people who say that everything spoken by them came from the Holy Spirit, why is some of it considered good, and some of it considered bad? And why were some chosen, and others not? If they were indeed the words spoken by the Holy Spirit, would it be necessary for people to select them? Why are the accounts of the words spoken by Jesus and the work He did different in each of the Four Gospels? Is this not the fault of those who recorded them? Some people will ask, "Since the epistles written by Paul and the other authors of the New Testament and the work that they did partly came from the will of man, and were mixed with the conceptions of man, then is there no human impurity in the words that You (God) speak today? Do they really contain none of the conceptions of man?" This stage of the work done by God is completely different from that done by Paul and the many apostles and prophets. Not only is there a difference in identity, but, principally, there is a difference in the work that is carried out. After Paul was struck down and fell before the Lord, he was led by the Holy Spirit to work, and he became a sent one. And so he wrote epistles to the churches, and these epistles all followed the teachings of Jesus. Paul was sent by the Lord to work in the name of the Lord Jesus, but when God Himself came, He did not work in any name, and represented none but the Spirit of God in His work. God came to do

His work directly: He was not perfected by man, and His work was not carried out upon the teachings of any man. In this stage of work God does not lead by talking of His personal experiences, but instead carries out His work directly, according to what He has. For example, He does the work of the service-doer, of the times of chastisement, the work of death, of loving God.... This is all work that has never been done before, and is work that is of the present age, rather than the experiences of man. In the words I have spoken, which are the experiences of man? Do they not all come directly from the Spirit, and are they not issued forth by the Spirit? It is just that your caliber is so poor that you are unable to see through to the truth! The practical way of life that I speak of is to guide the path, and has never been spoken by anyone before, nor has anyone ever experienced this path, or known of this reality. Before I uttered these words, no one had ever spoken them. No one had ever talked of such experiences, nor had they ever spoken of such details, and, furthermore, no one had ever pointed out such states to reveal these things. No one had ever led the path that I lead today, and if it were led by man, then it would not be a new way. Take Paul and Peter, for example. They did not have their own personal experiences prior to walking upon^[a] the path led by Jesus. It was only after Jesus led the path that they experienced the words spoken by Jesus, and the path led by Him; from this they gained many experiences, and wrote the epistles. And so, the experiences of man are not the same as the work of God, and the work of God is not the same as the knowledge described by the conceptions and experiences of man. I have said, time and again, that today I am leading a new path, and doing new work, and My work and utterances are different from those of John and all the other prophets. Never do I first gain experiences and then speak them to you—that is not the case at all. If it was, would that not have delayed you long ago? In the past, the knowledge that many spoke of was also exalted, but all of their words were only spoken based upon those of the so-called spiritual figures. They did not guide the way, but came from their experiences, came from what they had seen, and from their knowledge. Some were their conceptions, and some were experience that they had summarized. Today, the nature of My work is totally different from theirs. I have not experienced being led by others, nor have I accepted being perfected by others. Furthermore, all that I have spoken and fel-

Footnotes:

a. The original text omits “walking upon.”

lowshipped is unlike that of anyone else, and has never been spoken by anyone else. Today, regardless of who you are, your work is carried out upon the basis of the words I speak. Without these utterances and work, who would be capable of experiencing these things (service-doers, the times of chastisement...), and who would be able to speak of such knowledge? Are you really incapable of seeing this? No matter which step of work, as soon as My words are spoken, you begin to fellowship in accordance with My words, and work according to them, and it is not a way that any one of you has thought of. Having come this far, are you incapable of seeing such a clear and simple question? It is not a way that someone has thought up, nor is it based on that of any spiritual figure. It is a new path, and even many of the words once spoken by Jesus no longer apply. What I speak is the work of opening a new epoch, and it is work that stands alone; the work that I do, and the words that I speak, are all new. Is this not the new work of today? The work of Jesus was also like this. His work was also different from that of the people in the temple, and so too did it differ from the work of the Pharisees, and neither did it bear any resemblance to that done by all the people of Israel. After witnessing it, people couldn't make up their minds: Was it really done by God? Jesus did not hold to the law of Jehovah; when He came to teach man, all that He spoke was new and different to that said by the ancient saints and prophets of the Old Testament, and because of this, people remained uncertain. This is what makes man so hard to deal with. Prior to accepting this new stage of work, the path that the majority of you walked was to practice and enter upon the foundation of that of those spiritual figures. But today, the work that I do is greatly different, and so you are unable to decide whether it is right or not. I care not what path you walked before, nor am I interested in whose food you ate, or whom you took as your "father." Since I have come and brought new work to guide man, all who follow Me must act in accordance with what I say. No matter how powerful the "family" you hail from, you must follow Me, you must not act according to your former practices, your "foster father" should step down, and you should come before your God to seek your rightful share. The entirety of you is in My hands, and you should not devote too much blind belief to your foster father; he cannot completely control you. The work of today stands alone. All that I say today is obviously not based upon a foundation from the past; it is a new beginning, and if you say that it is created by the hand of man, then you are one for whom there is nothing that can cure your blindness!

Isaiah, Ezekiel, Moses, David, Abraham, and Daniel were leaders or prophets among the chosen people of Israel. Why were they not called God? Why did the Holy Spirit not bear testimony to them? Why did the Holy Spirit bear testimony to Jesus as soon as He began His work and started to speak His words? And why did the Holy Spirit not bear testimony to others? They, men who were of flesh, were all called "Lord." Regardless of what they were called, their work represents their being and substance, and their being and substance represent their identity. Their substance is not related to their appellations; it is represented by what they expressed, and what they lived out. In the Old Testament, there was nothing out of the ordinary in being called Lord, and a person might be called in any which way, but his substance and inherent identity were immutable. Among those false Christs, false prophets, and deceivers, are there not also those who are called God? And why are they not God? Because they are incapable of doing the work of God. At root they are men, deceivers of people, not God, and so they do not have the identity of God. Was David not also called Lord among the twelve tribes? Jesus was also called Lord; why was Jesus alone called God incarnate? Was Jeremiah not also known as the Son of man? And was Jesus not known as the Son of man? Why was Jesus crucified on behalf of God? Is it not because His substance was different? Is it not because the work that He did was different? Does a title matter? Although Jesus was also called the Son of man, He was the first incarnation of God, He had come to assume power, and accomplish the work of redemption. This proves that the identity and substance of Jesus were different from others who were also called the Son of man. Today, who of you dare to say that all the words spoken by those who were used by the Holy Spirit came from the Holy Spirit? Does anyone dare to say such things? If you do say such things, then why was Ezra's book of prophecy discarded, and why was the same thing done to the books of those ancient saints and prophets? If they all came from the Holy Spirit, then why do you dare to make such capricious choices? Are you qualified to choose the work of the Holy Spirit? Many stories from Israel were also discarded. And if you believe that these writings of the past all came from the Holy Spirit, then why were some of the books discarded? If they all came from the Holy Spirit, they should all be kept, and sent to the brothers and sisters of the churches to read. They should not be chosen or discarded by human will; it is wrong to do that. Saying that the experiences of Paul and John were mixed with their

personal seeings does not mean that their experiences and knowledge came from Satan, but only that they had things that came from their personal experiences and seeings. Their knowledge was according to the background of the actual experiences at the time, and who could confidently say that all of it came from the Holy Spirit? If the Four Gospels all came from the Holy Spirit, then why was it that Matthew, Mark, Luke and John each said something different about the work of Jesus? If you don't believe this, then look at the accounts in the Bible of how Peter denied Jesus three times: They are all different, and they each have their own characteristics. Many who are ignorant say, God incarnate was also a man, so could the words He spoke have completely come from the Holy Spirit? If the words of Paul and John were mixed with human will, then were the words that He spoke really not mixed with human will? People who say such things are blind, and ignorant! Carefully read the Four Gospels; read what they recorded about the things that Jesus did, and the words He spoke. Each account was, quite simply, different, and each had its own perspective. If what was written by the authors of these books all came from the Holy Spirit, then it should all be the same and consistent. Why then are there discrepancies? Is man not extremely foolish, to be unable to see this? If you are asked to bear testimony to God, what kind of testimony can you provide? Can such a way of knowing God bear testimony to Him? If others ask you, "If the records of John and Luke were mixed with human will, then are the words spoken by your God not mixed with human will?" would you be able to give a clear answer? After Luke and Matthew had heard the words of Jesus, and seen the work of Jesus, they spoke of their own knowledge, in the manner of reminiscences detailing some of the facts done by Jesus. Can you say that their knowledge was completely revealed by the Holy Spirit? Outside of the Bible, there were many spiritual figures with a higher knowledge than them; why have their words not been taken up by later generations? Were they not also used by the Holy Spirit? Know that in the work of today, I am not speaking of My own seeing based upon the foundation of Jesus' work, nor am I speaking of My own knowledge against the background of Jesus' work. What work did Jesus do at that time? And what work am I doing today? What I do and say have no precedent. The path that I walk today has never been trodden before, it was never walked by the people of ages and generations past. Today, it has been opened, and is this not the work of the Spirit? Even though it was the work of the Holy

Spirit, the leaders of the past all carried out their work upon the foundation of others. But the work of God Himself is different, as was Jesus' stage of work: He opened a new way. When He came He preached the gospel of the kingdom of heaven, and said that man should repent, and confess. After Jesus completed His work, Peter and Paul and others began to carry on the work of Jesus. After Jesus was nailed to the cross and ascended to heaven, they were sent by the Spirit to spread the way of the cross. Even though the words of Paul were exalted, they were also based upon the foundation laid by Jesus, such as patience, love, suffering, head-covering, baptism, or other doctrines to be followed. All this was upon the foundation of the words of Jesus. They were incapable of opening a new way, for they were all men used by God.

Jesus' utterances and work at the time did not hold to doctrine, and He did not carry out His work according to the work of the law of the Old Testament. It was according to the work that should be done in the Age of Grace. He labored according to the work that He had brought forth, according to His own plan, and according to His ministry; He did not work according to the law of the Old Testament. Nothing that He did was according to the law of the Old Testament, and He did not come to work to fulfill the words of the prophets. Each stage of God's work was not expressly in order to fulfill the predictions of the ancient prophets, and He did not come to abide by doctrine or deliberately realize the predictions of the ancient prophets. Yet His actions did not disrupt the predictions of the ancient prophets, nor did they disturb the work that He had previously done. The salient point of His work was not abiding by any doctrine, and doing the work that He Himself should do. He was not a prophet or a seer, but a doer, who actually came to do the work He was supposed to do, and came to open His new era and carry out His new work. Of course, when Jesus came to do His work, He also fulfilled many of the words spoken by the ancient prophets in the Old Testament. So too has the work of today fulfilled the predictions of the ancient prophets of the Old Testament. It's just that I don't hold up that "yellowed old almanac," that's all. For there is more work that I must do, there are more words that I must speak to you, and this work and words are of far greater importance than explaining passages from the Bible, because work such as that has no great significance or value for you, and cannot help you, or change you. I intend to do new work not for the sake of fulfilling any passage from the Bible. If God only came to earth to fulfill the words of the ancient prophets of

the Bible, then who is greater, God incarnate or those ancient prophets? After all, are the prophets in charge of God, or is God in charge of the prophets? How do you explain these words?

At the beginning, when Jesus had yet to officially perform His ministry, like the disciples that followed Him, sometimes He also attended meetings, and sang hymns, gave praise, and read the Old Testament in the temple. After He was baptized and came up, the Spirit officially descended upon Him and began to work, revealing His identity and the ministry that He was to undertake. Prior to this, no one knew His identity, and apart from Mary, not even John knew. Jesus was 29 when He was baptized. After His baptism was completed, the heavens were opened, and a voice said: "This is My beloved Son, in whom I am well pleased." Once Jesus had been baptized, the Holy Spirit began to bear testimony to Him in this way. Before being baptized at the age of 29, He had lived the life of an ordinary person, eating when He was supposed to eat, sleeping and dressing normally, and nothing about Him was different from others. Of course this was only to the fleshly eyes of man. Sometimes He too was weak, and sometimes He too could not discern things, just as it is written in the Bible: "His intelligence grew together with His age." These words merely show that He had an ordinary and normal humanity, and was not especially different from other ordinary people. He had also grown up as a normal person, and there was nothing special about Him. Yet He was under the care and protection of God. After being baptized, He began to be tempted, after which He began to perform His ministry and to work, and was possessed of power, and wisdom, and authority. This is not to say that the Holy Spirit did not work in Him, or was not inside Him before His baptism. Before His baptism the Holy Spirit also dwelt inside Him but had not officially begun to work, for there are limits to when God does His work and, moreover, normal people have a normal process of growing up. The Holy Spirit had always lived within Him. When Jesus was born, He was different from others, and a morning star appeared; prior to His birth, an angel appeared to Joseph in a dream and told him that Mary was to give birth to a male infant, and that the child was conceived by the Holy Spirit. It was not right after the baptism of Jesus, which was also when the Holy Spirit officially began His work, that the Holy Spirit descended upon Him. The saying that the Holy Spirit descended like a dove upon Him is in reference to the official start of His ministry. The Spirit of God had been within Him before, but He had not begun to

work, for the time had not arrived, and the Spirit did not start work rashly. The Spirit bore testimony to Him through baptism. When He came up out of the water, the Spirit began to officially work in Him, which signified that God's incarnate flesh had begun to fulfill His ministry, and had begun the work of redemption, that is, the Age of Grace had officially started. And so, there is a time to God's work, no matter what work He does. After His baptism, there were no particular changes in Jesus; He was still in His original flesh. It's just that He started His work and revealed His identity, and He was full of authority and power. In this regard He was different from before. His identity was different, which is to say that there was a significant change in His status; this was the testimony of the Holy Spirit, and was not the work done by man. At the beginning, people did not know, and they only came to know a little once the Holy Spirit bore testimony to Jesus in such a way. If Jesus had done great work before the Holy Spirit bore testimony to Him, but without the testimony of God Himself, then regardless of how great His work, people would never have known of His identity, for the human eye would have been incapable of seeing it. Without the step of the Holy Spirit's testimony, no one could have recognized Him as God incarnate. If, after the Holy Spirit had borne testimony to Him, Jesus had continued to work in the same way, without any difference, then it would not have had that effect. And in this is mainly demonstrated the work of the Holy Spirit as well. After the Holy Spirit bore testimony, the Holy Spirit had to show Himself, so that you could clearly behold that He was God, that there was the Spirit of God within Him; God's testimony was not wrong, and this could prove that His testimony was correct. If the work of before and after were the same, then His incarnate ministry, and the work of the Holy Spirit, would not have been accentuated, and thus man would have been incapable of recognizing the work of the Holy Spirit, for there was no clear difference. After bearing testimony, the Holy Spirit had to uphold this testimony, and so He had to manifest His wisdom and authority in Jesus, which was different from in times past. Of course, this was not the effect of the baptism; baptism is merely a ceremony, it is just that baptism was the way to show that it was time to perform His ministry. Such work was in order to make plain the great power of God, to make plain the testimony of the Holy Spirit, and the Holy Spirit would take responsibility for this testimony until the very end. Before performing His ministry, Jesus also listened to sermons, preached and

spread the gospel in various places. He did not do any great work because the time had not come for Him to perform His ministry, and also because God Himself humbly hid in the flesh, and did not do any work until the time came. He did not do work before the baptism for two reasons: One, because the Holy Spirit had not officially descended upon Him to work (which is to say, the Holy Spirit had not bestowed upon Jesus the power and authority to do such work), and even if He had known His own identity, Jesus would have been incapable of doing the work He intended to do later on, and would have had to wait until the day of His baptism. This was God's time, and no one was capable of contravening it, even Jesus Himself; Jesus Himself could not interrupt His own work. Of course, this was the humbleness of God, and also the law of God's work; if God's Spirit did not work, none could do His work. Secondly, before He was baptized, He was just a very common and ordinary man, and no different from other normal and ordinary people; this is one aspect of how God incarnate was not supernatural. God incarnate did not contravene the arrangements of the Spirit of God; He worked in an orderly way and very normally. It was only after the baptism that His work had authority and power. Which is to say, even though He was God incarnate, He did not carry out any supernatural acts, and grew up in the same way as other normal people. If Jesus had already known His own identity, had done great work all over the land prior to His baptism, and had been different from normal people, showing Himself to be extraordinary, then not only would it have been impossible for John to do his work, but there would also have been no way for God to start the next step of His work. And so this would have proved that what God did had gone wrong, and to man, it would have appeared that the Spirit of God and the incarnate flesh of God did not come from the same source. So, the work of Jesus recorded in the Bible is work that was carried out after He was baptized, work which was done over the course of three years. The Bible does not record what He did before He was baptized because He did not do this work before He was baptized. He was merely an ordinary man, and represented an ordinary man; before Jesus began to perform His ministry, He was no different from ordinary people, and others could see no difference in Him. It was only after He reached 29 that Jesus knew He had come to complete a stage of God's work; before, He Himself did not know, for the work done by God was not supernatural. When He attended a meeting in the synagogue at the age of twelve, Mary was looking for

Him, and He just said one sentence, in the same manner as any other child: "Mother! Do you not know that I must place My Father's will above all else?" Of course, since He was conceived by the Holy Spirit, could Jesus not be special in some way? But His specialness did not mean that He was supernatural, but merely that He loved God more than any other young child. Although He was human in appearance, His substance was still special and different from others. But, it was only after the baptism that He really sensed the Holy Spirit working in Him, sensed that He was God Himself. It was only when He reached the age of 33 that He truly realized that the Holy Spirit intended to carry out the work of crucifixion through Him. At the age of 32, He had come to know some inside truths, just as it is written in the Gospel of Matthew: "And Simon Peter answered and said, You are the Christ, the Son of the living God. ... From that time forth began Jesus to show to his disciples, how that he must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." He did not know beforehand what work He was to do, but at a specific time. He did not fully know as soon as He was born; the Holy Spirit worked gradually in Him, and there was a process to the work. If, at the very beginning, He had known that He was God, and Christ, and the incarnate Son of man, that He was to accomplish the work of crucifixion, then why did He not work before? Why was it only after telling His disciples about His ministry that Jesus felt sorrow, and prayed earnestly for this? Why did John open the way for Him and baptize Him before He understood many things that He had not understood? What this proves is that it was the work of God incarnated in the flesh, and so for Him to understand, and achieve, there was a process, for He was God's incarnate flesh, whose work was different from that done directly by the Spirit.

Every step of God's work follows one and the same stream, and so in God's six-thousand-year management plan, each step has been closely followed by the next, from the foundation of the world right up until today. If there were no one to pave the way, then there would be no one to come after; since there are those who come after, there are those who pave the way. In this way the work has been passed down, step-by-step. One step follows the other, and without someone to open the way, it would be impossible to begin the work, and God would have no means of taking His work forward. No step contradicts the other, and each follows the other in sequence to form a stream; this is all done by the

same Spirit. But regardless of whether someone opens the way, or carries on the work of another, this does not determine their identity. Is this not right? John opened the way, and Jesus carried on his work, so does this prove that the identity of Jesus is lower than that of John? Jehovah carried out His work before Jesus, so can you say that Jehovah is greater than Jesus? Whether they paved the way or carried on the work of others is not important; what's most important is the substance of their work, and the identity that it represents. Is this not right? Since God intended to work among man, He had to raise up those who could do the work of paving the way. When John just started preaching, he said, "Prepare you the way of the Lord, make his paths straight. Repent you: for the kingdom of heaven is at hand." He spoke thus from the very beginning, and why was he able to say these words? In terms of the order in which these words were spoken, it was John who first spoke the gospel of the kingdom of heaven, and Jesus who spoke afterward. According to the conceptions of man, it was John who opened up the new path, and of course John was greater than Jesus. But John did not say he was Christ, and God did not bear testimony to him as the beloved Son of God, but merely used him to open up the way and prepare the way for the Lord. He paved the way for Jesus, but could not work on behalf of Jesus. All the work of man was also maintained by the Holy Spirit.

In the age of the Old Testament, it was Jehovah who led the way, and the work of Jehovah represented the entire age of the Old Testament, and all of the work done in Israel. Moses merely upheld this work on earth, and his labors count as the cooperation provided by man. At the time, it was Jehovah who spoke, and He called Moses, and raised him up among the people of Israel, and made Moses lead them into the wilderness to Canaan. This was not the work of Moses himself, but that which was personally directed by Jehovah, and so Moses cannot be called God. Moses also set down the law, but this law was personally decreed by Jehovah, who caused it to be spoken by Moses. Jesus also made commandments, and abolished the law of the Old Testament and set out the commandments for the new age. Why is Jesus God Himself? Because these are not the same thing. At the time, the work done by Moses did not represent the age, nor did it open a new way; he was directed ahead by Jehovah, and was merely one who was used by God. When Jesus came, John had carried out a step of work of paving the way, and had begun to spread the gospel of the kingdom of heaven (the

Holy Spirit had started this). When Jesus appeared, He directly did the work of His own, but there was a great difference between His work and the work and utterances of Moses. Isaiah also spoke many prophecies, yet why was he not God Himself? Jesus did not speak so many prophecies, yet why was He God Himself? No one dares to say that the work of Jesus at that time all came from the Holy Spirit, nor do they dare to say it all came from the will of man, or it was totally the work of God Himself. Man has no way of analyzing such things. It can be said that Isaiah did such work, and spoke such prophecies, and they all came from the Holy Spirit; they did not come directly from Isaiah himself, but were revelations from Jehovah. Jesus did not do a great amount of work, and did not say many words, nor did He speak many prophecies. To man, His preaching did not seem particularly exalted, yet He was God Himself, and this is inexplicable by man. No one has ever believed in John, or Isaiah, or David, nor has anyone ever called them God, or David the God, or John the God; no one has ever spoken thus, and only Jesus has ever been called Christ. This classification is made according to God's testimony, the work He undertook, and the ministry He performed. With regard to the great men of the Bible—Abraham, David, Joshua, Daniel, Isaiah, John and Jesus—through the work they did, you can tell who is God Himself, and which kinds of people are prophets, and which are apostles. Who was used by God, and who was God Himself, is differentiated and determined by the substance and the kind of work they did. If you are unable to tell the difference, then this proves that you do not know what it means to believe in God. Jesus is God because He spoke so many words, and did so much work, in particular His demonstration of many miracles. Likewise, John, too, did much work, and spoke many words, so did Moses; why were they not called God? Adam was created directly by God; why was he not called God, instead of only being called a creature? If someone says to you, "Today, God has done so much work, and spoken so many words; He is God Himself. Then, since Moses spoke so many words, he too must be God Himself!" you should ask them in return, "At that time, why did God bear testimony to Jesus, and not John, as God Himself? Did John not come before Jesus? Which was greater, the work of John or Jesus? To man, John appears greater than Jesus, but why did the Holy Spirit bear testimony to Jesus, and not John?" The same thing is happening today! At the beginning, when Moses led the people of Israel, Jehovah spoke to him from amongst the clouds. Moses

did not speak directly, but instead was guided directly by Jehovah. This was the work of the Israel of the Old Testament. Within Moses there was not the Spirit, or God's being. He could not do that work, and so there is a great difference between that done by him and Jesus. And that is because the work they did is different! Whether someone is used by God, or is a prophet, an apostle, or God Himself, can be discerned by the nature of his work, and this will put an end to your doubts. In the Bible it is written that only the Lamb can open the seven seals. Throughout the ages, there have been many expositors of the scriptures among those great figures, and so can you say that they are all the Lamb? Can you say that their explanations all come from God? They are merely expositors; they do not have the identity of the Lamb. How could they be worthy to open the seven seals? It is true that "Only the Lamb can open the seven seals," but He does not only come to open the seven seals; there is no necessity to this work, it is done incidentally. He is perfectly clear about His own work; is it necessary for Him to spend much time interpreting the scriptures? Must "the age of the Lamb interpreting the scriptures" be added in six thousand years of work? He comes to do new work, but He also provides some revelations about the work of times past, making people understand the truth of six thousand years of work. There is no need to explain too many passages from the Bible; it is the work of today that is key, that is important. You should know that God does not come to especially break the seven seals, but to do the work of salvation.

You only know that Jesus shall descend during the last days, but how exactly will He descend? A sinner such as you, who has just been redeemed, and has not been changed, or been perfected by God, can you be after God's heart? For you, you who are still of your old self, it is true that you were saved by Jesus, and that you are not counted as sinners because of the salvation of God, but this does not prove that you are not sinful, and are not impure. How can you be saintly if you have not been changed? Within, you are beset by impurity, selfish and mean, yet you still wish to descend with Jesus—you should be so lucky! You have missed a step in your belief in God: You have merely been redeemed, but have not been changed. For you to be after God's heart, God must personally do the work of changing and cleansing you; if you are only redeemed, you will be incapable of attaining sanctity. In this way you will be unqualified to share in the good blessings of God, for you have missed out a step in God's work of managing man, which is

the key step of changing and perfecting. And so you, a sinner who has just been redeemed, are incapable of directly inheriting God's inheritance.

Without the start of this new stage of work, who knows how far you evangelists, preachers, expositors and so-called great spiritual men would go! Without the start of this new stage of work, what you talk of is obsolete! It is either ascending to the throne, or preparing the stature of becoming a king; either denying the self or subduing one's body; either being patient or learning lessons from all things; either humility or love. Is this not singing the same old tune? It's just a case of calling the same thing by a different name! Either covering one's head and breaking bread, or laying hands and praying, and healing the sick and casting out demons. Could there be any new work? Could there be any prospect of development? If you continue to lead in this way, you will blindly follow doctrine, or abide by convention. You believe your work to be so lofty, but do you not know that it was all passed and taught by those "old men" of ancient times? Is all that you say and do not the last words of those old men? Is it not the charge of these old men before they passed away? Do you think that your actions surpass those of the apostles and prophets of past generations, and even surpass all things? The beginning of this stage of work has brought an end to your adoration of Witness Lee's work of seeking to become a king and ascend to the throne, and arrested your arrogance and bluster, so that you are unable to meddle in this stage of work. Without this stage of work, you would sink ever deeper into irredeemability. There is too much that is old among you! Fortunately, the work of today has brought you back; otherwise, who knows what direction you would take! Since God is a God who is always new and never old, why do you not seek new things? Why do you always stick to the old things? And so, knowing the work of the Holy Spirit today is of the utmost importance!

ONLY THE PERFECTED CAN LIVE A MEANINGFUL LIFE

In truth, the work being done now is to have people forsake Satan, forsake their old ancestor. All judgments by the word aim to expose humanity's corrupt disposition and to enable people to understand the essence of life. These repeated judgments all pierce people's hearts. Every judgment directly impacts their fate and is meant to wound their hearts so that they can let go of all those things and thereby come to know life, know this filthy world, and also know God's wisdom and almightiness and know this Satan-corrupted mankind. The more of this kind of chastisement and judgment, the more man's heart can be wounded and the more his spirit can be awakened. Awakening the spirits of these extremely corrupted and most deeply deceived of people is the goal of this kind of judgment. Man has no spirit, that is, his spirit died long ago and he knows not that there is a heaven, knows not that there is a God, and certainly knows not that he is struggling in the abyss of death; how would he possibly be able to know that he is living in this evil hell on earth? How would he possibly be able to know that this putrid corpse of his has, through Satan's corruption, fallen into Hades of death? How would he possibly be able to know that everything on earth has long been ruined beyond repair by mankind? And how would he possibly be able to know that the Creator has come to the earth today and is searching for a group of corrupt people whom He can save? Even after man experiences every possible refinement and judgment, his dull consciousness still barely stirs and is virtually unresponsive. Humanity is so degenerate! Although this kind of judgment is like the cruel hail that falls from the sky, it is of the greatest benefit to man. If not for judging people like this, there would be no result and it would be absolutely impossible to save people from the abyss of misery. If not for this work, it would be very difficult for people to emerge from Hades because their hearts have long ago died and their spirits long ago trampled by Satan. Saving you who have sunk to the deepest depths of degeneration requires calling out to you strenuously, judging you strenuously, and only then will that ice-cold heart of yours be awakened. Your flesh, your extravagant desires, your greed, and your lust are too deeply rooted in you. These things are so constantly controlling your hearts that you are powerless to cast off the yoke of those feudal and degener-

ate thoughts. You neither yearn to change your present situation, nor to escape the influence of darkness. You are simply bound by those things. Even if you know that such a life is too painful and such a world too dark, still, utterly not a single one of you has the courage to change a life of this sort. You only long to escape this kind of real life, release your souls from purgatory, and live in a peaceful, happy, heaven-like environment. You are unwilling to endure hardships to change your current life; neither are you willing to search within this judgment and chastisement for the life that you should enter into. Rather, you dream entirely unrealistic dreams about that beautiful world beyond the flesh. The life you long for is one you can effortlessly obtain without suffering any pain. That is completely unrealistic! Because what you hope for is not to live out a meaningful lifetime in the flesh and to gain the truth in the course of a lifetime, that is, to live for the truth and to stand up for justice. This is not what you would consider a radiant, dazzling life. You feel that this would not be a glamorous or meaningful life. To you, living such a life would truly be selling yourselves short! Even though you accept this chastisement today, nonetheless what you are pursuing is not to gain the truth or to live the truth in the present, but rather to be able to enter a happy life beyond the flesh later. You are not seeking for the truth, neither are you standing up for the truth, and you certainly are not existing for the truth. You are not pursuing entry today, but are constantly thinking there will come a day when you look at the blue sky and shed bitter tears, expecting to be taken to heaven. Do you not know such thinking of yours is already out of touch with reality? You keep thinking that the Savior of infinite kindness and compassion will no doubt come one day to take you with Him, you who have endured hardship and suffering in this world, and that He will no doubt exact revenge for you who have been victimized and oppressed. Are you not full of sin? Are you the only one who has suffered in this world? You have fallen into Satan's domain yourself and suffered, and yet you still need God to avenge you? Those who are unable to satisfy God's demands—are they not all God's enemies? Those who do not believe in God incarnate—are they not the antichrist? What do your good deeds count for? Can they take the place of a heart that worships God? You cannot receive God's blessing simply by doing some good deeds, and God will not avenge the wrongs against you just because you have been victimized and oppressed. Those who believe in God yet do not know God, but who do good deeds—are they all not also chastised? You merely believe in God,

merely want God to redress and revenge the wrongs against you, and want God to provide you an escape from your misery. But you refuse to pay attention to the truth; nor do you thirst to live out the truth. Much less are you able to escape this hard, empty life. Instead, while living your life in the flesh and your life of sin, you look expectantly to God to right your grievances and part the fog of your existence. How is this possible? If you possess the truth, you can follow God. If you have living out, you can be a manifestation of God's word. If you have the life, you can enjoy God's blessing. Those who possess the truth can enjoy God's blessing. God ensures redress for those who love Him wholeheartedly as well as enduring hardships and sufferings, not for those who only love themselves and have fallen prey to Satan's deceptions. How can there be goodness in those who do not love the truth? How can there be righteousness in those who only love the flesh? Are not righteousness and goodness all in reference to the truth? Are they not reserved for those who wholeheartedly love God? Those who do not love the truth and who are but putrid corpses—do not all these people harbor evil? Those unable to live the truth—are they not all enemies of the truth? And what about you?

If you can escape these influences of darkness and divorce yourself from those unclean things, if you can become holy, it means that you possess the truth. It is not that your nature is changed, but only that you are able to put the truth into practice and are able to forsake the flesh. This is what those who have been cleansed have. The main goal of the work of conquering is to cleanse humanity so that man can possess the truth, because man now possesses too little truth! To do conquering work on these people is of the deepest significance. You have all fallen under the influence of darkness and been deeply harmed. The goal of this work, then, is to enable you to know human nature and thereby live the truth. To be perfected is something that all created beings should accept. If the work of this stage involves only perfecting people, then it could be done in England, or America, or Israel; it could be done on the people of any nation. But the work of conquering is selective. The first step of conquering work is short-term; moreover, it will be used to humiliate Satan and conquer the entire universe. This is the initial work of conquering. One can say that any creature who believes in God can be perfected because to be perfected is something one can achieve only after a long-term change. But to be conquered is different. The specimen for conquest must be the one lagging the farthest behind, living in

the deepest dark, also the most degraded, most unwilling to accept God, and the most disobedient of God. This is the kind of person who can testify to being conquered. The main goal of the work of conquering is to defeat Satan. The main goal of perfecting people, on the other hand, is to gain people. It is to enable people to have testimony after being conquered that this conquering work has been placed here, on people like you. The aim is to have people bear testimony after being conquered. These conquered people will be used to achieve the goal of humiliating Satan. So, what is the main method of conquest? Chastisement, judgment, casting curses, and revealing—using the righteous disposition to conquer people so that they are utterly convinced, being filled with conviction in their hearts and mouths because of God's righteous disposition. To use the reality of the word and to use the authority of the word to conquer people and convince them fully—this is what it means to be conquered. Those who have been perfected are not just able to achieve obedience after being conquered, but they are also able to have knowledge and change their disposition. They know God, experience the path of loving God, and are filled with the truth. They know how to experience God's work, are able to suffer for God, and have their own wills. The perfected are those who have an actual understanding of the truth thanks to having experienced the truth. The conquered are those who know of the truth but have not accepted the real meaning of the truth. After being conquered, they obey, but their obedience is all the result of the judgment they received. They have absolutely no understanding of the real meaning of many truths. They acknowledge the truth verbally, but they have not entered the truth; they comprehend the truth, but they have not experienced the truth. The work being done to those being perfected includes chastisements and judgments, along with the provision of life. A person who values entering the truth is a person to be perfected. The difference between those to be perfected and the conquered lies in whether they enter the truth. Those who comprehend the truth, have entered the truth, and are living the truth are the perfected; those who do not comprehend the truth, do not enter the truth, that is, those who are not living the truth, are people who cannot be perfected. If such people are able to now obey completely, then they are conquered. If the conquered do not seek the truth—if they follow but do not live the truth, if they catch sight of and hear of the truth but do not value living the truth—they cannot be perfected. Those to be perfected practice the truth according to the path of

perfection, that is, they practice the truth founded on the path of perfection. Through this, they fulfill God's will, and they are perfected. Anyone who follows to the end before the conquering work concludes is a conquered one, but he cannot be said to be a perfected one. The perfected refers to those who, after the conquering work ends, are able to pursue the truth and be gained by God. It refers to those who, after the conquering work ends, stand firm in tribulation and live out the truth. What distinguish being conquered from being perfected are differences in the working steps and differences in the degree to which the truth is held. All those who have not embarked on the path to perfection, meaning those who do not possess the truth, will ultimately still be eliminated. Only those who possess the truth and who live the truth can be completely gained by God. That is, those who live out Peter's image are the perfected, while all others are the conquered. The work being done to all those being conquered consists simply of the laying of curses, chastising, and the showing of wrath, and what come to them are simply righteousness and curses. To work on such a person is to bluntly reveal—to reveal the corrupt disposition inside him so that he recognizes it himself and is fully convinced. Once man becomes completely obedient, the conquering work ends. Even if most people are still not seeking to understand the truth, the conquest work will have ended.

There are criteria to be met if you are to be perfected. Through your resolve, your perseverance, and your conscience, and through your pursuit, you will be able to experience life and fulfill God's will. These are your entry, and what are required on the path to perfection. The work of perfection can be done on all people. Anyone who pursues God can be perfected and has the opportunity and qualifications to be perfected. There is no hard and fast rule here. Whether one can be perfected mainly depends on what one pursues. People who love the truth and are able to live the truth are certainly able to be perfected. And people who do not love the truth and are not commended by God do not possess a life that God demands. These people are unable to be perfected. The perfection work is only for the sake of gaining people, not a step in battling Satan; the conquest work is only for the sake of battling Satan, which means using the conquest of man to defeat Satan. This latter is the main work, the newest work that has never been done in all the ages. One can say that the goal of this stage of work is mainly to conquer all people so as to defeat Satan. The work of perfecting

people—that is not new work. All the work during the period when God is working in the flesh has as its main goal the conquest of people. This is like in the Age of Grace. The redemption of all mankind through the crucifixion was the main work. “Gaining people” was additional to the work in the flesh and was done only after the crucifixion. When Jesus came and did His work, His goal was mainly to use His crucifixion to triumph over the bondage of death and Hades, to triumph over Satan’s influence, meaning to defeat Satan. It was only after Jesus was crucified that Peter embarked one step at a time on the path to perfection. Of course he was among those who followed Jesus while Jesus was working, but he was not perfected during that time. Rather, it was after Jesus finished His work that Peter gradually understood the truth and then became perfected. God incarnate comes to earth only to complete a key, crucial stage of work in a short period of time, not to live long-term among people on earth and intentionally perfect them. He does not do that work. He does not wait until such time as when man is completely perfected to conclude His work. That is not the goal and significance of His incarnation. He comes only to do the short-term work of saving humanity, not to do the very long-term work of perfecting humanity. The work of saving humanity is representative, capable of launching a new age and can be finished in a short period of time. But perfecting humanity requires bringing man up to a certain level and is work that takes a long time. This work has to be done by the Spirit of God, but it is done on the foundation of the truth He speaks during His work in the flesh. Or additionally He raises up the apostles to do long-term shepherding work to achieve His goal of perfecting humanity. God incarnate does not do this work. He only speaks about the way of life so people will understand and only gives humanity the truth, rather than continuously accompanying man in practicing the truth, because that is not within His ministry. So He will not be accompanying man until the day man completely understands the truth and completely obtains the truth. His work in the flesh concludes when man formally enters the right track of the truth of life, when man steps onto the right track of being perfected. This of course is also when He will have thoroughly defeated Satan and triumphed over the world. He cares not whether man has ultimately entered the truth at that time, nor does He care about whether man’s life is big or small. None of that is what He in the flesh should be managing; none of it is within the ministry of God incarnate. Once He finishes His intended work, He

concludes His work in the flesh. So, the work that God incarnate does is only the work that God's Spirit cannot do directly. Moreover, it is the short-term work of salvation, not long-term work on earth.

Raising your caliber is not within the realm of My work. I ask you to do this only because your caliber is too low. In truth this is not part of the work of perfection; rather, it is extra work being done on you. The work being completed on you today is done according to what you need. It is individualized, not some path that should be entered into by everyone who is being perfected. Because your caliber is lower than anyone who was perfected in the past, this work, when it comes to you, is met with too many obstructions. I am among you doing this extra work because the targets of perfection are different. Normally when God comes to the earth, He stays within narrow bounds to carry out His work, not bothering with too much other business. He does not get involved in family matters or take part in people's lives. He is utterly unconcerned with such trivia; they are not part of His ministry. But your caliber is so much lower than what I demanded—there is absolutely no comparison—that it poses extreme challenges to the work. Moreover, this work must be done among the people in this land that is China. You are so undereducated that I have no choice but to demand that you get educated. I have told you that this is extra work, but it is also something you must have, something that benefits your becoming perfected. Actually, you should acquire education, basic knowledge about self-conduct, and basic knowledge about life beforehand; I should not have to talk to you about these things. But since you do not have these things, I have no choice but to do the work of adding them to you after the fact. Even if you harbor many conceptions about Me, I still demand this of you, still demand that you raise your caliber. It is not My intention to come and do this work, because My work is just to conquer you, just to obtain your complete conviction by judging you, thereby pointing out the way of life you should enter. Put another way, how educated you are and whether you are knowledgeable about life would have absolutely nothing to do with Me were it not for the fact that I need to conquer you with My word. All this is being added on to ensure results from the conquering work and for the sake of your subsequent perfection. It is not a step of the conquering work. Because you are of low caliber, and you are lazy, and negligent, and foolish, and slow-witted, and wooden, and idiotic—because you are exceedingly abnormal—I require that you first raise your caliber. Anyone who wants

to be perfected must meet certain criteria. To be perfected, one must be of clear and sober mind and be willing to live a meaningful life. If you are someone unwilling to live a hollow life, someone who pursues the truth, someone who is earnest in everything he does, and someone of exceptionally normal humanity, then you are qualified to be perfected.

This work among you is being carried out on you according to what work needs to be done. After the conquest of these individuals, a group of people will be perfected. Therefore much of the work of the present is also in preparation for the goal of perfecting you, because there are many hungering for the truth who can be perfected. If the work of conquering is carried out on you and thereafter no further work is done, then is it not the case that some who yearn for the truth will not gain it? The present work aims to open a path for perfecting people later. Although My work is just conquest, the way of life spoken by Me is nonetheless in preparation for perfecting people later. The work that comes after conquest centers on perfecting people, and so the conquering is done to lay a foundation for the perfecting. Man can be perfected only after being conquered. Right now the main task is to conquer; later those who seek and long for the truth will be perfected. To be perfected involves people's positive aspects of entry: Do you have a God-loving heart? What has been the depth of your experience as you have walked this path? How pure is your love of God? How exact is your practice of the truth? To be perfected, one must have basic knowledge of all aspects of humanity. This is a baseline requirement. All those who cannot be perfected after being conquered become serving objects and will ultimately still be cast into the lake of fire and brimstone and will still fall into the bottomless pit because their disposition has not changed and they still belong to Satan. If a man lacks the qualifications for perfection, then he is useless—he is waste, a tool, something that cannot withstand the trial of fire! How great is your love of God right now? How great is your loathing of yourself? How deeply do you really know Satan? Have you stiffened your resolve? Is your life in humanity well regulated? Has your life changed? Are you living a new life? Has your life outlook changed? If these things have not changed, you cannot be perfected even if you do not retreat; rather, you have only been conquered. When it is time to test you, you are lacking the truth, your humanity is abnormal, and you are as low as a brute. You have only been conquered, have only been one conquered by Me. Just as, once it has experienced the master's whip, a donkey becomes fearful and afraid

to act out every time it sees the master, so too, are you this conquered donkey. If a person lacks those positive aspects and is instead passive and fearful, timid and hesitant with all things, unable to discern anything clearly, unable to accept the truth, still without a path for practice, even more so without a God-loving heart—if a person has no understanding of how to love God, how to live a meaningful life, or how to be a real person—how can such a person bear witness to God? This goes to show that your life has little value and you are but a conquered donkey. You have been conquered, but that merely means you have renounced the great red dragon and refuse to submit to its domain; it means you believe there is a God, want to obey all of God's plans, and have no complaints. But what about the positive aspects? The ability to live God's word, the ability to manifest God—you have none of these, which means you have not been gained by God, and you are but a conquered donkey. There is nothing desirable in you, and the Holy Spirit is not at work in you. Your humanity is too lacking and it is impossible for God to use you. You have to be approved of by God and be a hundred times better than the unbelieving beasts and than the walking dead—only those who get to this level are qualified to be perfected. Only if one has humanity and has a conscience is one fit for God's use. Only when you have been perfected can you be considered human. Only the perfected are people who live meaningful lives. Only such people can testify even more resoundingly to God.

HOW CAN MAN WHO HAS DEFINED GOD IN HIS CONCEPTIONS RECEIVE THE REVELATIONS OF GOD?

The work of God continues to advance, and though the purpose of His work remains unchanging, the means by which He works are constantly changing, and thereby so are those who follow God. The more work of God, the more thoroughly man comes to know God, and the disposition of man changes accordingly along with His work. However, it is because the work of God is ever-changing that those who do not know the work of the Holy Spirit and those absurd men who do not know the truth become opponents of God. Not ever does the work of God conform to the conceptions of man, for His work is always new and

never old. Not ever does He repeat work of old but rather forges ahead with work never before done. As God does not repeat His work and man invariably judges the work of God today based on His work of the past, it is exceedingly difficult for God to carry out each stage of work of the new age. Man presents far too many hindrances! The thinking of man is too hidebound! No man knows the work of God, yet they all define such work. Away from God, man loses life, truth, and the blessings of God, yet neither does man accept life nor truth, much less the greater blessings God bestows upon mankind. All men wish to gain God yet are unable to tolerate any changes in God's work. Those who do not accept the new work of God believe that the work of God is changeless, and that the work of God forever remains at a standstill. In their belief, all that is needed to gain eternal salvation from God is to keep the law, and as long as they repent and confess their sins, the heart of God will be forever satisfied. They are of the opinion that God can only be the God under the law and the God who was nailed on the cross for man; it is their opinion too that God should not and cannot exceed the Bible. It is precisely these opinions that have shackled them firmly to the law of old and kept them fettered by rigid regulations. Even more believe that whatever the new work of God, it must be substantiated by prophecies, and that in each stage of such work, all those who follow Him with a true heart must also be shown revelations, else that work could not be that of God. It is already no easy task for man to come to know God. Taken in addition to man's absurd heart and his rebellious nature of self-importance and conceit, then it is all the more difficult for man to accept the new work of God. Man neither studies the new work of God with care nor accepts it with humility; rather, man adopts an attitude of contempt, waiting for the revelations and guidance of God. Is this not the behavior of a man who rebels against and opposes God? How can such men gain the approval of God?

At that time, Jesus stated that the work of Jehovah had fallen behind in the Age of Grace, much as I say today that the work of Jesus has fallen behind. If there had been only the Age of Law and not the Age of Grace, Jesus could not have been crucified and could not have redeemed all mankind; if there had only been the Age of Law, could mankind possibly have developed until this day? History advances forward; is not history the natural law of God's work? Is this not a depiction of His management of man within the entire universe? History progresses forward, so does the work of God, and the will of God

continuously changes. It would be impractical for God to maintain a single stage of work for six thousand years, for all of man knows that He is always new and never old. He could not possibly continue to sustain work akin to the crucifixion, and once, twice, three times ... be nailed to the cross. This is the perception of an absurd man. God does not sustain the same work, and His work is ever-changing and always new, much as how I daily speak to you new words and do new work. This is the work I do, the key of which lies in the words “new” and “wondrous.” “God is changeless, and God will always be God”; this saying is true indeed. The essence of God does not change, God is always God, and He could never become Satan, but these do not prove that His work is as constant and invariable as His essence. You declare that God is thus, but how then can you explain that God is always new and never old? The work of God continuously spreads and constantly changes, and the will of God is continuously manifested and made known to man. As man experiences the work of God, his disposition continuously changes, and his knowledge continuously changes. From where, then, does this change arise? Is it not from the ever-changing work of God? If the disposition of man can change, why cannot man allow My work and My words to also continuously change? Must I be subject to the restrictions of man? Are you not now simply resorting to sophistry?

Following His resurrection, Jesus appeared to the disciples and said, “And, behold, I send the promise of my Father on you: but tarry you in the city of Jerusalem, until you be endued with power from on high.” Do you know how these words are explained? Are you now endued with His power? Have you now understood what is called power? Jesus proclaimed that the Spirit of truth would be bestowed upon man in the last days. It is now the last days; are you possessed of the Spirit of truth? Where is the Spirit of truth? Are those unclean spirits and evil spirits the Spirit of truth? They have no justice, much less the provision of life, and keep the laws of old without doing the slightest new work. Are they the Spirit of truth? Do they have the life, the truth, and the way? Did they emerge separately from the world? Those of you who keep obstinately to the Bible and cling tightly onto Jesus—have you followed the work of Jesus and His words? How faithful are you to Jesus? The greatest book of prophecy of Isaiah in the Old Testament never mentioned that a child named Jesus would be born in the age of the New Testament, merely that a male infant would be born by the name of Emmanuel. Why did he not specify the name Jesus? Nowhere in the Old Testament does this

name appear, so why then do you still believe in Jesus? Surely you did not see Jesus with your own eyes before you came to believe in Him? Or did you begin to believe upon receiving a revelation? Would God really show you such grace? And bestow upon you such a great blessing? On what basis did you believe in Jesus? Why then do you not believe that God has become flesh this day? Why do you say that the absence of a revelation to you from God proves that He has not become flesh? Must God tell man prior to commencing His work? Must He first receive the approval of man? Isaiah only proclaimed that a male infant would be born in a manger but never prophesied that Mary would give birth to Jesus. Why then did you believe in Jesus whom Mary gave birth to? Surely your belief is not one of uncertainty and confusion! Some say that the name of God does not change, so why then did the name of Jehovah become Jesus? It was prophesied of the coming of the Messiah, so why then did a man by the name of Jesus come? Why did the name of God change? Was not such work carried out long ago? Cannot God this day do a new work? The work of yesterday can be altered, and the work of Jesus can follow on from that of Jehovah. Cannot then the work of Jesus be succeeded by another work? If the name of Jehovah can be changed to Jesus, then cannot the name of Jesus also be changed? This is not unusual, and people think so^[a] only due to their simple-mindedness. God will always be God. Regardless of the changes to His work and His name, His disposition and wisdom remain forever unchanged. If you believe that God can only be called by the name of Jesus, then you know too little. Do you dare assert that Jesus is forever the name of God, that God will forever and always go by the name of Jesus, and that this will never change? Dare you assert with certainty it is the name of Jesus that concluded the Age of Law and also concludes the final age? Who can say that the grace of Jesus can conclude the age? If now you cannot know these truths clearly, not only will you be unable to preach the gospel, but even you yourself cannot remain standing. When the day comes that you resolve all the difficulties of those religious people and refute all their fallacies, that shall be proof that you are absolutely certain of this stage of work and have not the slightest doubt. If you are unable to refute their fallacies, then they will frame you and slander you. Is this not disgraceful?

The Jews of the time all read from the Old Testament and knew of

Footnotes:

a. The original text reads "which is."

Isaiah's prophecy that a male infant would be born in a manger. Why then, with this knowledge, did they still persecute Jesus? Is this not because of their rebellious nature and ignorance of the work of the Holy Spirit? At that time, the Pharisees believed that the work of Jesus was unlike what they knew of the prophesied male infant; man of today rejects God because the work of the incarnate God does not conform to the Bible. Is not the substance of their rebelliousness against God one and the same? Can you be such that you accept without question all the work of the Holy Spirit? If it is the work of the Holy Spirit, then it is the right "stream." You should accept it without the slightest misgivings, rather than picking and choosing what to accept. If you gain some knowledge from God and exercise some caution against Him, is this not an act truly uncalled for? What you ought to do is acceptance of, without the need for further substantiation from the Bible, any work so long as it is that of the Holy Spirit, for you believe in God to follow God, not to investigate Him. You should not search out further proof for Me to show that I am your God. Rather, you ought to discern whether I am of benefit to you; that is the key. Even if you have found out much irrefutable proof within the Bible, it cannot bring you fully before Me. You are one who lives within the confines of the Bible, and not before Me; the Bible cannot help you know Me, nor can it deepen your love for Me. Though the Bible prophesied that a male infant would be born, none could fathom upon whom the prophecy would come to pass, for man did not know the work of God, and this is what caused the Pharisees to stand against Jesus. Some know that My work is in man's interests, yet they continue to believe that Jesus and I are two entirely separate beings who are mutually incompatible. At the time, Jesus only spoke to His disciples a series of sermons in the Age of Grace, such as how to practice, how to gather together, how to ask in prayer, how to treat others, and so forth. The work He carried out was that of the Age of Grace, and He expounded only on how the disciples and those who followed Him ought to practice. He did only the work of the Age of Grace and none of the last days. When Jehovah set down Old Testament law in the Age of Law, why did He not then do the work of the Age of Grace? Why did He not make clear in advance the work of the Age of Grace? Would this not have been of benefit to the acceptance of man? He only prophesied that a male infant would be born and come to power, but He did not carry out in advance the work of the Age of Grace. The work of God in each age has clear boundaries; He does only the work of the current age and

never does He carry out the next stage of work in advance. Only in this way can His representative work of each age be brought to the fore. Jesus had spoken only of the signs of the last days, of how to be patient and how to be saved, how to repent and confess, as well as how to bear the cross and endure suffering; never did He speak of what man in the last days should enter into or how to seek to satisfy God's will. As such, would it not be an act of fallacy to search within the Bible for God's work of the last days? What can you discern merely holding the Bible in your hands? Be it an interpreter of the Bible or a preacher, who can foreknow the work of today?

"He that has an ear, let him hear what the Spirit said to the churches." Have you now heard the words of the Holy Spirit? The words of God have come upon you. Do you hear them? God does the work of the word in the last days, and such words are that of the Holy Spirit, for God is the Holy Spirit and can also become flesh; therefore, the words of the Holy Spirit, as spoken of in the past, are the words of the incarnate God today. There are many absurd men who believe that the words of the Holy Spirit ought to come down from the heavens to the ears of man. Any who thinks this way does not know the work of God. In truth, the utterances spoken by the Holy Spirit are those spoken by God become flesh. The Holy Spirit cannot speak directly to man, and Jehovah did not speak directly to the people, even in the Age of Law. Would it not be far less likely that He would do so in this age today? For God to speak utterances to carry out work, He must become flesh, else His work cannot accomplish His goal. Those who deny God become flesh are those who do not know the Spirit or the principles by which God works. Those who believe that now is the age of the Holy Spirit yet do not accept His new work are those who live in vague faith. Such manner of men shall never receive the work of the Holy Spirit. Those who wish only for the Holy Spirit to directly speak and carry out His work, yet do not accept the words or work of the incarnate God, shall never be able to step into the new age or receive complete salvation from God!

ONLY THOSE WHO KNOW GOD AND HIS WORK CAN SATISFY GOD

The work of God incarnate includes two parts. The first time He became flesh, people did not believe in Him or know Him, and nailed Jesus to the cross. The second time, too, people did not believe in Him, much less know Him, and once again nailed Christ to the cross. Is man not the enemy of God? If man does not know Him, how could man be the intimate of God? And how could he be qualified to bear testimony to God? Loving God, serving God, glorifying God—are these not deceitful lies? If you devote your life to these unrealistic, impractical things, do you not labor in vain? How could you be God's intimate when you do not even know who God is? Is such pursuit not vague and abstract? Is it not deceitful? How can one be an intimate of God? What is the practical significance of being an intimate of God? Can you be an intimate of God's Spirit? Can you see how great and exalted the Spirit is? To be the intimate of an invisible, intangible God—is that not vague and abstract? What is the practical significance of such pursuit? Is it not all deceitful lies? What you pursue is to become God's intimate, yet in fact you are Satan's lapdog, for you do not know God, and pursue the non-existent "God of all things," which is invisible, intangible, and of your own conceptions. Vaguely speaking, such a "God" is Satan, and practically speaking, it is you yourself. You seek to be your own intimate yet still say you pursue to be the intimate of God—is that not blasphemy? What is the value of such pursuit? If the Spirit of God does not become flesh, then the substance of God is merely an invisible, intangible Spirit of life, formless and amorphous, of the nonmaterial kind, unapproachable and incomprehensible to man. How could man be the intimate of an incorporeal, wondrous, unfathomable Spirit such as this? Is this not a joke? Such absurd reasoning is invalid and impractical. Created man is of an inherently different kind to the Spirit of God, so how could the two of them be intimates? If the Spirit of God were not realized in the flesh, if God did not become flesh and humble Himself by becoming a creature, then created man would be both unqualified and unable to be His intimate, and apart from those godly believers who may have the chance to be God's intimates after their souls have entered into heaven, most people would be unable to become the intimates of God's Spirit. And if man wishes to become the intimate of God in heaven under the

guidance of God incarnate, is he not an astonishingly foolish non-human? Man merely pursues “faithfulness” to an invisible God, and pays not the slightest attention to the God that can be seen, for it is so easy to pursue an invisible God—man may do so however he likes. But the pursuit of the visible God is not so easy. The man that seeks a vague God is absolutely unable to gain God, for things that are vague and abstract are all imagined by man, and incapable of being gained by man. If the God that came among you were a lofty and exalted God who was inaccessible to you, then how could you seek His will? And how could you know and understand Him? If He only did His work, and had no normal contact with man, or was possessed of no normal humanity and unapproachable to mere mortals, then, even if He did much work for you but you had no contact with Him, and were unable to see Him, how could you know Him? If it were not for this flesh possessed of normal humanity, man would have no way of knowing God; it is only because of God’s incarnation that man is qualified to be the intimate of this God in the flesh. Man becomes God’s intimate because man comes into contact with Him, because man lives together with Him and keeps His company, and so gradually comes to know Him. If it were not thus, would man’s pursuit not be in vain? That is to say, it is not all because of God’s work that man is able to be God’s intimate, but because of the reality and normality of God incarnate. It is only because God becomes flesh that man has the chance to perform his duty, and the chance to worship the true God. Is this not the most real and practical truth? Now, do you still wish to be the intimate of God in heaven? Only when God humbles Himself to a certain point, which is to say, only when God becomes flesh, can man be His intimate and confidant. God is of the Spirit: How is man qualified to be the intimate of this Spirit, who is so exalted and unfathomable? Only when the Spirit of God descends into the flesh, and becomes a creature with the same exterior as man, can man understand His will and actually be gained by Him. He speaks and works in the flesh, shares in the joys, sorrows, and tribulations of man, lives in the same world as man, protects man, and guides him, and through this He cleanses man, and allows man to gain His salvation and His blessing. Having gained these things, man truly understands God’s will, and only then can he be an intimate of God. Only this is practical. If God were invisible and intangible to man, how could man be His intimate? Is this not empty doctrine?

In their belief in God today, many people still pursue that which is

vague and abstract. They have no grasp of the reality of God's work today, and still live among letters and doctrines. Moreover, most have yet to enter into the reality of new phrases such as "the new generation of those who love God," "the intimate of God," "an exemplar and model in love of God," "the style of Peter"; instead, their pursuit is still vague and abstract, they still grope around in doctrine, and they have no comprehension of the reality of these words. When the Spirit of God becomes flesh, you can see and touch His work in the flesh. Yet if you are still incapable of becoming His intimate, if you are still unable to be His confidant, then how could you be the confidant of the Spirit of God? If you do not know the God of today, how can you be one of the new generation of those who love God? Are these not the empty letters and doctrines? Are you able to see the Spirit and sense His will? Are these not empty words? It is not enough for you to simply speak these phrases and terms, nor can you achieve God's satisfaction through resolution alone. You are satisfied with only speaking these words, and you do so to satisfy your own desires, to satisfy your own unrealistic ideals, and to satisfy your own conceptions and thinking. If you do not know the God of today, then regardless of what you do, you will be unable to satisfy God's heart's desire. What does it mean to be a confidant of God? Do you still not understand this? Since God's intimate is man, so God is also man, that is, God has become flesh, has become man. Only those who are of the same kind can call each other confidants, only then can they be considered intimates. If God were of the Spirit, how could created man become His intimate?

Your belief in God, your pursuit of the truth, and even the way you conduct yourself should all be based on reality: Everything you do should be practical, and you should not pursue such illusory, fanciful things. There is no value to behaving in this way, and, moreover, no significance to such a life. Because your pursuit and life are spent amid nothing more than falsehood and deceit, and you do not pursue things that have value and significance, the only thing you gain is absurd reasoning and doctrine that are not of the truth. Such things bear no relation to the significance and value of your existence, and can only bring you to a hollow realm. In this way, your whole life will be without any value or significance—and if you do not pursue a life of significance, then you could live a hundred years and it would all be for nothing. How could that be called a human life? Is it not actually the life of an animal? Likewise, if you try to follow the path of belief in God,

but make no attempt to pursue the God that can be seen, and instead worship an invisible and intangible God, then is such pursuit not even more futile? In the end, your pursuit will become a pile of ruins. Of what benefit is such pursuit to you? The biggest problem with man is that he only loves things that he cannot see or touch, things that are supremely mysterious and wondrous, and that are unimaginable by man and unattainable by mere mortals. The more unrealistic these things, the more they are analyzed by man, who even pursues them heedless of all else, and deludes himself that he is able to gain them. The more unrealistic they are, the more closely man scrutinizes and analyzes them, even going so far as to make up his own exhaustive ideas about them. On the contrary, the more realistic things are, the more dismissive man is of them; he simply looks down his nose at them, and is even contemptuous of them. Is this not precisely your attitude toward the realistic work I do today? The more realistic such things are, the more prejudiced you are against them. You don't spare any time to examine them, but simply ignore them; you look down your nose at these realistic, straightforward requirements, and even harbor numerous conceptions about this God who is most real, and are simply incapable of accepting His reality and normality. In this way, do you not believe amid vagueness? You have an unshakable belief in the vague God of times past, and no interest in the real God of today. Is this not because the God of yesterday and the God of today are from two different eras? Is it not also because the God of yesterday is the exalted God of heaven, whereas the God of today is a tiny man on earth? Is it not, moreover, because the God worshiped by man is the one produced by his conceptions, whereas the God of today is a real flesh produced on earth? When all is said and done, is it not because the God of today is too real that man does not pursue Him? For what the God of today asks of man is precisely that which man is most unwilling to do, and which makes him feel ashamed. Is this not making things difficult for man? Does this not lay bare his scars? In this way, many of those who do not pursue reality become the enemies of God incarnate, become antichrists. Is this not an obvious fact? In the past, when God had yet to become flesh, you may have been a religious figure, or a devout believer. After God became flesh, many such devout believers unwittingly became the antichrist. Do you know what is going on here? In your belief in God, you do not concentrate on reality or pursue the truth, but instead obsess over falsehoods—is this not the clearest source of your enmity to

God incarnate? God incarnate is called Christ, so are not all those who do not believe in God incarnate the antichrist? And so is the one you believe in and love truly this God in the flesh? Is it really this living, breathing God who is most realistic and extraordinarily normal? What, exactly, is the objective of your pursuit? Is it in heaven or on earth? Is it a conception or is it the truth? Is it God or is it some supernatural being? In fact, the truth is the most real of life's aphorisms, and the highest of such aphorisms among all mankind. Because it is the requirement that God makes of man, and is the work personally done by God, thus it is called "life's aphorism." It is not an aphorism summed up from something, nor is it a famous quote from a great figure; instead, it is the utterance to mankind from the Master of the heavens and earth and all things, and not some words summed up by man, but the inherent life of God. And so it is called "the highest of all life's aphorisms." Man's pursuit of putting the truth into practice is the performance of his duty, that is, the pursuit of satisfying God's requirement. The essence of this requirement is the most real of all truths, rather than empty doctrine achievable by no man. If your pursuit is nothing but doctrine and contains no reality, do you not rebel against the truth? Are you not someone who attacks the truth? How could such a person pursue to love God? People who are without reality are those who betray the truth, and are all inherently rebellious!

Regardless of how you pursue, you must, above all, understand the work that God does today, and must know the significance of this work. You must understand and know what work God brings when He comes in the last days, what disposition He brings, and what will be made complete in man. If you do not know or understand the work that He has come to do in the flesh, then how can you seek His will, and how can you become His intimate? In fact, being the intimate of God is not complicated, but neither is it simple. If man can perceive, then he can implement, and thus it is not complicated; if man cannot perceive, then it is a lot harder, and, furthermore, man becomes prone to pursuing amid vagueness. If, in the pursuit of God, man does not have his own position to stand by, and does not know what truth he should hold to, then it means that he has no foundation, and so it is not easy for him to stand firm. Today, there are so many who do not understand the truth, who cannot distinguish between good and evil or tell what to love or hate. Such people can hardly stand firm. Key to the belief in God is being able to put the truth into practice, care for God's will, know God's

work on man when He comes in the flesh and the principles by which He speaks; do not follow the masses, and you must have principles in what you should enter into, and must hold to them. Holding firm to those things within you enlightened by God is of help to you. If you do not, today you will veer one way, tomorrow you will veer the other, and you will never gain anything real. To be like this is of no benefit to your own life. Those who do not understand the truth always follow others: If people say that this is the work of the Holy Spirit, then you, too, say it is the work of the Holy Spirit; if people say it is the work of an evil spirit, then you, too, become doubtful, or also say it is the work of an evil spirit. You always parrot the words of others, and are incapable of distinguishing anything by yourself, nor are you able to think for yourself. This is someone without a position, who is unable to differentiate—such a person is a worthless wretch! Such people always repeat the words of others: Today it is said that this is the work of the Holy Spirit, but chances are one day someone will say it isn't the work of the Holy Spirit, and nothing but the deeds of man—yet you can't see through this, and when you witness it said by others, you say the same thing. It is actually the work of the Holy Spirit, but you say it is the work of man; have you not become one of those who blaspheme against the work of the Holy Spirit? In this, have you not opposed God because you cannot differentiate? Who knows, maybe one day some nitwit will appear who says that “this is the work of an evil spirit,” and when you hear these words you'll be at a loss, and once again bound up by the words of others. Every time someone stirs up disturbance you're incapable of standing by your position, and this is all because you do not possess the truth. Believing in God and pursuing the knowledge of God is no simple matter. They cannot be achieved simply by gathering together and listening to preaching, and you cannot be perfected by passion alone. You must experience, and know, and be principled in your actions, and gain the work of the Holy Spirit. When you have undergone experiences, you will be able to differentiate many things—you will be able to distinguish between good and evil, between righteousness and wickedness, between what is of flesh and blood and what is of the truth. You should be able to distinguish between all these things, and in so doing, no matter the circumstances, you will never be lost. Only this is your real stature. Knowing the work of God is no simple matter: You should have standards and an objective in your pursuit, you should know how to seek the true way, and how to measure whether or not it is the true

way, and whether or not it is the work of God. What is the most basic principle in seeking the true way? You have to look at whether or not there is the work of the Holy Spirit, whether or not these words are the expression of the truth, who is testified to, and what it can bring you. Distinguishing between the true way and the false way requires several aspects of basic knowledge, the most fundamental of which is to tell whether or not there is the work of the Holy Spirit. For the substance of man's belief in God is the belief in the Spirit of God. Even his belief in God incarnate is because this flesh is the embodiment of the Spirit of God, which means that such belief is still the belief in the Spirit. There are differences between the Spirit and the flesh, but because this flesh comes from the Spirit, and is the Word become flesh, thus what man believes in is still the inherent substance of God. And so, in distinguishing whether or not it is the true way, above all you must look at whether or not there is the work of the Holy Spirit, after which you must look at whether or not there is the truth in this way. This truth is the life disposition of normal humanity, which is to say, that which was required of man when God created him in the beginning, namely, all of normal humanity (including human sense, insight, wisdom, and the basic knowledge of being man). That is, you need to look at whether or not this way takes man into a life of normal humanity, whether or not the truth that is spoken of is required according to the reality of normal humanity, whether or not this truth is practical and real, and whether or not it is most timely. If there is truth, then it is able to take man into normal and real experiences; man, furthermore, becomes ever more normal, man's human sense becomes ever more complete, man's life in the flesh and the spiritual life become ever more orderly, and man's emotions become ever more normal. This is the second principle. There is one other principle, which is whether or not man has an increasing knowledge of God, whether or not experiencing such work and truth can inspire a love of God in him, and bring him ever closer to God. In this can be measured whether or not it is the true way. Most fundamental is whether this way is realistic rather than supernatural, and whether or not it is able to provide the life of man. If it conforms to these principles, the conclusion can be drawn that this way is the true way. I say these words not to make you accept other ways in your future experiences, nor as a prediction that there will be the work of another new age in the future. I say them so that you may be certain that the way of today is the true way, so that you will not only be half-sure in

your belief toward the work of today and unable to gain insight into it. There are even many who, despite being certain, still follow in confusion; such certainty has no principle to it, and they must be eliminated sooner or later. Even those who are especially ardent in their following are three parts sure and five parts unsure, which shows that they have no foundation. Because your caliber is too poor and your foundation is too shallow, you have no understanding of differentiation. God does not repeat His work, He does not do work that is not realistic, He does not make excessive requirements of man, and He does not do work that is beyond the sense of man. All the work He does is within the scope of man's normal sense, and does not exceed the sense of normal humanity, and His work is according to man's normal requirements. If it is the work of the Holy Spirit, man becomes ever more normal, and his humanity becomes ever more normal. Man has an increasing knowledge of his disposition, which has been corrupted by Satan, and of the essence of man, and he has an ever greater longing for the truth. That is to say, the life of man grows and grows, and the corrupt disposition of man becomes capable of more and more changes—all of which is the meaning of God becoming the life of man. If a way is incapable of revealing those things that are the essence of man, is incapable of changing the disposition of man, and, moreover, is incapable of bringing him before God or giving him a true understanding of God, and even causes his humanity to become ever more lowly and his sense ever more abnormal, then this way must not be the true way, and it may be the work of an evil spirit, or the old way. In short, it cannot be the present work of the Holy Spirit. You have believed in God for all these years, yet you have no inkling of the principles for differentiating between the true way and the false way or for seeking the true way. Most people aren't even interested in these matters; they merely go where the majority go, and repeat what the majority say. How is this someone who seeks the true way? And how can such people find the true way? If you grasp these several key principles, then whatever happens you will not be deceived. Today, it is crucial that man be able to make distinctions; this is what should be possessed by normal humanity, and what man must possess in his experience. If, even today, man still distinguishes nothing in his following, and his human sense still has not grown, then man is too foolish, and his pursuit is mistaken and deviated. There is not the slightest differentiation in your pursuit today, and while it is true, as you say, you have found the true way, have you

gained it? Have you been able to distinguish anything? What is the substance of the true way? In the true way, you have not gained the true way, you have not gained anything of the truth, which is to say, you have not achieved that which God requires of you, and thus there has been no change in your corruption. If you continue to pursue in this way, you will ultimately be eliminated. Having followed to this day, you should be certain that the way that you have taken is the right way, and should have no further doubts. Many people are always uncertain and stop pursuing the truth because of some small matters. Such people are those who have no knowledge of God's work, they are those who follow God in confusion. People who do not know God's work are incapable of being His intimates, or of bearing testimony to Him. I advise those who only seek blessing and only pursue that which is vague and abstract to pursue the truth as soon as possible, so that their life may have significance. Do not fool yourselves anymore!

THE DIFFERENCE BETWEEN THE MINISTRY OF THE INCARNATE GOD AND THE DUTY OF MAN

You must come to know the vision of God's work and grasp the general direction of His work. This is entry in a positive way. Once you accurately master the truths of the vision, your entry will be secure; no matter how His work changes, you will remain steadfast in your heart, be clear about the vision, and you will have a goal for your entry and your pursuit. In such manner, all the experience and knowledge within you will grow deeper and become more refined. Once you have grasped the bigger picture in its entirety, you will suffer no losses in life, and you shall not be lost. If you do not come to know these steps of work, you shall suffer loss at each of them. You cannot turn around in just a few days, and you will not be able to set upon the right track in even a few weeks. Is this not setting you back? There is much of entry in a positive manner and such practices that you must master, and so too must you grasp several points on the vision of His work, such as the significance of His work of conquest, the path to being made perfect in the future, what must be achieved through experience of trials and tribulations, the significance of judgment and chastisement, the prin-

ciples of the work of the Holy Spirit, and the principles of perfection and of conquest. These are all truths of the vision. The rest are the three stages of work of the Age of Law, the Age of Grace, and the Age of Kingdom, as well as future testimony. These too are truths pertaining to the vision, and are the most fundamental, as well as most crucial. At present, there is too much that you ought to enter into and practice, and it is now more layered and more detailed. If you have no knowledge of these truths, it is proof that you have not yet entered. Most of the time, man's knowledge of the truth is too shallow; man is unable to put into practice certain basic truths and does not know how to handle even trivial matters. The reason that man is unable to practice truth is because of his disposition of rebelliousness, and because his knowledge of the work of today is too superficial and one-sided. Thus, it is no easy task for man to be made perfect. Your rebelliousness is too great, and you retain too much of your old self; you are unable to stand on the side of truth, and you are unable to practice even the most evident of truths. Such men cannot be saved and are those who have not been conquered. If your entry has neither detail nor objectives, growth will be slow in coming for you. If your entry has not the slightest bit of reality, then your pursuit will be in vain. If you are unaware of the substance of truth, you will remain unchanged. Growth in man's life and changes in his disposition are all achieved by entering into reality and, moreover, through entering into detailed experiences. If you have many detailed experiences during your entry, and you have much actual knowledge and entry, your disposition shall quickly change. Even if at present you are not very enlightened in practice, you must at the very least be enlightened about the vision of the work. If not, you shall be unable to enter, and you will not be able to do so unless you first have knowledge of truth. Only if the Holy Spirit enlightens you in your experience will you gain a deeper understanding of the truth and enter more deeply. You must come to know the work of God.

After the creation of mankind in the beginning, it was the Israelites who served as the basis of work, and the whole of Israel was the base of Jehovah's work on earth. The work of Jehovah was to directly lead and shepherd man through setting forth the laws so that man could live a normal life and worship Jehovah in a normal manner on earth. God in the Age of Law was One who could neither be seen nor touched by man. He was merely leading men first corrupted by Satan, and He was there to instruct and shepherd these men, so the words He spoke were only

of statutes, ordinances, and common knowledge of living life as a man, and not at all of truths that supply the life of man. The Israelites under His leadership were not those deeply corrupted by Satan. His work of law was only the very first stage in the work of salvation, the very beginning of the work of salvation, and had practically nothing to do with the changes in the life disposition of man. Therefore, there was no need at the beginning of the work of salvation for Him to assume a flesh for His work in Israel. This is why He required a medium, that is, a tool, through which to have contact with man. Thus, there arose among created beings those who spoke and worked on behalf of Jehovah, and this is how the sons of man and prophets came to work among man. The sons of man worked among man on behalf of Jehovah. To be so called by Him means that such men set forth the laws on behalf of Jehovah and they were also priests among the people of Israel; such men were priests watched over, protected by Jehovah, and worked in by the Spirit of Jehovah; they were leaders among the people and directly served Jehovah. The prophets, on the other hand, were those dedicated to speaking on behalf of Jehovah to men of all lands and all tribes. They were also those who prophesied the work of Jehovah. Be it the sons of man or the prophets, all were raised up by the Spirit of Jehovah Himself and had the work of Jehovah in them. Among the people, they were those who directly represented Jehovah; they worked only because they were raised up by Jehovah and not because they were the flesh the Holy Spirit Himself was incarnated in. Therefore, though they similarly spoke and worked on behalf of God, those sons of man and prophets in the Age of Law were not the flesh of God incarnate. This was precisely the opposite in the Age of Grace and the last stage, for the work of salvation and judgment of man were both done by God incarnate Himself, and there was therefore no need to again raise up the prophets and sons of man to work on His behalf. In the eyes of man, there are no substantial differences between the substance and means of their work. And it is for this reason that man always confuses the work of the incarnate God with that of the prophets and sons of man. The appearance of the incarnate God was basically the same as that of the prophets and sons of man. And the incarnate God was even more ordinary and more real than the prophets. Hence man is completely unable to distinguish between them. Man focuses solely on appearances, completely unaware that, though both work and speak, there is a substantial difference. Because man's ability of discernment is too poor, man is unable to discern

basic issues, and is even less capable of distinguishing something so complex. The words and work of the prophets and those used by the Holy Spirit were all doing man's duty, performing his function as a created being, and doing what man should do. However, the words and work of God incarnate were to carry out His ministry. Though His external form was that of a created being, His work was not to carry out His function but His ministry. The term "duty" is used with regard to created beings, whereas "ministry" is used with regard to the flesh of God incarnate. There is an essential difference between the two, and the two are not interchangeable. The work of man is only to do his duty, whereas the work of God is to manage, and to carry out His ministry. Therefore, though many apostles were used by the Holy Spirit and many prophets were filled with Him, their work and words were merely to do their duty as a created being. Though their prophecies might be greater than the way of life spoken of by the incarnate God, and even their humanity was more transcendent than that of the incarnate God, they were still doing their duty, and not fulfilling their ministry. The duty of man refers to the function of man, and is something attainable for man. However, the ministry carried out by the incarnate God is related to His management, and this is unattainable by man. Whether the incarnate God speaks, works, or manifests wonders, He is doing great work within His management, and such work cannot be done by man in His stead. The work of man is only to do his duty as a created being in a given stage of God's work of management. Without such management, that is, if the ministry of God incarnate is lost, so too is the duty of a created being. God's work in carrying out His ministry is to manage man, whereas man doing his duty is the performance of his own obligations to meet the demands of the Creator and can in no way be considered to be carrying out one's ministry. To the inherent essence of God, that is, Spirit, the work of God is His management, but to God incarnate wearing the external form of a created being, His work is the carrying out of His ministry. Whatever work He does is to carry out His ministry, and man can only do his best within His scope of management and under His leadership.

Man doing his duty is, in actuality, the accomplishment of all that is inherent within man, that is, that which is possible for man. It is then that his duty is fulfilled. The defects of man during man's service are gradually reduced through progressive experience and the process of his experience of judgment; they do not hinder or affect man's duty.

Those who cease to serve or yield and fall back in fear of the defects that may exist in service are the most cowardly of all men. If man cannot express what he ought to express during service or achieve what is inherently possible for him, and instead fools about and goes through the motions, he has lost the function that a created being should have. This kind of man is considered a mediocre nonentity and useless waste of space; how can one such as this be dignified with the title of a created being? Are they not entities of corruption that shine on the outside but are rotten within? If a man calls himself God yet is unable to express the being of divinity, do the work of God Himself, or represent God, he is undoubtedly not God, for he has not the essence of God, and that which God can inherently achieve does not exist within him. If man loses what is inherently attainable, he can no longer be considered man, and he is not worthy to stand as a created being or come before God and serve Him. Moreover, he is not worthy to receive the grace of God or be watched over, protected, and made perfect by God. Many who have lost the trust of God go on to lose the grace of God. They not only do not despise their misdeeds but brazenly propagate the idea that the way of God is incorrect. And those rebellious even deny the existence of God; how can such kind of man with such rebelliousness have the privilege of enjoying the grace of God? Men who have failed to fulfill their duty have been very rebellious against God and owe much to Him, yet they turn and lambaste that God is wrong. How could such kind of man be worthy of being made perfect? Is this not the forerunner of being eliminated and punished? A man who does not do his duty before God is already guilty of the most heinous of crimes, for which even death is an insufficient punishment, yet man has the gall to argue with God and match themselves against Him. What is the worth of making perfect such kind of man? If man fails to fulfill his duty, he ought to feel guilt and indebtedness; he ought to despise his weakness and uselessness, his rebelliousness and corruptness, and moreover, ought to sacrifice his life and blood for God. Only then is he a created being who truly loves God, and only such kind of man is worthy of enjoying the blessings and promise of God, and of being made perfect by Him. And what of the majority of you? How do you treat the God who lives among you? How have you done your duty before Him? Have you done all you were called upon to do, even at the expense of your own life? What have you sacrificed? Have you not received much from Me? Can you make the distinction? How loyal are you to Me? How have you served Me?

And what of all that I have bestowed upon you and I have done for you? Have you taken measure of it all? Have you all judged and compared this with what little conscience you have within you? Who could you do right by with your words and actions? Could it be that such minuscule sacrifice of yours is worthy of all I have bestowed upon you? I have no other choice and have been wholeheartedly devoted to you, yet you harbor wicked misgivings about Me and are halfhearted. That is the extent of your duty, your only function. Is this not so? Don't you know that you have not at all fulfilled the duty of a created being? How can you be considered a created being? Do you not clearly know what it is that you are expressing and living out? You have failed to fulfill your duty, but you seek to gain the mercy and bountiful grace of God. Such grace has not been prepared for ones as worthless and base as you, but for those who ask for nothing and gladly sacrifice. Such men as you, such mediocre nonentities, are not at all worthy to enjoy the grace of heaven. Only hardship and interminable punishment shall accompany your days! If you cannot be faithful to Me, your fate shall be one of suffering. If you cannot be accountable to My words and My work, your lot will be one of punishment. Any grace, blessings, and wonderful life in the kingdom shall have nothing to do with you. This is the end you deserve to meet and a consequence of your own doing! Not only have those unwise and arrogant men not tried their best or done their duty, but instead they have hands outstretched for grace, as if what they ask for is deserved. And if they fail to gain what they ask for, they become ever more faithless. How can such men be considered to be reasonable? You are of poor caliber and devoid of reason, completely incapable of fulfilling the duty you ought to fulfill during the work of management. Your worth has already fallen precipitously. Your failure to repay Me for showing you such favor is already an act of extreme rebelliousness, sufficient to condemn you and demonstrate your cowardice, incompetence, baseness, and unworthiness. How could you still be qualified to keep your hands outstretched? You are unable to be of the slightest assistance to My work, unable to commit to your faith, and unable to stand witness for Me. These are already your misdeeds and failings, yet you instead attack Me, tell falsehoods of Me, and complain that I am unrighteous. Is this what constitutes your loyalty? Is this what constitutes your love? What other work can you do beyond this? How have you contributed to all the work that has been done? How much have you spent? It is already an act of great mercy that I place no blame

upon you, yet you still shamelessly give Me excuses and complain about Me in private. Do you have even the slightest tinge of humanity? Though the duty of man is tainted by the mind of man and his notions, you must do your duty and commit to your faith. The impurities in the work of man are an issue of his caliber, whereas, if man does not do his duty, it shows his rebelliousness. There is no correlation between the duty of man and whether he is blessed or cursed. Duty is what man ought to fulfill; it is his bounden duty and should not depend on recompense, conditions, or reasons. Only then is that doing his duty. A man who is blessed enjoys goodness upon being made perfect after judgment. A man who is cursed receives punishment when his disposition remains unchanged following chastisement and judgment, that is, he has not been made perfect. As a created being, man ought to fulfill his duty, do what he ought to do, and do what he is able to do, regardless of whether he will be blessed or cursed. This is the very basic condition for man, as one who seeks after God. You should not do your duty only to be blessed, and you should not refuse to act for fear of being cursed. Let Me tell you this one thing: If man is able to do his duty, it means he performs what he ought to do. If man is unable to do his duty, it shows the rebelliousness of man. It is always through the process of doing his duty that man is gradually changed, and it is through this process that he demonstrates his loyalty. As such, the more you are able to do your duty, the more truths you shall receive, and so too shall your expression become more real. Those who merely go through the motions in doing their duty and do not seek the truth shall be eliminated in the end, for such men do not do their duty in the practice of truth, and do not practice truth in the fulfillment of their duty. Such men are those who remain unchanged and will be cursed. Not only are their expressions impure, but what they express is nothing but wickedness.

In the Age of Grace, Jesus also spoke much and did much work. How was He different from Isaiah? How was He different from Daniel? Was He a prophet? Why do we say He is Christ? What are the differences between them? They were all men who spoke words, and their words appeared more or less the same to man. They all spoke and did work. The prophets of the Old Testament made prophecies, and similarly, so could Jesus. Why is this so? The distinction here is based on the nature of the work. In order to discern this matter, you cannot consider the nature of the flesh and you should not consider the depth or super-

ficiality of one's words. Always you must first consider his work and the effects his work achieves in man. The prophecies spoken by Isaiah at the time did not supply the life of man, and the messages received by those such as Daniel were merely prophecies and not the way of life. If not for the direct revelation of Jehovah, none could have done that work, for it is not possible for mortals. Jesus, too, spoke much, but such words were the way of life from which man could find a path to practice. That is to say, first, He could supply the life of man, for Jesus is life; second, He could reverse the deviations of man; third, His work could succeed that of Jehovah in order to carry on the age; fourth, He could grasp the needs of man within and understand what man lacks; fifth, He could usher in a new age and conclude the old. That is why He is called God and Christ; not only is He different from Isaiah but also from all other prophets. Let us take Isaiah as a comparison for the work of the prophets. First, he could not supply the life of man; second, he could not usher in a new age. He was working under the leadership of Jehovah and not to usher in a new age. Third, what he himself spoke of was beyond his comprehension. He was receiving revelations directly from the Spirit of God, and others would not understand, even having listened to them. These few things alone are sufficient to prove that his words were no more than prophecies, no more than an aspect of work done in Jehovah's stead. He could not, however, completely represent Jehovah. He was Jehovah's servant, an instrument in Jehovah's work. He was only doing work within the Age of Law and within the scope of the work of Jehovah; he did not work beyond the Age of Law. On the contrary, the work of Jesus differed. He surpassed the scope of Jehovah's work; He worked as the incarnate God and underwent crucifixion in order to redeem all mankind. That is to say, He carried out new work outside of the work done by Jehovah. This was the ushering in of a new age. Another condition is that He was able to speak of that which man could not achieve. His work was work within the management of God and involved the whole of mankind. He did not work in just a few men, nor was His work to lead a limited number of men. As for how God was incarnated to be a man, how the Spirit gave revelations at that time, and how the Spirit descended upon a man to do work, these are matters that man cannot see or touch. It is utterly impossible for these truths to serve as proof that He is the incarnate God. As such, distinction can only be made upon the words and work of God, which are tangible to man. Only this is real. This is because matters of

the Spirit are not visible to you and are known clearly only by God Himself, and not even God's incarnate flesh knows all; you can only verify whether He is God^[a] from the work He has done. From His work, it can be seen that, first, He is able to open up a new age; second, He is able to supply the life of man and show man the way to follow. This is sufficient to establish that He is God Himself. At the very least, the work He does can fully represent the Spirit of God, and from such work it can be seen that the Spirit of God is within Him. As the work done by the incarnate God was mainly to usher in a new age, lead new work, and open up new circumstances, these few conditions alone are sufficient to establish that He is God Himself. This thus differentiates Him from Isaiah, Daniel, and the other great prophets. Isaiah, Daniel, and the others were all of a class of highly educated and cultured men; they were extraordinary men under the leadership of Jehovah. The flesh of God incarnate too was knowledgeable and had no lack of intellect, but His humanity was particularly normal. He was an ordinary man, and the naked eye could not discern any special humanity about Him or detect anything in His humanity unlike that of others. He was not at all supernatural or unique, and He did not possess any higher culture, knowledge, or theory. The life He spoke of and the path He led were not gained through theory, through knowledge, through life experience, or through family upbringing. Rather, they were the direct work of the Spirit and of the incarnate flesh. It is because man has great notions of God, and particularly because these notions are made of too many elements of vagueness and the supernatural that, in the eyes of man, an ordinary God with human weakness, who cannot work signs and wonders, is assuredly not God. Are these not the erroneous notions of man? If the flesh of God incarnate was not a normal man, then how could He be said to have become flesh? To be of the flesh is to be an ordinary, normal man; if He had been a transcendent being, then He would not have been of the flesh. To prove that He is of the flesh, God incarnate needed to possess a normal flesh. This was simply to complete the significance of the incarnation. However, this was not the case for the prophets and sons of man. They were men gifted and used by the Holy Spirit; in the eyes of man, their humanity was particularly great, and they performed many acts that surpassed normal humanity. For this reason, man regarded them as God. Now you all must see through this

Footnotes:

a. The original text omits "whether He is God."

clearly, for it has been the issue most easily confused by all men in ages past. Additionally, the incarnation is the most mysterious of all things, and God incarnate is the most difficult for man to accept. What I say is conducive to fulfilling your function and your understanding the mystery of the incarnation. This is all related to God's management, to the vision. Your understanding of this will be more beneficial to gaining knowledge of the vision, that is, the management work. In this way, you will also gain much understanding of the duty that different kinds of men ought to perform. Though these words do not directly show you the way, they are still of great help to your entry, for your lives at present are much lacking in vision, and this will become a significant obstacle preventing your entry. If you have been unable to understand these issues, then there will be no motivation driving your entry. And how can such pursuit enable you to best fulfill your duty?

GOD IS THE LORD OF ALL CREATION

One stage of the work of the two previous ages took place in Israel; another took place in Judea. Generally speaking, neither stage of this work left Israel; they were the stages of work carried out among the initial chosen people. Thus, in the view of the Israelites, Jehovah God is only the God of the Israelites. Because of Jesus' work in Judea, and because of His completion of the work of the crucifixion, from the perspective of the Jews, Jesus is the Redeemer of the Jewish people. He is solely the King of the Jews, not of any other people; He is not the Lord who redeems the English, nor the Lord who redeems the Americans, but He is the Lord who redeems the Israelites, and in Israel it is the Jews that He redeems. Actually, God is the Master of all things. He is the God of all creation. He is not only the God of the Israelites, and He is not only the God of the Jews; He is the God of all creation. The previous two stages of His work took place in Israel, and in this way, some conceptions have taken shape within people. People think that Jehovah was at work in Israel and Jesus Himself carried out His work in Judea—additionally, it was through incarnation that He was at work in Judea—and whatever the case, this work did not extend beyond Israel. He was not at work with the Egyptians; He was not at work with the Indians; He was only at work with the Israelites. People thus form various conceptions;

additionally, they plan out God's work within a certain scope. They say that when God is at work, it must be carried out among the chosen people and in Israel; save for the Israelites, God has no other recipient for His work, nor does He have any other scope for His work; they are particularly strict in "disciplining" the God incarnate, not permitting Him to move beyond the scope of Israel. Are these not all human conceptions? God made all of the heavens and earth and all things, and made all of creation; how could He restrict His work to only Israel? In that case, what use would there be for Him to make the entirety of His creation? He created the whole world; He has carried out His six-thousand-year management plan not only in Israel but also with every person in the universe. Regardless of whether they live in China, the United States, the United Kingdom or Russia, every person is a descendant of Adam; they have all been made by God. Not a single person can break away from the scope of God's creation, and not a single person can escape the label of "descendant of Adam." They are all God's creation, and they are all Adam's descendants; they are also the descendants of the corrupted Adam and Eve. It is not only the Israelites who are God's creation, but all people; nevertheless, some among creation have been cursed, and some have been blessed. There are many desirable things about the Israelites; God was initially at work with them because they were the least corrupt people. The Chinese pale in comparison to them, and cannot even hope to match them; thus, God initially worked among the people of Israel, and the second stage of His work was only carried out in Judea. As a result of this, people form many conceptions and many rules. Actually, if He were to act according to human conceptions, God would only be the God of the Israelites; in this manner He would be unable to expand His work into Gentile nations, because He would only be the God of the Israelites rather than the God of all creation. The prophecies said that Jehovah's name would be great in the Gentile nations and that Jehovah's name would be spread to the Gentile nations—why would they say this? If God were only the God of the Israelites, then He would only be at work in Israel. Furthermore, He would not expand this work, and He would not make this prophecy. Since He made this prophecy, He would need to expand His work into Gentile nations and into every nation and place. Since He stated this, He would thus do so. This is His plan, for He is the Lord who created the heavens and earth and all things, and the God of all creation. Regardless of whether He is at work with the Israelites or in all Judea, the work He

does is the work of the entire universe and the work of all humanity. The work He does today in the nation of the great red dragon—in a Gentile nation—is still the work of all humanity. Israel can be the base for His work on earth; likewise, China can also become the base for His work among the Gentile nations. Has He not now fulfilled the prophecy that “the name of Jehovah will be great in the Gentile nations”? The first step of His work among the Gentile nations refers to this work He is doing in the nation of the great red dragon. For the God incarnate to be at work in this land and to be at work among these cursed people runs particularly contrary to human conceptions; these people are the most lowly and without any worth. These are all people whom Jehovah initially abandoned. People can be abandoned by other people, but if they are abandoned by God, these people will have no status, and they will have the lowest amount of worth. As a part of creation, being occupied by Satan or abandoned by other people are both painful things, but if a part of creation is abandoned by the Lord of creation, this signifies that his or her status is at an absolute low. The descendants of Moab were cursed, and they were born within this underdeveloped country; without a doubt, the descendants of Moab are the people with the lowest status under the influence of darkness. Because these people possessed the lowest status in the past, the work done among them is most capable of shattering human conceptions, and it is also the work most beneficial to His entire six-thousand-year management plan. For Him to work among these people is the action most capable of shattering human conceptions; with this He launches an era; with this He shatters all human conceptions; with this He ends the work of the entire Age of Grace. His initial work was carried out in Judea, within the scope of Israel; in Gentile nations He did not do any era-launching work whatsoever. The final stage of His work is not only carried out among the people of Gentile nations; even more so, it is carried out among those cursed people. This one point is the evidence most capable of humiliating Satan; thus, God “becomes” the God of all creation in the universe and becomes the Lord of all things, the object of worship for everything with life.

There are currently some people who still do not understand what kind of new work God has launched. God has made a new beginning in Gentile nations and has begun another era and launched another work, and He is at work among the descendants of Moab. Is this not His newest work? No one throughout the ages has experienced this work, nor has anyone heard of it, much less appreciated it. God’s wisdom, God’s won-

der, God's unfathomability, God's greatness, God's holiness rely on this stage of work in the last days, to emerge clearly. Is this not new work that is shattering human conceptions? There are still those who think thusly: "Since God cursed Moab and said that He would abandon Moab's descendants, how could He save them now?" They are those people from Gentile nations who were cursed and forced out of Israel; the Israelites called them "Gentile dogs." In everyone's view, they are not only Gentile dogs, but even worse, the sons of destruction; in other words, they are not God's chosen people. Although they were originally born within the scope of Israel, they are not part of the people of Israel; they were also expelled to Gentile nations. They are the lowliest people. It is precisely because they are the lowliest among humanity that God carries out His work of launching a new age among them. Because they are representative of corrupt humanity and God's work is not without selectiveness or purpose, the work He carries out among these people today is also work carried out among creation. Noah was part of creation, as are his descendants. Anyone in the world with flesh and blood is part of creation. God's work is directed at all of creation; it is not carried out according to whether one has been cursed after having been created. His management work is directed at all of creation, not those chosen people who have not been cursed. Since God wishes to carry out His work among His creation, He will certainly carry it out to successful completion; He will work among those people who are beneficial to His work. Therefore, He shatters all conventions in working among people; to Him, the words "cursed," "chastised" and "blessed" are meaningless! The Jewish people are quite good, and the chosen people of Israel are not bad either; they are people of good caliber and humanity. Jehovah initially launched His work among them and carried out His initial work, but it would be meaningless if He were to use them as recipients for His conquering work now. Although they are also part of creation and have many positive aspects, it would be meaningless to carry out this stage of work among them. He would be unable to conquer anyone, nor would He be able to convince all of creation. This is the significance of the transferal of His work to these people of the nation of the great red dragon. The deepest meaning here is in His launching an era, in His shattering of all rules and all human conceptions and also in His ending of the work of the entire Age of Grace. If His current work were carried out among the Israelites, by the time His six-thousand-year management plan comes to a close, everyone would believe that God is only the God of the Israelites,

that only the Israelites are God's chosen people, that only the Israelites deserve to inherit God's blessing and promise. During the last days, God is incarnate in the Gentile nation of the great red dragon; He has accomplished the work of God as the God of all creation; He has completed the whole of His management work, and He will end the central part of His work in the nation of the great red dragon. The core of these three stages of work is the salvation of man—namely, making all of creation worship the Lord of creation. Therefore, every stage of this work is very meaningful; God absolutely will not do something without meaning or value. On one hand, this stage of work consists of launching an era and ending the previous two ages; on the other hand it consists of shattering all human conceptions and all old ways of human belief and knowledge. The work of the previous two ages was carried out according to different human conceptions; this stage, however, completely eliminates human conceptions, thereby completely conquering humanity. Using the conquest of the descendants of Moab and using the work carried out among the descendants of Moab, God will conquer all of humanity in the entire universe. This is the deepest significance of this stage of His work, and it is the most valuable aspect of this stage of His work. Even if you now know that your own status is lowly and that you are of low worth, you will still feel that you have met with the most joyous thing: You have inherited a great blessing, obtained a great promise, and you can complete this great work of God, and you can see God's true countenance, know God's inherent disposition, and carry out God's will. The previous two stages of God's work were carried out in Israel. If this stage of His work during the last days were still carried out among the Israelites, not only would all of creation believe that only the Israelites were God's chosen people, but God's entire management plan would also not attain its desired effect. During the period in which the two stages of His work were carried out in Israel, no new work had ever been carried out and none of God's era-launching work had ever been carried out in Gentile nations. This stage of era-launching work is first carried out in Gentile nations, and additionally, it is first carried out among the descendants of Moab; this has launched the entire era. God has shattered any knowledge contained within human conceptions and has not permitted any of it to continue to exist. In His work of conquering He has shattered human conceptions, those old, earlier human ways of knowledge. He lets people see that with God there are no rules, that there is nothing old about God, that the work He does is entirely liberated, entirely free, that He is right

in anything that He does. You must fully submit to any work that He does among creation. Any work He does is meaningful and is done according to His own view and wisdom and not according to human choices and conceptions. He does those things that are beneficial to His work; if something is not beneficial to His work He will not do it, no matter how good it is! He works and selects the recipient and location for His work according to the meaning and purpose of His work. He does not adhere to past rules, nor does He follow old formulas; instead, He plans His work according to the work's significance; in the end He wants to attain its true effect and its anticipated purpose. If you do not understand these things now, this work will not achieve any effect upon you.

SUCCESS OR FAILURE DEPENDS ON THE PATH THAT MAN WALKS

Most people believe in God for the sake of their future destination, or for temporary enjoyment. For those who have not undergone any dealing, belief in God is for the sake of entering into heaven, in order to gain rewards. It is not in order to be made perfect, or to perform the duty of a creature of God. Which is to say that most people do not believe in God in order to fulfill their responsibility, or to complete their duty. Rarely do people believe in God in order to lead meaningful lives, nor are there those who believe that since man is alive, he should love God because it is heaven's law and earth's principle to do so, and is the natural vocation of man. In this way, although different people each pursue their own goals, the aim of their pursuit and the motivation behind it are all alike, and, what's more, for most of them the objects of their worship are much the same. Over the last several thousand years, many believers have died, and many have died and been born again. It is not just one or two people who seek after God, nor even one or two thousand, yet the pursuit of most of these people is for the sake of their own prospects or their glorious hopes for the future. Those who are devoted to Christ are few and far between. Many devout believers have still died ensnared in their own nets, and the number of people who have achieved success, moreover, is pifflingly small. To this day, the reasons why people fail, or the secrets of their success, are still unknown. Those who are obsessed with seeking after Christ have still not

had their moment of sudden insight, they have not gotten to the bottom of these mysteries, because they simply do not know. Though they make painstaking efforts in their pursuit, the path they walk is the path of failure once walked by their predecessors, and not the one of success. In this way, regardless of how they seek, do they not walk the path that leads to darkness? Is what they gain not bitter fruit? It is hard enough to predict whether the people who emulate those who succeeded in times past will ultimately come to fortune or calamity. How much worse are the odds, then, for the people who seek by following in the footsteps of those who failed? Do they not stand an even greater chance of failure? What value is there to the path they walk? Are they not wasting their time? Irrespective of whether people succeed or fail in their pursuit, there is, in short, a reason why they do so, and it is not the case that their success or failure is determined by seeking however they please.

The most fundamental requirement of man's belief in God is that he have an honest heart, and that he fully devote himself, and truly obey. What is hardest for man is to provide his whole life in exchange for true belief, through which he can gain the entire truth, and fulfill his duty as a creature of God. This is what is unattainable by those who fail, and is even more unattainable by those who cannot find Christ. Because man is not "good at" wholly devoting himself to God, because man is not willing to perform his duty to the Creator, because man has seen the truth but avoids it and walks his own path, because man always seeks by following the path of those who have failed, because man always defies Heaven, thus, man always fails, is always taken in by Satan's trickery, and ensnared in his own net. Because man does not know Christ, because man is not adept at understanding and experiencing the truth, because man is too worshipful of Paul and too covetous of heaven, because man is always demanding that Christ obey him and ordering about God, thus those great figures and those who have experienced the vicissitudes of the world are still mortal, and still die amid God's chastisement. All I can say of such people is that they die a tragic death, and that the consequence for them—their death—is not without justification. Is their failure not even more intolerable to Heaven? The truth comes from the world of man, yet the truth among man is passed on by Christ. It originates from Christ, that is, from God Himself, and is unattainable by man. Yet Christ provides only the truth; He does not come to decide whether man will be successful in his pursuit

of the truth. Thus it follows that success or failure in the truth is all down to man's pursuit. Man's success or failure in the truth has never had anything to do with Christ, but is instead determined by his pursuit. Man's destination and his success or failure cannot be heaped upon the head of God, so that God Himself is made to bear it, because this is not a matter for God Himself, but is directly related to the duty that the creatures of God should perform. Most people do have a little knowledge of the pursuit and destination of Paul and Peter, yet people know nothing more than the outcome for Peter and Paul, and are ignorant of the secret behind Peter's success, or the deficiencies that led to Paul's failure. And so, if you are completely incapable of seeing through to the substance of their pursuit, then the pursuit of most of you will still fail, and even if a small number of you will be successful, still they will not be the equal of Peter. If the path of your pursuit is the right one, then you have a hope of success; if the path you tread in pursuit of the truth is the wrong one, then you will forever be incapable of success, and will meet the same end as Paul.

Peter was a man who was made perfect. Only after experiencing chastisement and judgment, and thus gaining a pure love of God, was he fully made perfect; the path he walked was the path of being made perfect. Which is to say that, from the very beginning, the path that Peter walked was the right one, and his motivation for believing in God was the right one, and so he became someone who was made perfect. He trod a new path that man had never walked upon before, whereas the path that Paul had walked upon since the beginning was the path of opposition to Christ, and it was only because the Holy Spirit wished to use him, and to take advantage of his gifts and all his merits for His work, that he worked for Christ for several decades. He was merely someone who was used by the Holy Spirit, and he was not used because Jesus looked favorably upon his humanity, but because of his gifts. He was able to work for Jesus because he was struck down, not because he was happy to do so. He was able to do such work because of the enlightenment and guidance of the Holy Spirit, and the work he did by no means represents his pursuit, or his humanity. The work of Paul represents the work of a servant, which is to say that he did the work of an apostle. Peter, though, was different: He also did some work, yet it was not as great as the work of Paul; he worked amid the pursuit of his own entry, and his work was different from the work of Paul. Peter's work was the performance of the duty of a creature of God. He did not work

in the role of an apostle, but during the course of his pursuit of a love of God. The course of Paul's work also contained his personal pursuit: His pursuit was for the sake of nothing more than his hopes for the future, and his desire for a good destination. He did not accept refinement during his work, nor did he accept pruning and dealing. He believed that as long as the work he did satisfied God's desire, and all that he did was pleasing to God, then a reward ultimately awaited him. There were no personal experiences in his work—it was all for its own sake, and not carried out amid the pursuit of change. Everything in his work was a transaction, it contained none of the duty or submission of a creature of God. During the course of his work, there occurred no change in Paul's old disposition. His work was merely of service to others, and was incapable of bringing about changes in his disposition. Paul carried out his work directly, without having been made perfect or dealt with, and he was motivated by reward. Peter was different: He was someone who had undergone pruning, and had undergone dealing and refinement. The aim and motivation of the work of Peter were fundamentally different to those of Paul. Although Peter did not do a large amount of work, his disposition underwent many changes, and what he sought was the truth, and real change. His work was not carried out simply for the sake of the work itself. Although Paul did much work, it was all the work of the Holy Spirit, and even though Paul cooperated in this work, he did not experience it. That Peter did much less work was only because the Holy Spirit did not do that much work through him.

The quantity of their work did not determine whether they were made perfect; the pursuit of one was in order to receive rewards, and that of the other was in order to achieve an ultimate love of God, and fulfill his duty as a creature of God, to the extent that he could live out a lovely image in order to satisfy God's desire. Externally they were different, and so too were their substances different. You cannot determine who of them was made perfect based on how much work they did. Peter sought to live out the image of one who loves God, to be someone who obeyed God, to be someone who accepted dealing and pruning, and to be someone who fulfilled his duty as a creature of God. He was able to devote himself to God, to put the entirety of himself in the hands of God, and obey Him until death. That was what he resolved to do and, furthermore, that was what he achieved. This is the fundamental reason why finally his end was different to that of Paul. The work that the Holy Spirit did in Peter was to make him perfect, and the

work that the Holy Spirit did in Paul was to use him. That is because their natures and their views toward pursuit were not the same. Both had the work of the Holy Spirit. Peter applied this work to himself, and also provided it to others; Paul, meanwhile, only provided the entirety of the work of the Holy Spirit to others, and gained nothing from it himself. In this way, after he had experienced the work of the Holy Spirit for so many years, the changes in Paul were close to non-existent. He still remained almost in his natural state, and was still the Paul of before. It's merely that after enduring the hardship of many years of work, he had learned how to "work," and had learned endurance, but his old nature—his highly competitive and mercenary nature—still remained. After working for so many years, he did not know his corrupt disposition, nor had he rid himself of his old disposition, and it was still clearly visible in his work. In him there was merely more work experience, but such little experience alone was incapable of changing him, and could not alter his views about existence or the significance of his pursuit. Though he worked many years for Christ, and never again persecuted the Lord Jesus, in his heart there was no change in his knowledge of God. Which means that he did not work in order to devote himself to God, but was, rather, compelled to work for the sake of his future destination. For, in the beginning, he persecuted Christ, and did not submit to Christ; he was inherently a rebel who deliberately opposed Christ, and someone who had no knowledge of the work of the Holy Spirit. At the conclusion of his work, still he did not know the work of the Holy Spirit, and merely acted of his own accord pursuant to his own nature, without paying the slightest attention to the will of the Holy Spirit. And so his nature was in enmity to Christ and did not obey the truth. Someone like this, who had been forsaken by the work of the Holy Spirit, who did not know the work of the Holy Spirit, and who also opposed Christ—how could such a person be saved? Whether or not man can be saved does not depend on how much work he does, or how much he devotes, but is instead determined by whether or not he knows the work of the Holy Spirit, whether or not he can put the truth into practice, and whether or not his views toward pursuit are in conformity with the truth. Although natural revelations did occur after Peter began to follow Jesus, in nature he was, from the very beginning, someone who was willing to submit to the Holy Spirit and seek after Christ. His obedience of the Holy Spirit was pure: He did not seek fame and fortune, but was instead motivated by obedience to the truth.

Though there were three times when Peter denied knowing Christ, and though he tempted the Lord Jesus, such slight human weakness bore no relation to his nature, and did not affect his future pursuit, and cannot sufficiently prove that his temptation was an act of antichrist. Normal human weakness is something shared by all people in the world—do you expect Peter to be any different? Do people not hold certain views about Peter because he made several foolish mistakes? And do people not so adore Paul because of all the work he did, and all the epistles he wrote? How could man be capable of seeing through to the essence of man? Surely those who truly have sense can see something of such insignificance?

Though the many years of painful experiences of Peter are not recorded in the Bible, this does not prove that Peter did not have real experiences, or that Peter was not made perfect. How can the work of God be fully fathomed by man? The records in the Bible were not personally selected by Jesus, but compiled by later generations. In this way, was all that was recorded in the Bible not chosen according to the ideas of man? Moreover, the ends of Peter and Paul are not expressly stated in the epistles, so man judges Peter and Paul according to his own perceptions, and according to his own preferences. And because Paul did so much work, because his “contributions” were so great, he won the trust of the masses. Does not man only concentrate on superficialities? How could man be capable of seeing through to the essence of man? Not to mention, given that Paul has been an object of worship for thousands of years, who would dare to rashly deny his work? Peter was just a fisherman, so how could his contribution be as great as that of Paul? Based on contribution, Paul should have been rewarded before Peter, and he should have been the one who was better qualified to gain God’s approval. Who could have imagined that, in His treatment of Paul, God merely made him work through his gifts, whereas God made Peter perfect. It is by no means the case that the Lord Jesus had made plans for Peter and Paul from the very beginning: They were, rather, made perfect or put to work according to their inherent natures. And so, what people see are merely the outward contributions of man, whereas what God sees is man’s essence, as well as the path that man pursues from the beginning, and the motivation behind man’s pursuit. People measure a man according to their conceptions, and according to their own perceptions, yet the final end of a man is not determined according to his externalities. And so I say that if the path that you take

from the beginning is the path of success, and your point of view toward pursuit is the right one from the beginning, then you are like Peter; if the path that you tread is the path of failure, then whatever the price you pay, your end will still be the same as that of Paul. Whatever the case, your destination, and whether you succeed or fail, are both determined by whether the path you seek is the right one or not, rather than your devotion, or the price that you pay. Peter's and Paul's substances, and the goals that they pursued, were different; man is incapable of discovering these things, and only God can know them in their entirety. For what God sees is the essence of man, whereas man knows nothing of his own substance. Man is incapable of beholding the substance within man or his actual stature, and thus is incapable of identifying the reasons for the failure and success of Paul and Peter. The reason why most people worship Paul and not Peter is because Paul was used for public work, and man is able to perceive this work, and so people acknowledge the "accomplishments" of Paul. The experiences of Peter, meanwhile, are invisible to man, and that which he sought is unattainable by man, and so man has no interest in Peter.

Peter was made perfect through experiencing dealing and refinement. He said, "I must satisfy God's desire at all times. In all that I do I only seek to satisfy God's desire, and whether I am chastised, or judged, still I am happy to do so." Peter gave his all to God, and his work, words, and entire life were all for the sake of loving God. He was someone who sought holiness, and the more he experienced, the greater was his love for God deep within his heart. Paul, meanwhile, did only outward work, and though he also worked hard, his labors were for the sake of doing his work properly and thus gaining a reward. Had he known that he would receive no reward, he would have given up his work. What Peter cared about was the true love within his heart, and that which was practical and could be achieved. He did not care about whether he would receive a reward, but about whether his disposition could be changed. Paul cared about working ever harder, he cared about outward work and devotion, and the doctrines not experienced by ordinary people. He cared nothing for changes deep within him and a true love of God. The experiences of Peter were in order to achieve a true love and a true knowledge. His experiences were in order to gain a closer relationship to God, and to have a practical living out. The work of Paul was because of that entrusted to him by Jesus, and in order to obtain the things that he longed for, yet these were unrelated to his

knowledge of himself and God. His work was solely for the sake of escaping chastisement and judgment. What Peter sought was pure love, and what Paul sought was the crown of righteousness. Peter experienced many years of the work of the Holy Spirit, and had a practical knowledge of Christ, as well as a profound knowledge of himself. And so, his love of God was pure. Many years of refinement had elevated his knowledge of Jesus and life, and his love was an unconditional love, it was a spontaneous love, and he asked for nothing in return, nor did he hope for any benefits. Paul worked for many years, yet he did not possess a great knowledge of Christ, and his knowledge of himself was also pitifully small. He simply had no love for Christ, and his work and the course that he ran were in order to obtain the final laurel. What he sought was the finest crown, not the purest love. He did not seek actively, but did so passively; he was not performing his duty, but was compelled in his pursuit after having been seized by the work of the Holy Spirit. And so, his pursuit does not prove that he was a qualified creature of God; it was Peter who was a qualified creature of God who performed his duty. Man thinks that all those who make a contribution to God should receive a reward, and that the greater the contribution, the more it is taken for granted that they should receive God's favor. In essence, man sees such contributions as a transaction, and does not actively seek to perform his duty as a creature of God. For God, the more that people seek a true love of God and complete obedience to God, which also means seeking to perform their duty as a creature of God, the more they are able to gain God's approval. God's viewpoint is to demand that man recover his original duty and status. Man is a creature of God, and so man should not overstep himself by making any demands of God, and should do nothing more than perform his duty as a creature of God. The destinations of Paul and Peter were measured according to whether they could perform their duty as creatures of God, and not according to the size of their contribution; their destinations were determined according to that which they sought from the beginning, not according to how much work they did, or other people's estimation of them. And so, seeking to actively perform one's duty as a creature of God is the path to success; seeking the path of a true love of God is the most correct path; seeking changes in one's old disposition, and a pure love of God, is the path to success. Such a path to success is the path of the recovery of the original duty as well as the original appearance of a creature of God. It is the path of recovery, and is also the

aim of all of God's work from beginning to end. If the pursuit of man is tainted with personal extravagant demands and irrational longings, then the effect that is achieved will not be changes in man's disposition. This is at odds with the work of recovery. It is undoubtedly not work done by the Holy Spirit, and so proves that pursuit of this kind is not approved of by God. What significance has pursuit that is not approved of by God?

The work done by Paul was exhibited before man, but how pure was his love for God, how much was his love for God deep down in his heart—these are unseeable by man. Man can only behold the work that he did, from which man knows that he was surely used by the Holy Spirit, and so man thinks that Paul was better than Peter, that his work was greater, for he was able to provide to the churches. Peter only looked to his personal experiences, and gained but a few people during his occasional work. From him there are but a few little-known epistles, but who knows how great was his love for God deep within his heart? Day in, day out, Paul worked for God: As long as there was work to be done, he did it. He felt that in this way he would be able to gain the crown, and could satisfy God, yet he did not seek ways to change himself through his work. Anything in Peter's life that did not satisfy God's desire made him feel uneasy. If it did not satisfy God's desire, then he would feel remorseful, and would look for a suitable way by which he could strive to satisfy God's heart. In even the smallest and most inconsequential aspects of his life, still he required himself to satisfy God's desire. He was no less exacting when it came to his old disposition, ever rigorous in his requirements of himself to progress deeper into the truth. Paul sought only superficial reputation and status. He sought to show off himself before man, and did not seek to make any deeper progress in life entry. What he cared about was doctrine, not reality. Some people say, Paul did so much work for God, why was he not commemorated by God? Peter carried out but a little work for God, and did not make a great contribution to the churches, so why was he made perfect? Peter loved God to a certain point, which was required by God; only such people as this have testimony. And what of Paul? To what degree did Paul love God, do you know? What was Paul's work for the sake of? And what was Peter's work for the sake of? Peter did not do much work, but do you know what was deep within his heart? The work of Paul pertains to the provision to the churches, and the support of the churches. What Peter experienced were changes in his life disposition;

he experienced a love of God. Now that you know the differences in their substances, you can see who, ultimately, truly believed in God, and who did not truly believe in God. One of them truly loved God, and the other did not truly love God; one underwent changes in his disposition, and the other did not; one was worshiped by people, and was of great image, and the other served humbly, and was not easily noticed by people; one sought holiness, and the other did not, and though he was not impure, he was not possessed of a pure love; one was possessed of true humanity, and the other was not; one was possessed of the sense of a creature of God, and the other was not. Such are the differences in the substances of Paul and Peter. The path that Peter walked is the path of success, which is also the path of achieving the recovery of the normal humanity and duty of a creature of God. Peter represents all those who are successful. The path walked by Paul is the path of failure, and he represents all those who only submit and expend themselves superficially, and do not genuinely love God. Paul represents all those who do not possess the truth. In his belief in God, Peter sought to satisfy God in all that he did, and sought to obey all that came from God. Without the slightest complaint, he was able to accept chastisement and judgment, as well as refinement, tribulation and lack in his life, none of which could alter his love of God. Is this not the ultimate love of God? Is this not the fulfillment of the duty of a creature of God? Chastisement, judgment, tribulation—you are capable of achieving obedience unto death, and this is what should be achieved by a creature of God, this is the purity of the love of God. If man can achieve this much, then he is a qualified creature of God, and there is nothing which better satisfies the desire of the Creator. Imagine that you are able to work for God, yet you do not obey God, and are incapable of truly loving God. In this way, not only will you not have fulfilled the duty of a creature of God, but will also be condemned by God, for you are someone who does not possess the truth, who is incapable of obeying God, and who is disobedient to God. You only care about working for God, and do not care about putting the truth into practice, or knowing yourself. You do not understand or know the Creator, and do not obey or love the Creator. You are someone who is innately disobedient to God, and so such people are not beloved by the Creator.

Some people say, “Paul did a tremendous amount of work, and he shouldered great burdens for the churches and contributed so much to them. The thirteen epistles of Paul upheld 2,000 years of the Age of

Grace, and are second only to the Four Gospels. Who can compare with him? No one can decipher the Revelation of John, whereas Paul's epistles provide life, and the work that he did was of benefit to the churches. Who else could have achieved such things? And what work did Peter do?" When man measures others, it is according to their contribution. When God measures man, it is according to his nature. Among those who seek life, Paul was someone who did not know his own essence. He was by no means humble or obedient, nor did he know his substance, which was in opposition to God. And so, he was someone who had not undergone detailed experiences, and was someone who did not put the truth into practice. Peter was different. He knew his imperfections, weaknesses, and his corrupt disposition as a creature of God, and so he had a path of practice through which to change his disposition; he was not one of those who only had doctrine but possessed no reality. Those who change are new people who have been saved, they are those who are qualified in pursuing the truth. People who do not change belong to those who are naturally obsolete; they are those who have not been saved, that is, those who have been detested and rejected by God. They will not be commemorated by God no matter how great their work. When you compare this with your own pursuit, whether you are ultimately the same kind of person as Peter or Paul should be self-evident. If there is still no truth in what you seek, and if even today you are still as arrogant and insolent as Paul, and are still as glibly self-aggrandizing as him, then you are without doubt a degenerate who fails. If you seek the same as Peter, if you seek practices and true changes, and are not arrogant or proud, but seek to perform your duty, then you will be a creature of God who can achieve victory. Paul did not know his own substance or corruption, much less did he know his own disobedience. He never mentioned his despicable defiance of Christ, nor was he overly regretful. He only offered a brief explanation, and, deep down in his heart, did not completely submit to God. Though he fell on the road to Damascus, he did not look deep within himself. He was content merely to keep working, and did not consider knowing himself and changing his old disposition to be the most crucial of issues. He was satisfied with merely speaking the truth, with providing to others as a salve for his own conscience, and with no longer persecuting Jesus' disciples to console himself and forgive himself for his past sins. The goal that he pursued was nothing more than a future crown and transitory work, the goal he pursued was abundant grace. He did not seek suffi-

cient truth, nor did he seek to progress deeper into the truth which he had previously not understood. And so his knowledge of himself can be said to be false, and he did not accept chastisement or judgment. That he was able to work does not mean he possessed a knowledge of his own nature or substance; his focus was on outward practices only. What he strived for, moreover, was not change, but knowledge. His work was completely the result of the appearance of Jesus on the road to Damascus. It was not something he had resolved to do originally, nor was it work that occurred after he had accepted the pruning of his old disposition. No matter how he worked, his old disposition did not change, and so his work did not atone for his past sins but merely played a certain role among the churches of the time. For someone such as this, whose old disposition did not change—that is to say, who did not gain salvation, and was even more without the truth—he was absolutely incapable of becoming one of those accepted by the Lord Jesus. He was not someone who was filled with love and reverence for Jesus Christ, nor was he someone who was adept at seeking the truth, much less was he someone who sought the mystery of the incarnation. He was merely someone who was skilled in sophistry, and who would not yield to any who were higher than him or who were possessed of the truth. He envied people or truths that were in contrast to him, or in enmity with him, preferring those gifted people who presented a great image and possessed profound knowledge. He did not like interacting with poor people who sought the true way and cared for nothing but the truth, and instead concerned himself with senior figures from religious organizations who only spoke of doctrines, and were possessed of abundant knowledge. He had no love of the new work of the Holy Spirit, and cared not for the movement of the new work of the Holy Spirit. Instead, he favored those regulations and doctrines that were higher than general truths. In his innate essence and the entirety of what he sought, he does not deserve to be called a Christian who pursued the truth, much less a faithful servant in the house of God, for his hypocrisy was too much, and his disobedience too great. Though he is known as a servant of the Lord Jesus, he was not at all fit to enter the gate of the kingdom of heaven, for his actions from beginning to end cannot be called righteous. He can merely be seen as one who was hypocritical, and did unrighteousness, yet who also worked for Christ. Though he cannot be called evil, he can suitably be called a man who did unrighteousness. He did much work, yet he must not be judged on the quantity

of work he did, but only on its quality and substance. Only in this way is it possible to get to the bottom of this matter. He always believed: I am capable of working, I am better than most people; I am considerate of the Lord's burden as no one else, and no one repents as deeply as I, for the great light shone upon me, and I have seen the great light, and so my repentance is deeper than any other. At the time, this is what he thought within his heart. At the end of his work, Paul said: "I have fought the fight, I have finished my course, and there is laid up for me a crown of righteousness." His fight, work, and course were entirely for the sake of the crown of righteousness, and he did not actively forge ahead; though he was not perfunctory in his work, it can be said that his work was merely in order to make up for his mistakes, to make up for the accusations of his conscience. He only hoped to complete his work, finish his course, and fight his fight as soon as possible, so that he could gain his longed-for crown of righteousness all the sooner. What he longed for was not to meet the Lord Jesus with his experiences and true knowledge, but to finish his work as soon as possible, in order that he would receive the rewards that his work had earned him when he met the Lord Jesus. He used his work to comfort himself, and to make a deal in exchange for a future crown. What he sought was not the truth or God, but only the crown. How can such a pursuit be up to the standard? His motivation, his work, the price he paid, and all of his efforts—his wonderful fantasies pervaded them all, and he worked wholly according to his own desires. In the entirety of his work, there was not the slightest willingness in the price he paid; he was merely engaging in a deal. His efforts were not made willingly in order to perform his duty, but were made willingly in order to achieve the objective of the deal. Is there any worth to such efforts? Who would commend his impure efforts? Who has any interest in such efforts? His work was full of dreams for the future, full of wonderful plans, and contained no path by which to change human disposition. So much of his benevolence was a pretense; his work did not provide life, but was a sham of civility; it was the doing of a deal. How can work such as this lead man to the path of recovering his original duty?

All that Peter sought was after God's heart. He sought to fulfill God's desire, and regardless of the suffering and adversity, still he was willing to fulfill God's desire. There is no greater pursuit by a believer in God. What Paul sought was tainted by his own flesh, by his own conceptions, and by his own plans and schemes. He was by no means a qualified

creature of God, was not someone who sought to fulfill God's desire. Peter sought to submit to God's orchestrations, and although the work he did was not great, the motivation behind his pursuit and the path that he walked were right; though he was not able to gain many people, he was able to seek the way of truth. Because of this it can be said that he was a qualified creature of God. Today, even if you are not a worker, you should be able to perform the duty of a creature of God, and seek to submit to all of God's orchestrations. You should be able to obey whatever God says, and experience all manner of tribulations and refinement, and though you are weak, in your heart you should still be able to love God. Those who take responsibility for their own life are willing to perform the duty of a creature of God, and such people's viewpoint toward pursuit is the right one. These are the people that God needs. If you did much work, and others gained your teachings, but you yourself did not change, and did not bear any testimony, or have any true experience, such that at the end of your life, still none of what you have done bears testimony, then are you someone who has changed? Are you someone who pursues the truth? At the time, the Holy Spirit used you, but when He used you, He used the part of you that could work, and He did not use the part of you that could not work. If you sought to change, then you would gradually be made perfect during the process of being used. Yet the Holy Spirit accepts no responsibility for whether or not you will ultimately be gained, and this depends on the manner of your pursuit. If there are no changes in your personal disposition, then that is because your viewpoint toward pursuit is wrong. If you are granted no reward, then that is your own problem, and because you yourself have not put the truth into practice, and are unable to fulfill God's desire. And so, nothing is of greater importance than your personal experiences, and nothing is more critical than your personal entry! Some people will end up saying, "I've done so much work for You, and though there may not have been celebrated achievements, still I have been diligent in my efforts. Can't You just let me into heaven to eat the fruit of life?" You must know what kind of people I desire; those who are impure are not permitted to enter into the kingdom, those who are impure are not permitted to besmirch the holy ground. Though you may have done much work, and have worked for many years, in the end if you are still deplorably filthy—it is intolerable to Heaven that you wish to enter My kingdom! From the foundation of the world until today, never have I offered easy access to

My kingdom to those who curry favor with Me. This is a heavenly law, and no one can break it! You must seek life. Today, those who will be made perfect are the same kind as Peter: They are those who seek changes in their own disposition, and are willing to bear testimony to God and perform their duty as a creature of God. Only people such as this will be made perfect. If you only look to rewards, and do not seek to change your own life disposition, then all your efforts will be in vain—and this is an unalterable truth!

From the difference in the substances of Peter and Paul you should understand that all those who do not pursue life labor in vain! You believe in God and follow God, and so in your heart you must love God. You must cast aside your corrupt disposition, must seek to fulfill God's desire, and must perform the duty of a creature of God. Since you believe in and follow God, so you should offer everything to Him, and should not make personal choices or demands, and you should achieve the fulfillment of God's desire. Since you were created, so you should obey the Lord that created you, for you are inherently without dominion over yourself, and have no ability to control your destiny. Since you are a person that believes in God, so you should seek holiness and change. Since you are a creature of God, so you should adhere to your duty, and keep your place, and must not overstep your duty. This is not to constrain you, or to suppress you through doctrine, but is the path through which you can perform your duty, and can be achieved—and should be achieved—by all those who do righteousness. If you compare the substances of Peter and Paul, then you will know how you should seek. Of the paths walked by Peter and Paul, one is the path of being made perfect, and one is the path of elimination; Peter and Paul represent two different paths. Though each received the work of the Holy Spirit, and each gained the enlightenment and illumination of the Holy Spirit, and each accepted that which had been entrusted to them by the Lord Jesus, the fruit borne in each was not the same: One truly bore fruit, and the other did not. From their substances, the work that they did, that which was outwardly expressed by them, and their final ends, you should understand which path you should take, which path you should choose to walk upon. They walked two clearly different paths. Paul and Peter, they were the quintessence of each path, and so from the very start they were held up to typify these two paths. What are the key points of Paul's experiences, and why did he not make it? What are the key points of Peter's experiences, and how did he experience being

made perfect? If you compare what they each cared about, then you will know what exact kind of person God requires, what the will of God is, what the disposition of God is, what kind of person will ultimately be made perfect, and also what kind of person will not be made perfect, what the disposition is of those who will be made perfect, and what the disposition is of those who will not be made perfect—these issues of substance can be seen in the experiences of Peter and Paul. God created all things, and so He makes all creation come under His dominion, and submit to His dominion; He will command all things, so that all things are in His hands. All creation of God, including animals, plants, mankind, the mountains and rivers, and the lakes—all must come under His dominion. All things in the skies and on the ground must come under His dominion. They cannot have any choice, and must all submit to His orchestrations. This was decreed by God, and is the authority of God. God commands everything, and orders and ranks all things, with each classed according to kind, and allotted their own position, according to God's will. No matter how great it is, no thing can surpass God, and all things serve the mankind created by God, and no thing dares to disobey God or make any demands of God. And so man, as a creature of God, must also perform the duty of man. Regardless of whether he is the lord or ruler of all things, no matter how high man's status among all things, still he is but a small human being under the dominion of God, and is no more than an insignificant human being, a creature of God, and he will never be above God. As a creature of God, man should seek to perform the duty of a creature of God, and seek to love God without making other choices, for God is worthy of man's love. Those who seek to love God should not seek any personal benefits or that which they personally long for; this is the most correct means of pursuit. If what you seek is the truth, what you put into practice is the truth, and what you attain is a change in your disposition, then the path that you tread is the right one. If what you seek is the blessings of the flesh, and what you put into practice is the truth of your own conceptions, and if there is no change in your disposition, and you are not at all obedient to God in the flesh, and you still live in vagueness, then what you seek will surely take you to hell, for the path that you walk is the path of failure. Whether you will be made perfect or eliminated depends on your own pursuit, which is also to say that "success or failure depends on the path that man walks."

GOD'S WORK AND MAN'S WORK

How much of the work of man is the work of the Holy Spirit and how much is man's experience? Even now, it can be said that people still do not understand these questions, which is all because people do not understand the working principles of the Holy Spirit. The work of man that I speak of is, of course, referring to the work of those who have the Holy Spirit's work or those who are used by the Holy Spirit. I am not referring to the work originating from the will of man but to the work of the apostles, workers or ordinary brothers and sisters within the scope of the Holy Spirit's work. Here, the work of man does not refer to work of the incarnate God but to the scope and principles of the work of the Holy Spirit on people. While these principles are the principles and scope of the work of the Holy Spirit, they are not the same as the principles and scope of the work of God incarnate. The work of man has man's substance and principles, and the work of God has God's substance and principles.

The work in the stream of the Holy Spirit, no matter whether it is God's own work or the work of men being used, it is the work of the Holy Spirit. The substance of God Himself is the Spirit, which can be called the Holy Spirit or the sevenfold intensified Spirit. Anyway, They are the Spirit of God. It is only that the Spirit of God is called differently during different eras. But Their substance is still one. Therefore, the work of God Himself is the work of the Holy Spirit; the work of the incarnate God is none less than the Holy Spirit at work. The work of men who are used is also the work of the Holy Spirit. It is only that the work of God is the complete expression of the Holy Spirit, and there is no difference, whereas the work of men being used is mixed with many human things, and it is not the direct expression of the Holy Spirit, let alone the complete expression. The work of the Holy Spirit is varied and not limited by any conditions. The work varies in different people, and conveys different working substances. Work in different eras also differs, as does work in different countries. Of course, although the Holy Spirit works in many different ways and according to many principles, no matter how the work is done or on what kind of people, the substance is always different, and the work He does on different people all has principles and all can represent the substance of the object of the work. This is because the work of the Holy Spirit is quite specific in

scope and quite measured. The work done in the incarnate flesh is not the same as the work conducted on people, and the work also varies depending on the different caliber of people. Work done in the incarnate flesh is not done on people, and in the incarnate flesh He does not do the same work as that done on people. In a word, no matter how He works, work on different objects is never the same, and the principles by which He works differ in accordance with the state and nature of different people. The Holy Spirit works on different people based on their inherent substance and does not make demands on them beyond their inherent substance, nor does He work on them beyond their actual caliber. So, the work of the Holy Spirit on man allows people to see the substance of the object of the work. The inherent substance of man does not change; the actual caliber of man is limited. Whether the Holy Spirit uses people or works on people, the work is always in accordance with the limitations of people's caliber so that they may benefit from it. When the Holy Spirit works on men being used, both their gifts and actual caliber are brought into play and are not reserved. Their actual caliber is all exerted to serve the work. It can be said that He works by using the available parts of men in order to achieve the working results. By contrast, work done in the incarnate flesh is to directly express the work of the Spirit and is not mixed with the human mind and thoughts, unreachable by man's gifts, man's experience or man's innate condition. The myriad work of the Holy Spirit is all aimed at benefiting and edifying man. But some people can be perfected while others do not possess the conditions for perfection, which is to say, they cannot be perfected and can hardly be saved, and even though they may have had the work of the Holy Spirit, they are ultimately eliminated. That is to say that though the work of the Holy Spirit is to edify people, this does not mean that all those who have had the Holy Spirit's work are to be completely perfected, because the path pursued by many people is not the path to being perfected. They only have the unilateral work of the Holy Spirit, and not subjective human cooperation or correct human pursuit. In this way, the work of the Holy Spirit on these people becomes work in service of those being perfected. The work of the Holy Spirit cannot be directly seen by people or directly touched by people themselves. It can only be expressed via the aid of men with the gift of working, meaning that the work of the Holy Spirit is provided to followers via expression by men.

The work of the Holy Spirit is accomplished and completed through

many types of people and many different conditions. Although the work of God incarnate can represent the work of an entire era, and can represent people's entry in an entire era, work on the detailed entry of people still needs to be done by men used by the Holy Spirit and not by God incarnate. So, God's work, or God's own ministry, is the work of God's incarnate flesh and cannot be done by man in His stead. The work of the Holy Spirit is completed through many different types of people and cannot be fulfilled by just one particular person or fully clarified through one particular person. Those who lead the churches also cannot completely represent the work of the Holy Spirit; they can only do some leading work. In this way, the work of the Holy Spirit can be divided into three parts: God's own work, the work of men being used, and the work on all those in the stream of the Holy Spirit. Among the three, God's own work is to lead the entire era; the work of men who are used is to lead all the followers of God by being sent or receiving commissions after God's own work, and these men are the ones who cooperate with God's work; the work done by the Holy Spirit on those in the stream is to maintain all His own work, that is, to maintain the entire management and to maintain His testimony, while at the same time perfecting those who can be perfected. These three parts are the complete work of the Holy Spirit, but without the work of God Himself, the entire management work would stagnate. The work of God Himself involves the work of all of mankind, and it also represents the work of the entire era. That is to say, God's own work represents the movement and trend of all of the work of the Holy Spirit, whereas the work of the apostles follows God's own work and does not lead the era, nor does it represent the working trend of the Holy Spirit in the entire era. They only do the work man ought to do, which does not at all involve the management work. God's own work is the project within the management work. Man's work is only the duty of men being used and bears no relation to the management work. Due to different identities and representations of the work, despite the fact that they are both the work of the Holy Spirit, there are clear and substantive differences between God's own work and the work of man. Moreover, the extent of the work done by the Holy Spirit on work objects with different identities varies. These are the principles and scope of the work of the Holy Spirit.

The work of man represents his experience and his humanity. What man provides and the work that man does represent him. Man's seeing, man's reasoning, man's logic and his rich imagination are all included

in his work. In particular, the experience of man is more able to represent his work, and what a person has experienced will be the components of his work. Man's work can express his experience. When some people are experiencing in a passive state, most of their fellowship consists of negative elements. If their experience is positive and they particularly have paths on the positive side, what they fellowship is very encouraging, and people will be able to obtain positive supply from them. If a worker becomes passive at this time, his fellowship will always carry negative elements. This kind of fellowship is depressing, and others will unconsciously be depressed following his fellowship. The state of the followers changes depending on that of the leader. What a worker is like inside is what he expresses, and the work of the Holy Spirit often changes with man's state. He works according to man's experience and does not force man but makes demands of man in accordance with the normal course of his experience. This is to say that man's fellowship differs from the word of God. What man fellowships conveys their individual seeing and experience, expressing what they see and experience on the foundation of God's work. Their responsibility is to find out, after God works or speaks, what they ought to practice or enter into, and then deliver it to followers. Therefore, man's work represents his entry and practice. Of course, such work is mixed with human lessons and experience or some of human thoughts. No matter how the Holy Spirit works, whether He works on man or in God incarnate, it is always the workers expressing what they are. Although it is the Holy Spirit who works, the work is founded on what man inherently is, because the Holy Spirit does not work without foundation. In other words, the work is not done out of nothing, but is always in accordance with actual circumstances and real conditions. It is in this way only that man's disposition can be transformed, that his old notions and old thoughts can be changed. What man expresses is what he sees, experiences and can imagine. Even if it is doctrines or notions, these are all reachable by man's thinking. Regardless of the size of man's work, it cannot exceed the scope of man's experience, what man sees, or what man can imagine or conceive. What God expresses is what God Himself is, and this is beyond the reach of man, that is, beyond the reach of man's thinking. He expresses His work of leading all of mankind, and this is not relevant to the details of human experience, but is instead concerned with His own management. Man expresses his experience while God expresses His being—this being is His inherent

disposition and is beyond the reach of man. Man's experience is his seeing and knowledge acquired based on God's expression of His being. Such seeing and knowledge are called man's being. They are expressed on the foundation of man's inherent disposition and his actual caliber; hence they are also called man's being. Man is able to fellowship what he experiences and sees. What he has not experienced or seen or his mind cannot reach, that is, the things he does not have inside him, he is unable to fellowship. If what man expresses is not his experience, it is his imagination or doctrine. In a word, there is not any reality in his words. If you have never contacted the things of society, you would not be able to clearly fellowship the complex relationships in society. If you have no family but other people are talking about family issues, you cannot understand the majority of what they were saying. So, what man fellowships and the work he does represent his inner being. If someone fellowships about his understanding of chastisement and judgment, but you have no experience of it, you dare not deny his knowledge, much less dare to be one hundred percent certain about it. This is because what he fellowships about is something that you have never experienced, something you have never known, and your mind cannot imagine it. You can only take from his knowledge a future path relating to chastisement and judgment. But this path can only serve as understanding based on doctrine and cannot replace your own understanding, much less your experience. Perhaps you think that what he says is quite correct, but when you experience, you find it is impracticable in many things. Perhaps you feel that some of the knowledge you hear is completely impracticable; you harbor notions about it at the time, and although you accept it, you do so only reluctantly. But when you experience, the knowledge that gives you notions becomes your way of practice. And the more you practice, the more you understand the true value and meaning of his words. After you have had the experience, you can then talk about the knowledge you should have about the things you have experienced. In addition, you can also distinguish between those whose knowledge is real and practical and those whose knowledge is based on doctrine and is worthless. So, whether the knowledge that you are talking accords with the truth largely depends on whether you have practical experience. Where there is the truth in your experience, your knowledge will be practical and valuable. Through your experience, you can also gain discernment and insight, deepen your knowledge, and increase your wisdom and common sense in conduct-

ing yourself. The knowledge spoken by people who do not possess the truth is doctrine, no matter how high. This type of person may well be very intelligent when it comes to matters of the flesh but cannot make distinctions when it comes to spiritual matters. This is because such people have no experience at all in spiritual affairs. These are people who are not enlightened in spiritual affairs and do not understand the spirit. Regardless of which aspect of knowledge you talk about, as long as it is your being, then it is your personal experience, your real knowledge. What those who speak only doctrine, that is, those who do not possess the truth or reality, talk about can also be said to be their being, because their doctrine is only arrived at from deep contemplation and is the result of their mind pondering deeply, but it is only doctrine, it is nothing more than imagination! The experiences of different kinds of people represent the things within them. All those with no spiritual experience cannot talk about knowledge of the truth, or correct knowledge about different kinds of spiritual things. What man expresses is what he is inside—this is certain. If one wishes to have knowledge of spiritual things and the truth, he must have real experience. If you cannot talk clearly about common sense relating to human life, how much less will you be able to talk about spiritual things? Those who can lead churches, supply people with life, and be an apostle to the people, must have actual experiences, must have a correct understanding of spiritual things, a correct appreciation and experience of the truth. Only such men are qualified to be workers or apostles leading the churches. Otherwise, they can only follow as the least and cannot lead, much less be an apostle able to supply people with life. This is because the function of apostles is not to run or to fight; it is to minister life and to lead changes in human disposition. It is a function performed by those who are commissioned to shoulder heavy responsibility and not something which every person can do. This kind of work can only be undertaken by those with life being, that is, those who have experience of the truth. It cannot be undertaken by everyone who can give up, can run or is willing to spend; people who have no experience of the truth, who have not been pruned or judged, are unable to do this type of work. People with no experience, that is, people without reality, are unable to see reality clearly because they themselves do not possess being in this aspect. So, this type of person not only is unable to do leadership work, but will be the object of elimination if they have no truth for a long period of time. The seeing that you speak of can prove the hardships

you have experienced in life, over what matters you have been chastised and in what issues you have been judged. This is also true in trials: The things in which one is refined, the things in which one is weak, these are the things in which one has experiences, the things in which one has ways. For example, if one suffers frustrations in marriage, he will most of the time fellowship, "Thank God, praise God, I must satisfy God's heart's desire and offer up my entire life, place my marriage entirely in God's hands. I am willing to pledge my whole life to God." Through fellowship, everything within man, what he is, can be represented. The pace of a person's speech, whether he speaks loudly or quietly, such matters which are not matters of experience cannot represent what he has and is. They can only tell whether his character is good or bad, or whether his nature is good or bad, but cannot be equated with whether he has experiences. The ability to express oneself when speaking, or the skill or speed of speech, are just a matter of practice and cannot replace his experience. When you talk about your individual experiences, you fellowship that which you attach importance to and all the things within you. My speech represents My being, but what I say is beyond the reach of man. What I say is not that which man experiences, and it is not something that man can see, it is also not something that man can touch, but it is what I am. Some people only acknowledge that what I fellowship is what I have experienced, but they do not recognize that it is the direct expression of the Spirit. Of course, what I say is what I have experienced. It is I who have done the management work over six thousand years. I have experienced everything from the beginning of the creation of mankind until now; how would I not be able to talk about it? When it comes to man's nature, I have seen it clearly, and I have long since observed it; how would I not be able to talk about it clearly? Since I have seen the essence of man clearly, I am qualified to chastise man and judge him, because all of man came from Me but has been corrupted by Satan. Of course, I am also qualified to assess the work that I have done. Although this work is not done by My flesh, it is the direct expression of the Spirit, and this is what I have and what I am. Therefore, I am qualified to express it and to do the work that I ought to do. What man says is what they have experienced. It is what they have seen, what their minds can reach and what their senses can feel. That is what they can fellowship. The words spoken by God's incarnate flesh are the direct expression of the Spirit and express the work that has been done by the Spirit. The flesh has not experienced or

seen it, but still expresses His being because the substance of the flesh is the Spirit, and He expresses the work of the Spirit. Even though the flesh is unable to reach it, it is the work already done by the Spirit. After incarnation, through the expression of the flesh, He enables people to know God's being and allows people to see God's disposition and the work that He has done. The work of man enables people to be more clear about what they should enter into and what they should understand; it involves leading people toward understanding and experiencing the truth. Man's work is to sustain people; God's work is to open up new paths and open up new eras for humanity, and to reveal to people that which is not known by mortals, enabling them to know His disposition. God's work is to lead all of humanity.

The work of the Holy Spirit is all about enabling people to obtain benefits; it is all about edifying people; there is no work that does not benefit people. No matter whether the truth is deep or shallow, and no matter what the caliber of those who accept the truth is like, whatever the Holy Spirit does, it is all beneficial to people. But the work of the Holy Spirit cannot be done directly; it must go through the men who cooperate with Him. It is only in this way that the results of the work of the Holy Spirit can be obtained. Of course, when it is the direct work of the Holy Spirit, it has not been adulterated at all; but when it uses the medium of man, it is much mixed and is not the original work of the Holy Spirit. In this way, the truth changes to differing degrees. Followers do not receive the original meaning of the Holy Spirit but a combination of the work of the Holy Spirit and the experience and knowledge of man. The part of the work of the Holy Spirit that is received by followers is correct. The experience and the knowledge of man which are received vary because the workers are different. Once workers have the enlightenment and guidance of the Holy Spirit, they subsequently experience based on this enlightenment and guidance. Within these experiences are combined man's mind and experience, as well as the being of humanity, after which they gain the knowledge or seeing that they should. This is the way of practice after man has experienced the truth. This way of practice is not always the same because people have different experiences and the things that people experience are different. In this way, the same enlightenment of the Holy Spirit results in different knowledge and practice because those who receive the enlightenment are different. Some people make minor mistakes during practice while some make major mistakes, and some make

nothing but mistakes. This is because people's abilities to understand differ and because their actual caliber also differs. Some people understand it this way after hearing a message, and some people understand it that way after hearing a truth. Some people deviate slightly; and some do not understand the true meaning of the truth at all. Therefore, however one understands it is how he will lead others; this is exactly true, because his work is just expressing his being. People led by those who have a correct understanding of the truth will also have a correct understanding of the truth. Even if there are people who have errors in understanding, there are very few of them, and not all the people will have errors. People led by those who have errors in understanding of the truth will undoubtedly be erroneous. These people will be erroneous in every sense of the word. The degree of understanding of the truth among followers largely depends on the workers. Of course, the truth from God is correct and without error, and is absolutely certain. But, the workers are not completely correct and cannot be said to be completely reliable. If workers have a way to practice the truth which is very practical, then followers will also have a way of practice. If workers do not have a way to practice the truth but have only doctrine, followers would not have any reality. The caliber and nature of followers are determined by birth and are not associated with workers. But the extent to which followers understand the truth and know God depends on the workers (this is only so for some people). Whatever a worker is like, this is what the followers that he leads will be like. What a worker expresses is his own being, and without reservation. The demands he places on his followers are what he himself is willing to achieve or what he is able to achieve. Most workers make demands on their followers based on what they do themselves, despite there being many that people cannot achieve at all. What people cannot achieve becomes an obstacle to their entry.

There are much fewer mistakes in the work of those who have undergone pruning and judgment. The expression of their work is much more accurate. Those who rely on their naturalness to work make quite major mistakes. There is too much naturalness in the work of unperfected people, which poses a major obstacle to the work of the Holy Spirit. Even those who inherently have the conditions for work must also have experienced pruning and judgment to be able to carry out God's work. If they have not undergone such judgment, however well they do, it cannot accord with the principles of the truth and is entirely

naturalness and human goodness. In doing God's work, the work of those who have undergone pruning and judgment is more accurate than the work of those who have not been judged. Those who have not undergone judgment express nothing but human flesh and thoughts, mingled with a lot of human intelligence and innate talents. It is not man's accurate expression of God's work. The people who follow them are brought before them by their innate caliber. Because they express too many seeings and experiences of man, which are almost disconnected from God's original meaning, and deviate too far from it, the work of this type of person is unable to bring people before God, but before him. So those who have not undergone judgment and chastisement are unqualified to carry out God's work. The work of a qualified worker can bring people to the right way and allow them to go deeper into the truth. The work he does can bring people before God. In addition, the work he does can vary from individual to individual and is not bound by rules, allowing people release and freedom. Moreover, they can gradually grow in life, go progressively deeper into the truth. The work of an unqualified worker falls far short; his work is foolish. He can only bring people into rules; what he demands of people does not vary from individual to individual; he does not work according to the actual needs of the people. In this type of work, there are too many rules and too many doctrines, and it cannot bring people into reality or into normal practice of growth in life. It can only enable people to stand by a few worthless rules. This kind of guidance can only lead people astray. He leads you to become what he is like; he can bring you into what he has and is. For followers to discern whether leaders are qualified, the key is to look at the path they lead and the results of their work, and look at whether followers receive the principles in accordance with the truth, and whether they receive ways of practice suitable for them to be transformed. You should differentiate between the different work of different types of people; you should not be a foolish follower. This impinges on the matter of your entry. If you are unable to distinguish which person's leadership has a path and which does not, you will easily be deceived. All these have a direct bearing on your own life. There is too much that is natural in the work of unperfected people; too much of human will is mixed in it. Their being is naturalness, what they are born with, not the life after undergoing dealing or the reality after being transformed. How can this type of person support those who are pursuing life? The original life of man is his innate intelligence or talent. This kind of in-

telligence or talent is quite far from God's exact demands for man. If a man has not been perfected and his corrupt disposition has not been pruned and dealt with, there will be a wide gap between what he expresses and the truth; it will be mixed with vague things such as his imagination and one-sided experience, etc. Moreover, regardless of how he works, people feel there is no overall goal and no truth that is suitable for the entry of all people. The majority of the demands placed on people require they do what is beyond them, driving a duck onto a perch. This is the work of human will. Man's corrupt disposition, his thoughts and notions pervade all parts of his body. Man is not born with the instinct to practice the truth, nor does he have the instinct to directly understand the truth. Taken together with man's corrupt disposition, when this kind of natural person works, is it not an interruption? But a man who has been perfected has experience of the truth that people should understand, and knowledge of their corrupt disposition, so that the vague and unreal things in his work gradually diminish, which means that the truth expressed by him becomes more accurate and also realistic. The thoughts in man's mind in particular block the work of the Holy Spirit. Man has a rich imagination and reasonable logic and old experience in dealing with affairs. If these do not undergo pruning and correction, they are all obstacles to work. Therefore man's work cannot reach the most accurate level, especially the work of unperfected people.

The work of man has a range and limitations. One person is only able to do work of a certain phase and cannot do the work of the entire era—otherwise, he would lead people into rules. The work of man can only be applicable to a particular time or phase. This is because man's experience has a scope. One cannot compare the work of man with the work of God. Man's ways of practice and his knowledge of the truth are all applicable to a particular scope. You cannot say that the path that man treads is completely the will of the Holy Spirit, because man can only be enlightened by the Holy Spirit and cannot be completely filled with the Holy Spirit. The things that man can experience are all within the scope of normal humanity and cannot exceed the range of thoughts in the normal human mind. All those with practical expression experience within this range. When they experience the truth, it is always an experience of normal human life under the enlightenment of the Holy Spirit, not experiencing in a way which deviates from normal human life. They experience the truth enlightened by the Holy Spirit on the

foundation of living their human life. Moreover, this truth varies from person to person, and the depth of it is related to the state of the person. One can only say that the path they walk is the normal human life of a man pursuing the truth, and that it is the path walked by a normal person who has the enlightenment of the Holy Spirit. You cannot say that the path they tread is the path taken by the Holy Spirit. In the normal human experience, because the people who pursue are not the same, the work of the Holy Spirit is also not the same. In addition, because the environments they experience and the ranges of their experience are not the same, because of the mixture of their mind and thoughts, their experience is mixed to different degrees. Each person understands a truth according to their individual different conditions. Their understanding of the real meaning of the truth is not complete and is only one or a few aspects of it. The scope by which the truth is experienced by man is always based on the different conditions of individuals and is therefore not the same. In this way, the knowledge expressed of the same truth by different people is not the same. That is to say, man's experience always has limitations and cannot completely represent the will of the Holy Spirit, and the work of man cannot be perceived as the work of God, even if what is expressed by man corresponds very closely to God's will, even if the experience of man is very close to the perfecting work to be performed by the Holy Spirit. Man can only be God's servant, doing the work that God entrusts to him. Man can only express the knowledge under the enlightenment of the Holy Spirit and the truths gained from his personal experiences. Man is unqualified and does not have the conditions to be the outlet of the Holy Spirit. He is not entitled to say that man's work is the work of God. Man has man's working principles, and all men have different experiences and possess varying conditions. Man's work includes all his experiences under the enlightenment of the Holy Spirit. These experiences can only represent man's being and do not represent the being of God or the will of the Holy Spirit. Therefore, the path walked by man cannot be said to be the path walked by the Holy Spirit because the work of man cannot represent the work of God and man's work and man's experience are not the complete will of the Holy Spirit. Man's work is prone to falling into a rule, and the method of his work is easily confined to a limited scope and is unable to lead people into a free way. Most followers live within a limited scope, and their way of experiencing is also limited in its scope. Man's experience is always limited; the

method of his work is also limited to a few types and cannot be compared with the work of the Holy Spirit or the work of God Himself—this is because man's experience, in the end, is limited. However God does His work, there are no rules to it; however it is done, it is not limited to one way. There are no rules whatsoever to God's work, all His work is released freely. No matter how much time man spends following Him, they cannot sum up any laws of the ways of His working. Although His work is principled, it is always done in new ways and always has new developments, which is beyond man's reach. During one period of time, God may have several different types of work and different ways of leading, allowing people to always have new entries and new changes. You cannot find out the laws of His work because He is always working in new ways. Only in this way do followers of God not fall into rules. The work of God Himself always avoids the notions of people and counters their notions. Only those who follow and pursue Him with a true heart can have their dispositions transformed and are able to live freely without being subject to any rules or restrained by any religious notions. The demands that the work of man makes of people are based on his own experience and what he himself can achieve. The standard of these requirements is limited within a certain scope, and the methods of practice are also very limited. Followers thus unconsciously live within this limited scope; as time passes, they become rules and rituals. If the work of one period is led by a person who has not undergone God's personal perfecting and not received judgment, his followers will all become religionists and experts in resisting God. Therefore, if someone is a qualified leader, the person must have undergone judgment and accepted perfecting. Those who have not undergone judgment, even though they may have the work of the Holy Spirit, express only vague and unreal things. With time, they will lead people into vague and supernatural rules. The work that God performs does not accord with the flesh of man; it does not accord with man's thoughts but counters man's notions; it is not mixed with vague religious color. The results of His work cannot be achieved by a man who has not been perfected by Him and are beyond the reach of man's thinking.

Work in the mind of man is too easily achieved by man. Pastors and leaders in the religious world, for example, rely on their gifts and positions to do their work. People who follow them for a long time will be infected by their gifts and be influenced by some of what they are. They

focus on people's gifts, abilities and knowledge, and they pay attention to some supernatural things and many profound unrealistic doctrines (of course, these profound doctrines are unattainable). They do not focus on changes to people's disposition, but rather they focus on training people's preaching and working abilities, improving people's knowledge and rich religious doctrines. They do not focus on how much people's disposition is changed or how much people understand the truth. They do not concern themselves with the substance of people, much less try to know people's normal and abnormal states. They do not counter people's notions or reveal their notions, much less mend their deficiencies or corruptions. Most of the people who follow them serve by their natural gifts, and what they express is knowledge and vague religious truth, which are out of touch with reality and are completely unable to confer people with life. In fact, the substance of their work is nurturing talent, nurturing a person with nothing into a talented seminary graduate who later goes on to work and lead. With six thousand years of God's work can you find out any laws of it? There are a lot of rules and restrictions in the work that man does, and the human brain is too dogmatic. So what man expresses is some knowledge and realization within all his experiences. Man is unable to express anything apart from this. Man's experiences or knowledge do not arise from his innate gifts or his instinct; they arise because of God's guidance and God's direct shepherding. Man has only the organ to accept this shepherding and not the organ to directly express what divinity is. Man is unable to be the source, he can only be a vessel that accepts water from the source; this is the human instinct, the organ that one should have as a human being. If a person loses the organ to accept God's word and loses the human instinct, that person also loses what is most precious, and loses the duty of created man. If a person has no knowledge or experience of God's word or His work, that person loses his duty, the duty he should perform as a created being, and loses the dignity of a created being. It is God's instinct to express what divinity is, whether it is expressed in the flesh or directly by the Spirit; this is God's ministry. Man expresses his own experiences or knowledge (that is, expresses what he is) during God's work or afterward; this is man's instinct and man's duty, it is what man should achieve. Although the expression of man falls far short of what God expresses, and there are a lot of rules in what man expresses, man must fulfill the duty he should fulfill and do what he must do. Man should do everything humanly

possible to fulfill his duty, and there should not even be the slightest reservation.

After working for years, man will sum up some experience of these years of work, as well as the wisdom and rules accumulated. He who works for a long time knows how to sense the movement of the work of the Holy Spirit, knows when the Holy Spirit works and when He does not; he knows how to fellowship when carrying a burden, he is aware of the normal state of the Holy Spirit's work and the normal state of people's growth in life. Such is a person who has worked for years and knows the work of the Holy Spirit. Those who have worked for a long time speak assuredly and unhurriedly; even when they have nothing to say they are composed. Inside, they can keep praying to seek the work of the Holy Spirit without restlessness or anxiety; they are experienced in working. A person who has worked for a long time and has a lot of lessons and experience has a lot inside that obstructs the work of the Holy Spirit; this is a defect of his long-term work. A person who has just started working has not brought in human lessons or experience, particularly at a loss about how the Holy Spirit works. However, during the course of work, he gradually learns to sense how the Holy Spirit works and becomes aware of what to do to have the Holy Spirit's work and what to do to touch the vital spots of others. He comes to know such common knowledge that those who work should possess. Over time, he gets to know such wisdom and common knowledge about working almost like the back of his hand, and seems to use them easily when working. However, when the Holy Spirit changes the way He works, he still sticks to his old working knowledge and old working rules and knows very little about the new working movement. Years of work and being full of the presence and guidance of the Holy Spirit give him more and more working lessons and experience. Such things fill him with a self-confidence that is not pride. In other words, he is quite pleased with his own work and very content with the common knowledge he has obtained about the work of the Holy Spirit. In particular, those things that other people have not obtained or realized give him even more confidence in himself; it seems that the work of the Holy Spirit within him can never be extinguished, while others do not qualify for this special treatment. Only people of his kind who have worked for years and have considerable use value are qualified to enjoy it. These things become a great hindrance to his accepting the new work of the Holy Spirit. Even if he can accept the new work, it is not an overnight

thing. He is sure to go through several twists and turns before accepting it. This situation can only be turned around gradually after his old notions are dealt with and his old disposition is judged. Without going through these steps, he does not give up and easily accept the new teachings and work that are not in harmony with his old notions. This is the most difficult thing to deal with in man, and it is not easy to change. If, as a worker, he is able to both achieve an understanding of the Holy Spirit's work and sum up the movement of it, as well as be able to not be restricted by his working experience and be able to accept new work in light of old work, he is a wise man and a qualified worker. Men often work for several years without being able to sum up their working experience, or become hindered from accepting the new work after summing up their working experience and wisdom and cannot properly understand or correctly treat the old and new work. Men really are difficult to handle! Most of you are like this. Those who have experienced years of the Holy Spirit's work find it hard to accept the new work, always full of notions which they find difficult to let go of, while a man who has just started working lacks working common knowledge and does not even know how to handle some of the simplest matters. You people are really difficult! Those with some experience behind them are so proud and arrogant that they have forgotten where they came from. They always look down on younger people, yet they are unable to accept the new work and unable to let go of the notions they have collected and kept over the years. Although those young ignorant people are able to accept a little of the Holy Spirit's new work and they are quite enthusiastic, they always become muddled and do not know what to do when problems are encountered. Though enthusiastic, they are too ignorant. They have only a little knowledge of the Holy Spirit's work and are unable to use it in their lives; it is just doctrine that is of no use at all. There are too many people like you; how many are fit for use? How many are there who can do work that is fit for the Holy Spirit? It seems that you have been very obedient up to now, but in fact, you have not given up your notions, you are still seeking in the Bible, believing in vagueness, or wandering in notions. There is no one who carefully investigates today's actual work or goes deep into it. You are accepting today's way with your old notions. What can you gain with such a belief? It could be said that in you are hidden a lot of notions that have not been revealed, and it is just that you are making a supreme effort to hide them and do not reveal them easily. You do not

accept the new work sincerely and do not plan to give up your old notions; you have too many, too grievous life philosophies. You don't give up your old notions and reluctantly deal with the new work. Your hearts are too sinister, and you simply do not take the steps of the new work to heart. Can such wastrels as you do the work of spreading the gospel? Are you able to undertake the work of spreading it to the entire universe? These practices of yours are stopping you from transforming your disposition and knowing God. If you go on like this, you are bound to be eliminated.

You have to know how to differentiate God's work from the work of man. What can you see from the work of man? There are a lot of elements of man's experience in the work of man; what man expresses is what he is. God's own work also expresses what He is, but what He is is different from what man is. What man is is representative of man's experience and life (what man experiences or encounters in his life, or life philosophies that he has), and people living in different environments express different beings. Whether or not you have social experiences and how you actually live and experience in your family can be seen in what you express, whereas you cannot see from the work of God incarnate whether or not He has social experiences. He is well aware of the essence of man, He can reveal all kinds of practices pertaining to all kinds of people. He is even better at revealing human corrupt disposition and rebellious behavior. He does not live among the worldly people, but He is aware of the nature of the mortals and all the corruptions of the worldly people. This is what He is. Though He does not deal with the world, He knows the rules of dealing with the world, because He fully understands human nature. He knows about the Spirit's work that man's eyes cannot see and that man's ears cannot hear, both of today and of the past. This includes wisdom that is not a life philosophy and wonder that people find hard to fathom. This is what He is, made open to people and also hidden from people. What He expresses is not what an extraordinary person is, but the inherent attributes and being of the Spirit. He does not travel around the world but knows everything of it. He contacts the "anthropoids" who have no knowledge or insight, but He expresses words that are higher than knowledge and above great men. He lives among a group of obtuse and numb people who do not have humanity and who do not understand the human conventions and lives, but He can ask mankind to live out normal humanity, at the same time revealing the base and low humanity of mankind. All of this

are what He is, higher than what any flesh-and-blood person is. For Him, it is unnecessary to experience a complicated, cumbersome and sordid social life to do the work that He needs to do and thoroughly reveal the essence of corrupt mankind. The sordid social life does not edify His flesh. His work and words only reveal man's disobedience and do not provide man with the experience and lessons for dealing with the world. He does not need to investigate society or man's family when He supplies man with life. Exposing and judging man is not an expression of the experiences of His flesh; it is to reveal man's unrighteousness after long knowing man's disobedience and abhorring mankind's corruption. The work He does is all to reveal His disposition to man and express His being. Only He can do this work, it is not something that a flesh-and-blood person could achieve. With regard to His work, man cannot tell what kind of person He is. Man is also unable to classify Him as a created person on the basis of His work. What He is also makes Him unable to be classified as a created person. Man can only consider Him a non-human, but does not know which category to put Him in, so man is forced to list Him in the category of God. It is not unreasonable for man to do this, because He has done a lot of work among people that man is unable to do.

The work that God does does not represent the experience of His flesh; the work that man does represents man's experience. Everyone talks about his personal experience. God can directly express the truth, while man can only express the corresponding experience after experiencing the truth. God's work has no rules and is not subject to time or geographical constraints. He can express what He is at anytime, anywhere. He works as He pleases. Man's work has conditions and context; otherwise, he is unable to work and unable to express his knowledge of God or his experience of the truth. You just have to compare the differences between them to tell whether it is God's own work or man's work. If there is no work done by God Himself and there is only the work of man, you will know that men's teachings are high, beyond the capacity of anyone else; their tones of speaking, their principles in handling things and their experienced and steady manner in working are beyond the reach of others. You all admire these people with high humanity, but you cannot see from God's work and words how high His humanity is. Instead, He is ordinary, and when working, He is normal and real but also immeasurable to mortals, which therefore makes people feel a kind of reverence of Him. Perhaps a person's experience in his work

is particularly high, or his imagination and reasoning are particularly high, and his humanity is particularly good; these can only gain people's admiration, but not arouse their awe and fear. People all admire those who have the ability to work and who have particularly deep experience and can practice the truth, but they can never elicit awe, just admiration and envy. But people who have experienced God's work do not admire God, instead they feel that His work is beyond human reach and is unfathomable to man, and that it is fresh and wonderful. When people experience God's work, their first knowledge of Him is that He is unfathomable, wise and wonderful, and they unconsciously revere Him and feel the mystery of the work He does, which is beyond the reach of man's mind. People just want to be able to meet His requirements, to satisfy His desires; they do not wish to exceed Him, because the work that He does goes beyond man's thinking and imagination and cannot be done by man instead. Even man himself does not know his own inadequacies, while He has opened up a new path and come to bring man into a newer and more beautiful world, so that mankind has made new progress and had a new start. What man feels for Him is not admiration, or rather, is not only admiration. Their deepest experience is awe and love, their feeling is that God is indeed wonderful. He does work that man is unable to do, He says things that man is unable to say. People who have experienced His work always experience an indescribable feeling. People with deeper experiences particularly love God. They always feel His loveliness, feel that His work is so wise, so wonderful, and this thereby generates infinite power among them. It is not fear or occasional love and respect, but deep feeling of God's compassion and tolerance of man. However, people who have experienced His chastisement and judgment feel Him to be majestic and inviolable. Even people who have experienced a lot of His work are also unable to fathom Him; all people who truly revere Him know that His work is not in line with people's notions but always goes against their notions. He does not need people to have full admiration or give the appearance of submitting to Him, but rather to have true reverence and true submission. In so much of His work, anyone with true experience feels reverence for Him, which is higher than admiration. People have seen His disposition due to His work of chastisement and judgment, and they therefore revere Him in their hearts. God is meant to be revered and obeyed, because His being and His disposition are not the same as those of a created being, and they are above those of a created being.

God is a non-created being, and only He is worthy of reverence and submission; man is not qualified for this. So, all people who have experienced His work and truly known Him feel reverence toward Him. However, those who do not let go of their notions about Him, that is, those who simply do not regard Him as God, do not have any reverence toward Him, and even though they follow Him they are not conquered; they are disobedient people by nature. He does this work to achieve the result that all created beings can revere the Creator, worship Him, and submit to His dominion unconditionally. This is the final result that all His work aims to achieve. If people who have experienced such work do not revere God, even slightly, if their disobedience of the past does not change at all, then these people are sure to be eliminated. If a person's attitude toward God is only to admire or show respect from a distance and not to love in the slightest, this is what a person without a heart for loving God reaches, and that person lacks the conditions to be perfected. If so much work is unable to obtain a person's true love, this means that the person has not gained God and does not genuinely pursue the truth. A person who does not love God does not love the truth and thus cannot gain God, much less receive God's approval. Such people, regardless of how they experience the work of the Holy Spirit, and regardless of how they experience judgment, are still unable to revere God. These are people who cannot change their nature, who have extremely wicked disposition. All those who do not revere God are to be eliminated, to be the object of punishment, and to be punished just like those who do evil, suffering even more than those who have done unrighteous things.

KNOWING THE THREE STAGES OF GOD'S WORK IS THE PATH TO KNOWING GOD

The work of managing mankind is divided into three stages, which means that the work of saving mankind is divided into three stages. These three stages do not include the work of creating the world, but are rather the three stages of the work of the Age of Law, the Age of Grace, and the Age of Kingdom. The work of creating the world was the work of producing the whole of mankind. It was not the work of saving man-

kind, and bears no relation to the work of saving mankind, for when the world was created mankind had not been corrupted by Satan, and so there was no need to carry out the work of mankind's salvation. The work of saving mankind only began once mankind had been corrupted, and so the work of managing mankind also only began once mankind had been corrupted. In other words, God's management of man began as a result of the work of saving mankind, and did not arise from the work of creating the world. There could be no work of managing mankind without the corrupt disposition of mankind, and so the work of managing mankind includes three parts, rather than four stages, or four ages. Only this is the correct way to refer to God's management of mankind. When the final age comes to a close, the work of managing mankind will have come to a complete end. The conclusion of the work of management means that the work of saving all mankind has been completely finished, and that mankind has reached his journey's end. Without the work of saving all mankind, the work of managing mankind would not exist, nor would there be the three stages of work. It was precisely because of mankind's depravity, and because mankind was in such urgent need of salvation, that Jehovah concluded the creation of the world and began the work of the Age of Law. Only then did the work of managing mankind begin, which means that only then did the work of saving mankind begin. "Managing mankind" does not mean guiding the life of newly-created mankind on earth (which is to say, a mankind that had yet to be corrupted). Rather, it is the salvation of a mankind that has been corrupted by Satan, which is to say, it is the changing of this corrupt mankind. This is the meaning of managing mankind. The work of saving mankind does not include the work of creating the world, and so the work of managing mankind does not include the work of creating the world, and only includes three stages of work that are separate from the world's creation. To understand the work of managing mankind, it is necessary to be aware of the history of the three stages of work—this is what everyone must be aware of in order to be saved. As creatures of God, you should recognize that man was created by God, and should recognize the source of mankind's corruption, and, moreover, should recognize the process of man's salvation. If you only know how to act according to doctrine in order to gain God's favor, but have no inkling of how God saves mankind, or of the source of mankind's corruption, then this is what you lack as a creature of God. You should not only be satisfied with understanding those truths that can be

put into practice, while remaining ignorant of the wider scope of God's management work—if this is the case, then you are too dogmatic. The three stages of work are the inside story of God's management of man, the advent of the gospel of the entire universe, the greatest mystery among all mankind, and are also the foundation of spreading the gospel. If you only focus on understanding simple truths that relate to your life, and know nothing of this, the greatest of all mysteries and visions, then is your life not akin to a defective product, good for nothing except being looked at?

If man only concentrates on practice, and sees the work of God and man's knowledge as secondary, then is this not the same as being penny wise and pound foolish? That which you must know, you must know, and that which you must put into practice, you must put into practice. Only then will you be someone who knows how to pursue the truth. When the day comes for you to spread the gospel, if you are only able to say that God is a great and righteous God, that He is the supreme God, a God with whom no great man can compare, and than whom none is higher..., if you can only say these irrelevant and superficial words, and are utterly incapable of speaking words which are of crucial importance, and which have substance, if you have nothing to say about knowing God, or the work of God, and, furthermore, cannot explain the truth, or provide what is lacking in man, then someone such as you is incapable of performing their duty well. Bearing testimony to God and spreading the gospel of the kingdom is no simple matter. You must first be equipped with the truth, and the visions that are to be understood. When you are clear about the visions and truth of the different aspects of God's work, in your heart you come to know the work of God, and regardless of what God does—whether it be righteous judgment or refinement of man—you possess the greatest vision as your foundation, and possess the right truth to put into practice, then you will be able to follow God to the very end. You must know that regardless of what work He does, the aim of God's work does not change, the heart of His work does not change, and His will toward man does not change. No matter how severe His words, no matter how adverse the environment, the principles of His work will not change, and His intention of saving man will not change. Provided that it is not the revelation of the end of man or the destination of man, and is not the work of the final phase, or the work of bringing God's entire plan of management to an end, and provided that it is during the time He works man,

then the heart of His work will not change: It will always be the salvation of mankind. This should be the foundation of your belief in God. The aim of the three stages of work is the salvation of all mankind—which means the complete salvation of man from the domain of Satan. Though each of the three stages of work has a different objective and significance, each is part of the work of saving mankind, and is different work of salvation carried out according to the requirements of mankind. Once you are aware of the aim of these three stages of work, then you will be aware of how to appreciate the significance of each stage of work, and will recognize how to act in order to satisfy the desire of God. If you can reach this point, then this, the greatest of all visions, will become your foundation. You should not only seek after easy ways of practice, or deep truths, but should combine visions with practice, so that there are both truths that can be put into practice, and knowledge that is based on visions. Only then will you be someone that wholly pursues the truth.

The three stages of work are at the heart of God's entire management, and in them are expressed the disposition of God and what He is. Those who do not know of the three stages of God's work are incapable of realizing how God expresses His disposition, nor do they know the wisdom of God's work, and they remain ignorant of the many ways in which He saves mankind, and His will for the whole of mankind. The three stages of work are the full expression of the work of saving mankind. Those who do not know the three stages of work will be ignorant of the various methods and principles of the Holy Spirit's work; those who only rigidly stick to doctrine that remains from one stage of work are people who limit God to doctrine, and whose belief in God is vague and uncertain. Such people will never receive God's salvation. Only the three stages of God's work can fully express the entirety of God's disposition, and completely express God's intention of saving the whole of mankind, and the entire process of mankind's salvation. This is proof that He has defeated Satan and gained mankind, it is proof of God's victory, and is the expression of God's entire disposition. Those who understand but one stage of the three stages of God's work only know part of God's disposition. In the conception of man, it is easy for this single stage of work to become doctrine, it becomes likely that man will establish rules about God, and man uses this single part of God's disposition as a representation of God's entire disposition. Furthermore, much of man's imagination is mixed within, such that he rigidly con-

strains the disposition, being, and wisdom of God, as well as the principles of God's work, within limited parameters, believing that if God was like this once, then He will remain the same for all time, and will never ever change. Only those who know and appreciate the three stages of work can fully and accurately know God. At the very least, they will not define God as the God of the Israelites, or the Jews, and will not see Him as a God who will be forever nailed to the cross for the sake of man. If you only come to know God from one stage of His work, then your knowledge is too, too little. Your knowledge is but a drop in the ocean. If not, why would many of the religious old guard nail God to the cross alive? Is it not because man confines God within certain parameters? Do many people not oppose God and obstruct the work of the Holy Spirit because they do not know the varied and diverse work of God, and, furthermore, because they possess but a smidgeon of knowledge and doctrine with which to measure the work of the Holy Spirit? Though the experiences of such people are superficial, they are arrogant and indulgent in nature, and they regard the work of the Holy Spirit with contempt, ignore the disciplines of the Holy Spirit and, moreover, use their trivial old arguments to "confirm" the work of the Holy Spirit. They also put on an act, and are wholly convinced of their own learning and erudition, and that they are able to travel across the world. Are such people not those who are despised and rejected by the Holy Spirit, and will they not be eliminated by the new age? Are not those who come before God and openly oppose Him myopic little people, who are merely trying to show how clever they are? With but a meager knowledge of the Bible, they try to straddle the world's "academia," with but a superficial doctrine to teach people, they try to reverse the work of the Holy Spirit, and attempt to make it revolve around their own thought process, and short-sighted as they are, they try to behold in one glance 6,000 years of God's work. Do these people have any reason to speak of? In fact, the greater people's knowledge of God, the slower they are to judge His work. Furthermore, they only talk a little of their knowledge of God's work today, but they are not rash in their judgments. The less people know of God, the more arrogant and overconfident they are, and the more wantonly they proclaim God's being—yet they only talk of theory, and offer no real evidence. Such people are of no value whatsoever. Those who see the work of the Holy Spirit as a game are frivolous! Those who are not cautious when they encounter the new work of the Holy Spirit, who run their mouths off, are quick to judge, who give free

rein to their natural instinct to deny the rightness of the Holy Spirit's work, and also insult and blaspheme it—are such disrespectful people not ignorant of the Holy Spirit's work? Are they not, furthermore, the ones of arrogance, inherently proud and ungovernable? Even if a day comes when such people accept the new work of the Holy Spirit, still God will not tolerate of them. Not only do they look down upon those who work for God, but also blaspheme against God Himself. Such foolhardy people will not be forgiven, either in this age or the age to come and they shall forever perish in hell! Such disrespectful, indulgent people are pretending to believe in God, and the more they do so, the more likely they are to offend God's administrative decrees. Do not all those arrogant ones who are innately unbridled, and have never obeyed anyone, all walk upon this path? Do they not oppose God day after day, He who is always new and never old? Today, you should understand the importance of why you must know the three stages of God's work. The words I say are of benefit to you, and are not just empty talk. If you rush things through, will not all My hard work be for naught? Each of you should know your own nature. Most people are skilled at argument, the answers to theoretical questions roll off your tongue, but you have nothing to say to questions involving substance. Even today, you still indulge in frivolous conversation, incapable of changing your old nature, and most of you have no intention of changing the way in which you pursue in order to achieve higher truth, only living your lives half-heartedly. How are such people capable of following God to the very end? Even if you do make it to the end of the path, what benefit will it be to you? It is better to change your ideas before it is too late, either truly pursuing, or else throwing in the towel early. As time goes on you will become a freeloading parasite—are you willing to play such a low and ignoble role?

The three stages of work are a record of the entire work of God, they are a record of God's salvation of mankind, and they are not imaginary. If you truly wish to seek a knowledge of God's entire disposition, then you must know the three stages of work carried out by God, and, what's more, you must not omit any stage. This is the minimum that must be achieved by those who seek to know God. Man himself cannot come up with a true knowledge of God. It is not something that man himself can imagine, nor is it the consequence of the Holy Spirit's especial favor of one person. Instead, it is a knowledge that comes after man has experienced the work of God, and is a knowledge of God that only comes after

having experienced the facts of God's work. Such a knowledge cannot be achieved on a whim, nor is it something that can be taught. It is wholly related to personal experience. God's salvation of mankind is at the core of these three stages of work, yet within the work of salvation are included several methods of working and means by which God's disposition is expressed. This is what is most difficult for man to identify, and is difficult for man to understand. The separation of the ages, changes in God's work, changes in the location of work, changes in the recipient of this work, and so on—these are all included in the three stages of work. In particular, the difference in the Holy Spirit's way of working, as well as alterations in God's disposition, image, name, identity, or other changes, are all part of the three stages of work. One stage of work can only represent one part, and is limited within a certain scope. It does not relate to the separation of the ages, or changes in God's work, much less to the other aspects. This is a clearly obvious fact. The three stages of work are the entirety of God's work in saving mankind. Man must know God's work and God's disposition in the work of salvation, and without this fact, your knowledge of God is but hollow words, nothing more than armchair pontification. Such knowledge can neither convince nor conquer man, such knowledge is out of line with reality, and is not the truth. It may be very plentiful, and pleasing to the ear, but if it is at odds with God's inherent disposition, then God will not spare you. Not only will He not commend your knowledge, but He will also take retribution on you for being a sinner who blasphemed Him. The words of knowing God are not spoken lightly. Though you may be glib and silver-tongued, and your words can bring the dead to life, and make the living dead, still you are out of your depth when it comes to speaking of the knowledge of God. God is not someone that you can judge rashly, or casually praise, or nonchalantly denigrate. You praise anyone and everyone, yet you struggle to the right words to describe the great virtuousness and graciousness of God—and this is what is learned by every loser. Even though there are many language specialists who are capable of describing God, the accuracy of what they describe is but a hundredth of the truth spoken by people who belong to God and have only a limited vocabulary, yet possess rich experience. Thus it can be seen that knowledge of God lies in accuracy and actuality, and not in the clever use of words or a rich vocabulary. Man's knowledge and the knowledge of God are completely unrelated. The lesson of knowing God is higher than any

of the natural sciences of mankind. It is a lesson that can only be achieved by an extremely small number of those who seek to know God, and cannot be achieved by just any person of talent. And so you must not view knowing God and pursuing the truth as if they can be achieved by a mere child. Perhaps you have been completely successful in your family life, or your career, or in your marriage, but when it comes to the truth, and the lesson of knowing God, you have nothing to show for yourself, you have achieved nothing. Putting the truth into practice, it can be said, is of great difficulty for you, and knowing God is an even greater problem. This is your difficulty, and is also the difficulty faced by the whole of mankind. Among those who have had some achievements in the cause of knowing God, there are almost none who are up to the standard. Man does not know what it means to know God, or why it is necessary to know God, or what extent counts as knowing God. This is what is so confounding to mankind, and is quite simply the biggest riddle faced by mankind—and no one is capable of answering this question, nor is anyone willing to answer this question, because, to date, no one among mankind has had any success in the study of this work. Perhaps, when the riddle of the three stages of work is made known to mankind, there will appear in succession a group of talents who know God. Of course, I hope that is the case, and, what's more, I am in the process of carrying out this work, and hope to see the appearance of more such talents in the near future. They will become those who bear testimony to the fact of these three stages of work, and, of course, will also be the first to bear testimony to these three stages of work. If there are not such talents, on the day that God's work comes to an end, or there are only one or two, and they have personally accepted being made perfect by God incarnate, then nothing is more distressing and regrettable than this—although it is only the worst case scenario. Whatever the case, I still hope that those who truly pursue can gain this blessing. Since the beginning of time, there has never before been work such as this, such an undertaking has never occurred in the history of human development. If you can truly become one of the first of those who know God, would this not be the highest honor among all creatures? Would any creature among mankind be more commended by God? Such work is not easy to achieve, but will ultimately still reap rewards. Regardless of their gender or nationality, all those who are capable of achieving the knowledge of God will, in the end, receive God's greatest honor, and will be the only ones that possess the authority of God. This

is the work of today, and is also the work of the future; it is the last, and highest work to be accomplished in 6,000 years of work, and is a way of working that reveals each category of man. Through the work of causing man to know God, the different ranks of man are revealed: Those who know God are qualified to receive God's blessings and accept His promises, while those who do not know God are unqualified to receive God's blessings and accept His promises. Those who know God are the intimates of God, and those who do not know God cannot be called the intimates of God; the intimates of God can receive any of God's blessings, but those who are not His intimates are not worthy of any of His work. Whether it be tribulations, refinement, or judgment, all are for the sake of allowing man to ultimately achieve a knowledge of God and so that man may submit to God. This is the only effect that will ultimately be achieved. Nothing of the three stages of work is hidden, and this is advantageous to man's knowledge of God, and helps man gain a more complete and thorough knowledge of God. All this work is of benefit to man.

The work of God Himself is the vision that man must know, for the work of God cannot be achieved by man, and is not possessed by man. The three stages of work are the entirety of God's management, and there is no greater vision that should be known by man. If man does not know this mighty vision, then it is not easy to know God, and not easy to understand God's will, and, furthermore, the path that man walks upon becomes increasingly arduous. Without visions, man would not have been able to come this far. It is the visions that have safeguarded man until today, and which have provided the greatest protection to man. In the future, your knowledge must become deeper, and you must come to know the entirety of His will and the substance of His wise work in the three stages of work. Only this is your true stature. The final stage of work does not stand alone, but is part of the whole formed together with the two previous stages, which is to say that it is impossible to complete the entire work of salvation by only doing one of the three stages of work. Even though the final stage of work is able to fully save man, this does not mean that it is only necessary to carry out this single stage on its own, and that the two previous stages of work are not required to save man from the influence of Satan. No single stage of the three stages can be held up as the only vision that must be known by all mankind, for the entirety of the work of salvation is the three stages of work, not a single stage among them. As long as the

work of salvation has not been accomplished, the management of God will be unable to come to a complete end. God's being, disposition, and wisdom are expressed in the entirety of the work of salvation, not revealed to man at the very beginning, but have been gradually expressed in the work of salvation. Each stage of the work of salvation expresses part of the disposition of God, and part of His being; not every stage of work can directly and completely express the entirety of God's being. As such, the work of salvation can only be fully concluded once the three stages of work have been completed, and so man's knowledge of the entirety of God is inseparable from the three stages of God's work. What man gains from one stage of work is merely the disposition of God that is expressed in a single part of His work. It cannot represent the disposition and being that is expressed in the stages before or after. That is because the work of saving mankind cannot be finished straight away during one period, or in one location, but gradually becomes deeper according to man's level of development at different times and places. It is work that is carried out in stages, and is not completed in a single stage. And so, God's entire wisdom is crystallized in the three stages, rather than in one individual stage. His entire being and entire wisdom are laid forth in these three stages, and each stage contains His being, and is a record of the wisdom of His work. Man should know the entire disposition of God expressed in these three stages. All this of God's being is of the utmost importance to all mankind, and if people do not have this knowledge when they worship God, then they are no different from those who worship Buddha. God's work among man is not hidden from man, and should be known by all of those who worship God. Since God has carried out the three stages of the work of salvation among man, man should know the expression of what He has and is during these three stages of work. This is what must be done by man. What God hides from man is that which man is incapable of achieving, and that which man should not know, whereas that which God shows to man is that which man should know, and that which man should possess. Each of the three stages of work is carried out upon the foundation of the previous stage; it is not carried out independently, separate from the work of salvation. Though there are great differences in the age and type of work that is carried out, at its core is still the salvation of mankind, and each stage of the work of salvation is deeper than the last. Each stage of work continues on from the foundation of the last, which is not abolished. In this way, in His work that is always new and

never old, God is constantly expressing an aspect of His disposition that has never before been expressed to man, and is always revealing to man His new work, and His new being, and even though the religious old guard does its utmost to resist this, and openly opposes it, God always does the new work that He intends to do. His work is always changing, and because of this, it is always encountering the opposition of man. So, too, is His disposition always changing, as are the age and recipients of His work. Furthermore, He is always doing work that has never been done before, even carrying out work that appears to man to be in contradiction to the work done before, to run counter to it. Man is only able to accept one kind of work, or one way of practice. It is difficult for man to accept work, or ways of practice, that are at odds with them, or higher than them—but the Holy Spirit is always doing new work, and so there appear group after group of religious experts that oppose the new work of God. These people have become “experts” precisely because man has no knowledge of how God is always new and never old, and has no knowledge of the principles of God’s work, and, what’s more, has no knowledge of the many ways in which God saves man. As such, man is utterly unable to tell if it is work that comes from the Holy Spirit, and if it is the work of God Himself. Many people cling to an attitude in which, if it corresponds with the words that came before, then they accept it, and if there are differences with the work of before, then they oppose and reject it. Today, do you all not abide by such principles? The three stages of the work of salvation have not had any great effect on you, and there are those who believe that the two previous stages of work are a burden that is simply unnecessary to know. They think that these stages should not be declared to the masses and should be retracted as soon as possible, so that people do not feel overwhelmed by the previous two stages of the three stages of work. Most believe that making the two previous stages of work known is a step too far, and is of no help to knowing God—that is what you think. Today, you all believe that it is right to act in this way, but the day will come when you realize the importance of My work: Know that I do not do any work that is of no significance. Since I am declaring the three stages of work to you, so they must be of benefit to you; since these three stages of work are at the heart of God’s entire management, so they must become the focus of everyone throughout the universe. One day, you will all realize the importance of this work. Know that you oppose God’s work, or use your own conceptions to measure the work of today, because you do not

know the principles of God's work, and because you do not take the work of the Holy Spirit seriously enough. Your opposition to God and obstruction of the work of the Holy Spirit is caused by your conceptions and inherent arrogance. It is not because God's work is wrong, but because you are naturally too disobedient. After finding their belief in God, some people can't even say with certainty where man came from, yet they dare to make public speeches appraising the rights and wrongs of the Holy Spirit's work. And they even lecture the apostles who have the Holy Spirit's new work, passing comment and speaking out of turn; their humanity is too low, and there is not the slightest sense in them. Will the day not come when such people are rejected by the work of the Holy Spirit, and burned by the fires of hell? They do not know the work of God, but instead criticize His work, and also try to instruct God how to work. How can such unreasonable people know God? Man comes to know God during the process of seeking and experiencing Him; it is not through criticizing Him at whim that he comes to know God through the enlightenment of the Holy Spirit. The more accurate people's knowledge of God, the less they oppose Him. In contrast, the less people know of God, the more likely they are to oppose Him. Your conceptions, your old nature, and your humanity, character and moral outlook are the "capital" with which you resist God, and the more corrupt, degraded and low you are, the more you are the enemy of God. Those who are possessed of grievous conceptions and have a self-conceited disposition are even more in enmity of God incarnate, and such people are the antichrists. If your conceptions are not rectified, then they will always be against God; you will never be compatible with God, and will always be apart from Him.

Only by putting aside your old conceptions can you gain new knowledge, yet old knowledge is not necessarily old conceptions. "Conceptions" refers to the things imagined by man that are at odds with reality. If the old knowledge was already outdated in the old age, and it stopped man from entering into the new work, then such knowledge is also a conception. If man is able to take the correct approach to such knowledge, and can come to know God from several different aspects, combining the old and the new, then the old knowledge becomes an aid to man, and becomes the basis by which man enters the new age. The lesson of knowing God requires you to master many principles: how to enter onto the path to knowing God, which truths you must understand in order to know God, and how to make your conceptions and

old nature submit to all of the arrangements of God's new work. If you use these principles as the foundation for entering into the lesson of knowing God, then your knowledge will become deeper and deeper. If you have a clear knowledge of the three stages of work—which is to say, of God's entire plan of management—and if you can fully correlate the previous two stages of God's work with the present stage, and can see that it is work done by one God, then you will have no firmer foundation. The three stages of work were done by one God; this is the greatest vision, and is the only path to knowing God. The three stages of work could only have been done by God Himself, and no man could do such work on His behalf—which is to say that only God Himself could have done His own work from the beginning until today. Though the three stages of God's work have been carried out in different ages and locations, and though the work of each is different, it is all work done by one God. Of all the visions, this is the greatest vision that man should know, and if it can be completely understood by man, then he will be able to stand fast. Today, the biggest problem facing all of the denominations and sects is that they do not know the work of the Holy Spirit, and are unable to differentiate between the work of the Holy Spirit and work that is not of the Holy Spirit—and so they cannot tell whether this stage of work is, like the last two stages of work, also done by Jehovah God. Though people follow God, most are still unable to tell whether it is the right way. Man worries whether this way is the way personally led by God Himself, and whether God's incarnation is a fact, and most people still have no clue about how to discern when it comes to such things. Those who follow God are unable to determine the way, and so the messages which are spoken only have a partial effect among these people, and are incapable of being fully effective, and so this then affects the life of such people. If man can see in the three stages of work that they were carried out by God Himself at different times, in different places, and in different people, then man will see that,^[a] although the work is different, it is all done by one God. Since it is work done by one God, then it must be right, and without error, and though it is at odds with the conceptions of man, there is no denying that it is the work of one God. If man can say for sure that it is the work of one God, then the conceptions of man will become mere trifles, unworthy of mention. Because the visions of man are unclear, and man only knows

Footnotes:

a. The original text omits "then man will see that."

Jehovah as God, and Jesus as the Lord, and is in two minds about the God incarnate of today, many people remain devoted to the work of Jehovah and Jesus, and are beset by conceptions about the work of today, most people are always doubtful, and do not take the work of today seriously. Man has no conceptions toward the last two stages of work, which were invisible. That is because man does not understand the reality of the last two stages of work, and did not personally witness them. It is because they cannot be seen that man imagines as he likes; regardless of what he comes up with, there are no facts to prove it, and no one to correct it. Man gives free rein to his natural instinct, throwing caution to the wind and letting his imagination run free, for there are no facts to verify it, and so man's imaginings become "fact," regardless of whether there is any proof to them. Thus man believes in his own imagined God in his mind, and does not seek the God of reality. If one person has one kind of belief, then among a hundred people there are a hundred kinds of belief. Man is possessed of such beliefs because he has not seen the reality of God's work, because he has only heard it with his ears and has not beheld it with his eyes. Man has heard legends and stories—but rarely has he heard the knowledge of the facts of God's work. It is through their own conceptions that people who have only been believers for a year believe in God, and the same is true for those who have believed in God their entire lives. Those who cannot see the facts will never be able to escape from a faith in which they have conceptions of God. Man believes that he has freed himself from the bonds of his old conceptions, and has entered new territory. Does man not know that the knowledge of those who cannot see the true face of God is nothing but conceptions and hearsay? Man thinks that his conceptions are right, and without error, and thinks that these conceptions come from God. Today, when man witnesses the work of God, he lets loose conceptions that have built up over many years. The imaginings and ideas of the past became an obstruction to the work of this stage, and it becomes difficult for man to let go of such conceptions and refute such ideas. The conceptions toward this step-by-step work of many of those who have followed God until today have become ever more grievous and these people have gradually formed a stubborn enmity to the God incarnate, and the source of this hatred is the conceptions and imaginings of man. It is precisely because facts do not allow man to give free rein to his imagination, and, moreover, cannot be easily refuted by man, and the conceptions and imaginings of man do not brook

the existence of facts, and, furthermore, because man does not give thought to the correctness and veracity of facts, and merely single-mindedly lets loose his conceptions, and employs his own imagination, that the conceptions and imaginings of man have become the enemy of the work of today, work which is at odds with the conceptions of man. This can only be said to be the fault of the conceptions of man, and cannot be said to be a fault of the work of God. Man may imagine whatever he wishes, but he may not freely dispute any stage of God's work or any bit of it; the fact of God's work is inviolable by man. You may give free rein to your imagination, and may even compile fine stories about the work of Jehovah and Jesus, but you may not refute the fact of each stage of the work of Jehovah and Jesus; this is a principle, and is also an administrative decree, and you should understand the importance of these issues. Man believes that this stage of work is incompatible with the conceptions of man, and that this is not the case for the two previous stages of work. In his imagination, man believes that the work of the two previous stages is surely not the same as the work of today—but have you ever considered that the principles of God's work are all the same, that His work is always practical, and that, regardless of the age, there will always be a deluge of people who resist and oppose the fact of His work? All those who today resist and oppose this stage of work would also undoubtedly have opposed God in times past, for such people will always be the enemies of God. The people who know the fact of God's work will see the three stages of work as the work of one God, and will let go of their conceptions. These are people who know God, and such people are those who truly follow God. When the entire management of God is nearing its end, God will class all things according to kind. Man was made by the hands of the Creator, and in the end He must completely return man under His dominion; this is the conclusion of the three stages of work. The stage of work of the last days, and the previous two stages in Israel and Judea, are God's plan of management in the entire universe. No one can deny this, and it is the fact of God's work. Although people have not experienced or witnessed much of this work, the facts are still the facts, and this is undeniable by any man. People who believe in God in every land of the universe will all accept the three stages of work. If you only know one particular stage of work, and do not understand the other two stages of work, do not understand the work of God in times past, then you are unable to speak the whole truth of God's entire plan of management,

and your knowledge of God is one-sided, for in your belief in God you do not know Him, or understand Him, and so you are not fit to bear testimony to God. Regardless of whether your current knowledge of these things is profound or superficial, in the end, you must have knowledge, and must be thoroughly convinced, and all people will see the entirety of God's work and submit under the dominion of God. At the end of this work, all denominations will become one, all creatures will return under the dominion of the Creator, all creatures will worship the one true God, and all cults will come to nothing, never to appear again.

Why this continual reference to the three stages of work? The passing of the ages, social development, and the changing face of nature all follow alterations in the three stages of work. Mankind changes in time with the work of God, and does not develop by itself. Mention of the three stages of God's work is in order to bring all creatures, and people throughout each religion, under the dominion of one God. Regardless of what religion you belong to, ultimately you will all submit under the dominion of God. Only God Himself can carry out this work; it cannot be done by any religious head. There are several major religions in the world, and each has its own head, or leader, and the followers are spread across different countries and regions all over the world; every country, be it large or small, has different religions within it. However, regardless of how many religions there are across the world, all people within the universe ultimately exist under the guidance of one God, and their existence is not guided by religious heads or leaders. Which is to say that mankind is not guided by a particular religious head or leader; instead the whole of mankind is led by the Creator, who created the heavens and earth, and all things, and also created mankind—and this is a fact. Although the world has several major religions, regardless of how great they are, they all exist under the dominion of the Creator, and none of them can exceed the scope of this dominion. The development of mankind, social progress, the development of natural sciences—each is inseparable from the arrangements of the Creator, and this work is not something that can be done by a particular religious head. Religious heads are merely the leaders of a particular religion, and cannot represent God, or the One who created the heavens and earth and all things. Religious heads can lead all those within the entire religion, but cannot command all creatures beneath the heavens—this is a universally acknowledged fact. Religious heads are mere

leaders, and cannot stand equal to God (the Creator). All things are in the hands of the Creator, and in the end they will all return to the hands of the Creator. Mankind was originally made by God, and regardless of the religion, every person will return under the dominion of God—this is inevitable. Only God is the Most High among all things, and the highest ruler among all creatures must also return under His dominion. No matter how high the status of man, he cannot take mankind to a suitable destination, and no one is able to class all things according to kind. Jehovah Himself created mankind and classed each according to kind, and when the end time arrives He will still do His own work Himself, classing all things according to kind—and this cannot be done by any apart from God. The three stages of work carried out from the beginning until today were all carried out by God Himself, and were carried out by the one God. The fact of the three stages of work is the fact of God's leadership of all mankind, a fact that no one can deny. At the end of the three stages of work, all things will be classed according to kind and return under the dominion of God, for throughout the entire universe there only exists this one God, and there are no other religions. He who is incapable of creating the world will be incapable of bringing it to an end, whereas He who created the world will surely bring it to an end, and so if one is unable to bring the age to an end and is merely to help man cultivate his mind, then he will surely not be God, and will surely not be the Lord of mankind. He will be incapable of doing such great work; there is only one who can carry out such work, and all that are unable to do this work are surely the enemies other than God. If they are cults, then they are incompatible with God, and if they are incompatible with God, then they are the enemies of God. All work is done by this one true God, and the entire universe is commanded by this one God. Regardless of whether He is working in Israel or China, regardless of whether the work is carried out by the Spirit or the flesh, all is done by God Himself, and can be done by no one else. It is precisely because He is the God of all mankind that He works freely, unconstrained by any conditions—and this is the greatest of all visions. As a creature of God, if you wish to perform the duty of a creature of God and understand the will of God, you must understand the work of God, must understand God's will for creatures, must understand His plan of management, and must understand all the significance of the work He does. Those who do not understand this are not qualified to be creatures of God! As a creature of God, if you do not understand where

you came from, do not understand the history of mankind and all the work done by God, and, furthermore, do not understand how mankind has developed up to today, and do not understand who commands the whole of mankind, then you are incapable of performing your duty. God has led mankind up until today, and ever since He created man upon the earth He has never left him. The Holy Spirit never stops working, has never stopped leading mankind, and has never left mankind. But mankind does not realize that there is a God, much less does he know God, and is there anything more humiliating than this for all creatures of God? God personally leads man, but man does not understand the work of God. You are a creature of God, yet you do not understand your own history, and are unaware of who has led you on your journey, you are oblivious of the work done by God, and so you cannot know God. If you do not know now, then you will never be qualified to bear testimony to God. Today, the Creator personally leads all people once again, and causes all people to behold His wisdom, almightiness, salvation, and wonderfulness. Yet you still do not realize or understand—and so are you not the one who will not receive salvation? Those who belong to Satan do not understand the words of God, and those who belong to God can hear the voice of God. All those who realize and understand the words I speak are the ones who will be saved, and bear testimony to God; all those who do not understand the words that I speak cannot bear testimony to God, and are the ones who will be eliminated. Those who do not understand God's will and do not realize the work of God are incapable of achieving the knowledge of God, and such people will not bear testimony to God. If you wish to bear testimony to God, then you must know God, and the knowledge of God is accomplished through the work of God. All in all, if you wish to know God, then you must know God's work: Knowing God's work is of the utmost importance. When the three stages of work come to an end, there will be made a group of those who bear testimony to God, a group of those who know God. These people will all know God and will be able to put the truth into practice. They will possess humanity and sense, and will all know the three stages of God's work of salvation. This is the work that will be accomplished at the end, and these people are the crystallization of the work of 6,000 years of management, and are the most powerful testimony to the ultimate defeat of Satan. Those who can bear testimony to God will be able to receive God's promise and blessing, and will be the group that remains at the very end, which possesses

the authority of God and bears testimony to God. Perhaps those among you can all become a member of this group, or perhaps only half, or only a few—it depends on your will and your pursuit.

CORRUPT MANKIND IS MORE IN NEED OF THE SALVATION OF GOD BECOME FLESH

God became flesh because the object of His work is not the spirit of Satan, or any incorporeal thing, but man, who is of the flesh and has been corrupted by Satan. It is precisely because the flesh of man has been corrupted that God has made fleshly man the object of His work; moreover, because man is the object of corruption, He has made man the only object of His work throughout all the stages of His salvation work. Man is a mortal being, is of flesh and blood, and God is the only One who can save man. In this way, God must become a flesh that possesses the same attributes as man in order to do His work, so that His work might achieve better effects. God must become flesh to do His work precisely because man is of the flesh, and incapable of overcoming sin or divesting himself of the flesh. Though the substance and identity of God incarnate differ greatly from the substance and identity of man, yet His appearance is identical to that of man, He has the appearance of a normal person, and leads the life of a normal person, and those who see Him can discern no difference to a normal person. This normal appearance and normal humanity are sufficient for Him to do His divine work in normal humanity. His flesh allows Him to do His work in normal humanity, and helps Him do His work among man, and His normal humanity, moreover, helps Him carry out the work of salvation among man. Although His normal humanity has caused much tumult among man, such tumult has not impacted the normal effects of His work. In short, the work of His normal flesh is of supreme benefit to man. Though most people do not accept His normal humanity, His work can still be effective, and these effects are achieved thanks to His normal humanity. Of this there is no doubt. From His work in the flesh, man gains ten times or dozens of times more things than the conceptions that exist among man about His normal humanity, and such conceptions shall all ultimately be swallowed by His work. And the effect that His work has achieved, which is to say, the knowledge that

man has toward Him, far outnumbers man's conceptions about Him. There is no way to imagine or measure the work He does in the flesh, for His flesh is unlike that of any fleshly man; although the outer shell is identical, the substance is not the same. His flesh produces many conceptions among man about God, yet His flesh can also allow man to acquire much knowledge, and can even conquer any man possessed of a similar outer shell. For He is not merely a man, but is God with the outer shell of a man, and none can completely fathom or understand Him. An invisible and intangible God is loved and welcomed by all. If God is just a Spirit that is invisible to man, it is so easy for man to believe in God. Man can give free rein to his imagination, can choose whatever image he likes as God's image to please himself and make himself feel happy. In this way, man may do whatever is most pleasing to his own God, and that which this God is most willing to do, without any scruples. What's more, man believes that no one is more loyal and devout than he toward God, and that all others are Gentile dogs, and disloyal to God. It can be said that this is what is sought by those whose belief in God is vague and based on doctrine; what they seek is all much the same, with little variation. It is merely that the images of God in their imaginations are different, yet their substance is actually the same.

Man is untroubled by his carefree belief in God, and believes in God however he pleases. This is one of the "rights and freedoms of man," which no one can interfere, for man believes in his own God and not the God of anyone else; it is his own private property, and almost everyone possesses this kind of private property. Man regards this property as a precious treasure, but to God there is nothing more lowly or worthless, for there is no clearer indication of opposition to God than this private property of man. It is because of the work of God incarnate that God becomes a flesh who has a tangible form, and who can be seen and touched by man. He is not a formless Spirit, but a flesh that can be contacted and seen by man. However, most of the Gods people believe in are fleshless deities that are formless, which are also of a free form. In this way, the incarnate God has become the enemy of most of those who believe in God, and those who cannot accept the fact of God's incarnation have, similarly, become the adversaries of God. Man is possessed of conceptions not because of his way of thinking, or because of his rebelliousness, but because of this private property of man. It is because of this property that most people die, and it is this vague God

that cannot be touched, cannot be seen, and does not exist in fact that ruins man's life. Man's life is forfeited not by the incarnate God, much less by the God of heaven, but by the God of man's own imagining. The only reason that the incarnate God has come into the flesh is because of the needs of corrupt man. It is because of the needs of man but not of God, and all His sacrifices and sufferings are for the sake of mankind, and not for the benefit of God Himself. There are no pros and cons or rewards for God; He shall not reap some future harvest, but that which was originally owed to Him. All that He does and sacrifices for mankind is not so that He might gain great rewards, but purely for the sake of mankind. Though God's work in the flesh involves many unimaginable difficulties, the effects that it ultimately achieves far exceed those of the work done directly by the Spirit. The work of the flesh entails much hardship, and the flesh cannot possess the same great identity as the Spirit, cannot carry out the same supernatural deeds as the Spirit, much less can He possess the same authority as the Spirit. Yet the substance of the work done by this unremarkable flesh is far superior to that of the work done directly by the Spirit, and this flesh Himself is the answer to all of man's needs. For those to be saved, the use value of the Spirit is far inferior to that of the flesh: The work of the Spirit is able to cover the entire universe, across all mountains, rivers, lakes, and oceans, yet the work of the flesh more effectively relates to every person with whom He has contact. What's more, God's flesh with tangible form can better be understood and trusted by man, and can further deepen man's knowledge of God, and can leave upon man a more profound impression of the actual deeds of God. The work of the Spirit is shrouded in mystery, it is difficult for mortal beings to fathom, and even harder for them to see, and so they can only rely on hollow imaginings. The work of the flesh, however, is normal, and based on reality, and possessed of rich wisdom, and is a fact that can be beheld by the physical eye of man; man can personally experience the wisdom of the work of God, and has no need to employ his bountiful imagination. This is the accuracy and real value of the work of God in the flesh. The Spirit can only do things that are invisible to man and difficult for him to imagine, for example the enlightenment of the Spirit, the moving of the Spirit, and the guidance of the Spirit, but for man who has a mind, these do not provide any clear meaning. They only provide a moving, or a broad meaning, and cannot give an instruction with words. The work of God in the flesh, however, is greatly different: It has accurate guid-

ance of words, has clear will, and has clear required goals. And so man does not need to grope around, or employ his imagination, much less make guesses. This is the clarity of the work in the flesh, and its great difference from the work of the Spirit. The work of the Spirit is only suitable for a limited scope, and cannot replace the work of the flesh. The work of the flesh gives man far more exact and necessary goals and far more real, valuable knowledge than the work of the Spirit. The work that is of greatest value to corrupt man is that which provides accurate words, clear goals to pursue, and which can be seen and touched. Only realistic work and timely guidance are suited to man's tastes, and only real work can save man from his corrupt and depraved disposition. This can only be achieved by the incarnate God; only the incarnate God can save man from his formerly corrupt and depraved disposition. Although the Spirit is the inherent substance of God, work such as this can only be done by His flesh. If the Spirit worked single-handedly, then it would not be possible for His work to be effective—this is a plain truth. Though most people have become the enemies of God because of this flesh, when He concludes His work, those who are against Him will not only cease to be His enemies, but on the contrary will become His witnesses. They will become the witnesses that have been conquered by Him, witnesses that are compatible with Him and inseparable from Him. He shall cause man to know the importance of His work in the flesh to man, and man shall know the importance of this flesh to the meaning of man's existence, shall know His real value to the growth of man's life, and, moreover, shall know that this flesh will become a living fountain of life from which man cannot bear to part. Though the incarnate flesh of God is far from matching God's identity and position, and seems to man to be incompatible with His actual status, this flesh, who does not possess the true image of God, or the true identity of God, can do the work that God's Spirit is unable to do directly. Such is the true significance and value of God's incarnation, and it is this significance and value which man is unable to appreciate and acknowledge. Though all men look up to God's Spirit and look down on God's flesh, irrespective of how they view or think, the real significance and value of the flesh far exceed those of the Spirit. Of course, this is only with regard to the corrupt mankind. For everyone who seeks the truth and longs for the appearance of God, the Spirit's work can only provide moving or revelation, and a sense of wondrousness that it is inexplicable and unimaginable, and a sense that it is great, transcendent, and

admirable, yet also unattainable and unobtainable to all. Man and the Spirit of God can only look upon each other from afar, as if there is a great distance between them, and they can never be alike, as if separated by an invisible divide. In fact, this is an illusion given to man by the Spirit, which is because the Spirit and man are not of the same kind, and the Spirit and man shall never coexist in the same world, and because the Spirit possesses nothing of man. So man does not have need of the Spirit, for the Spirit cannot directly do the work most needed by man. The work of the flesh offers man real objectives to pursue, clear words, and a sense that He is real and normal, that He is humble and ordinary. Although man may fear Him, for most people He is easy to relate to: Man can behold His face, and hear His voice, and does not need to look at Him from afar. This flesh feels approachable to man, not distant, or unfathomable, but visible and touchable, for this flesh is in the same world as man.

For all of those who live in the flesh, changing their disposition requires goals to pursue, and knowing God requires witnessing the real deeds and the real face of God. Both can only be achieved by God's incarnate flesh, and both can only be accomplished by the normal and real flesh. This is why the incarnation is necessary, and why it is needed by all corrupt mankind. Since people are required to know God, the images of the vague and supernatural Gods must be dispelled from their hearts, and since they are required to cast off their corrupt disposition, they must first know their corrupt disposition. If only man does the work so as to dispel the images of the vague Gods from people's hearts, then he will fail to achieve the proper effect. The images of the vague Gods in people's hearts cannot be exposed, cast off, or completely expelled by words alone. In doing so, ultimately it would still not be possible to dispel these deep-rooted things from people. Only the practical God and the true image of God can replace these vague and supernatural things to allow people to gradually know them, and only in this way can the due effect be achieved. Man recognizes that the God whom he sought in times past is vague and supernatural. That which can achieve this effect is not the direct leadership of the Spirit, much less the teachings of a certain individual, but the incarnate God. The conceptions of man are laid bare when the incarnate God officially does His work, because the normality and reality of the incarnate God is the antithesis of the vague and supernatural God in man's imagination. The original conceptions of man can only be revealed through their contrast

to the incarnate God. Without the comparison to the incarnate God, the conceptions of man could not be revealed; in other words, without the contrast of reality the vague things could not be revealed. No one is capable of using words to do this work, and no one is capable of articulating this work using words. Only God Himself can do His own work, and no one else can do this work on His behalf. No matter how rich the language of man is, he is incapable of articulating the reality and normality of God. Man can only know God more practically, and can only see Him more clearly, if God personally works among man and completely shows forth His image and His being. This effect cannot be achieved by any fleshly man. Of course, God's Spirit is also incapable of achieving this effect. God can save corrupt man from the influence of Satan, but this work cannot be directly accomplished by the Spirit of God; rather, it can only be done by the flesh God's Spirit wears, by God's incarnate flesh. This flesh is man and also God, is a man possessed of normal humanity and also God possessed of full divinity. And so, even though this flesh is not the Spirit of God, and differs greatly from the Spirit, it is still the incarnate God Himself who saves man, who is the Spirit and also the flesh. No matter what He is called by, ultimately it is still God Himself who saves mankind. For the Spirit of God is indivisible from the flesh, and the work of the flesh is also the work of the Spirit of God; it is just that this work is not done using the identity of the Spirit, but is done using the identity of the flesh. Work that needs to be done directly by the Spirit does not require incarnation, and work that requires the flesh to do cannot be done directly by the Spirit, and can only be done by God incarnate. This is what is required for this work, and is what is required by corrupt mankind. In the three stages of God's work, only one stage was carried out directly by the Spirit, and the remaining two stages are carried out by the incarnate God, and not directly by the Spirit. The work of the law done by the Spirit did not involve changing the corrupt disposition of man, and neither did it bear any relation to man's knowledge of God. The work of God's flesh in the Age of Grace and the Age of Kingdom, however, involves man's corrupt disposition and his knowledge of God, and is an important and crucial part of the work of salvation. Therefore, corrupt mankind is more in need of the salvation of the incarnate God, and is more in need of the direct work of the incarnate God. Mankind needs the incarnate God to shepherd him, support him, water him, feed him, judge and chastise him, and he needs more grace and greater redemp-

tion from the incarnate God. Only God in the flesh can be the confidant of man, the shepherd of man, the very present help of man, and all of this is the necessity of incarnation today and in times past.

Man has been corrupted by Satan, and he is the highest of all God's creatures, so man is in need of God's salvation. The object of God's salvation is man, not Satan, and that which shall be saved is the flesh of man, and the soul of man, and not the devil. Satan is the object of God's annihilation, man is the object of God's salvation, and the flesh of man has been corrupted by Satan, so the first to be saved must be the flesh of man. The flesh of man has been most profoundly corrupted, and it has become something which opposes God, which even openly opposes and denies the existence of God. This corrupt flesh is simply too intractable, and nothing is more difficult to deal with or change than the corrupt disposition of the flesh. Satan comes into the flesh of man to stir up disturbance, and uses the flesh of man to disturb the work of God, and impair the plan of God, and thus man has become Satan, and the enemy of God. For man to be saved, he must first be conquered. It is because of this that God rises to the challenge and comes into the flesh to do the work He intends to do, and do battle with Satan. His aim is the salvation of mankind, who has been corrupted, and the defeat and annihilation of Satan, which rebels against Him. He defeats Satan through His work of conquering man, and simultaneously saves corrupt mankind. Thus, God solves two problems at once. He works in the flesh, and speaks in the flesh, and undertakes all work in the flesh in order to better engage with man, and better conquer man. The last time that God becomes flesh, His work of the last days will be concluded in the flesh. He will classify all men according to kind, conclude His entire management, and also conclude all His work in the flesh. After all His work on earth comes to an end, He will be completely victorious. Working in the flesh, God will have fully conquered mankind, and fully gained mankind. Doesn't it mean that His entire management will have come to an end? When God concludes His work in the flesh, as He has fully defeated Satan and has been victorious, Satan will have no further opportunity to corrupt man. The work of the first incarnation of God was the redemption and forgiveness of man's sins. Now it is the work of conquering and fully gaining mankind, so that Satan will no longer have any way to do its work, and will have completely lost, and God will have been completely victorious. This is the work of the flesh, and is the work done by God Himself. The initial work of the three stages of God's

work was done directly by the Spirit, and not by the flesh. The final work of the three stages of God's work, however, is done by the incarnate God, and not directly by the Spirit. The work of redemption of the intermediary stage was also done by God in the flesh. Throughout the entire management work, the most important work is man's salvation from the influence of Satan. The key work is the complete conquest of corrupt man, thus restoring the original reverence of God in the heart of conquered man, and allowing him to achieve a normal life, which is to say, the normal life of a creature of God. This work is crucial, and is the core of the management work. In the three stages of the work of salvation, the first stage of the work of the law was far from the core of the management work; it only had the slight appearance of the work of salvation, and was not the beginning of God's work of saving man from the domain of Satan. The first stage of work was done directly by the Spirit because, under the law, man only knew to abide by the law, and did not have more truth, and because the work in the Age of Law hardly involved changes in the disposition of man, much less was it concerned with the work of how to save man from the domain of Satan. Thus the Spirit of God completed this supremely simple stage of work that did not concern the corrupt disposition of man. This stage of work bore little relation to the core of the management, and had no great correlation to the official work of the salvation of man, and so it did not require God to become flesh to personally do His work. The work done by the Spirit is implied and unfathomable, and it is fearful and unapproachable to man; the Spirit is not suited to directly doing the work of salvation, and is not suited to directly providing life to man. Most suitable for man is to transform the work of the Spirit into an approach that is close to man, which is to say, what is most suitable for man is for God to become an ordinary, normal person to do His work. This requires God to be incarnated to replace the work of the Spirit, and for man, there is no more suitable way for God to work. Among these three stages of work, two stages are carried out by the flesh, and these two stages are the key phases of the management work. The two incarnations are mutually complementary and perfect each other. The first stage of God's incarnation laid the foundation for the second stage, and it can be said that the two incarnations of God form one whole, and are not incompatible with each other. These two stages of God's work are carried out by God in His incarnate identity because they are so important to the entire management work. It could almost be said that,

without the work of the two incarnations of God, the entire management work would have ground to a halt, and the work of saving mankind would be nothing but empty talk. Whether or not this work is important is based on the needs of mankind, and the reality of mankind's depravity, and the severity of Satan's disobedience and its disturbance of the work. The right one who is up to the task is predicated upon the nature of his work, and the importance of the work. When it comes to the importance of this work, in terms of what method of work to adopt—work done directly by the Spirit, or work done by God incarnate, or work done through man—the first to be eliminated is work done through man, and, based on the nature of the work, and the nature of the Spirit's work versus that of the flesh, it is ultimately decided that work done by the flesh is more beneficial for man than work done directly by the Spirit, and offers more advantages. This is God's thought at the time to decide whether the work was done by the Spirit or by the flesh. There is a significance and basis to each stage of work. They are not groundless imaginings, nor are they carried out arbitrarily; there is a certain wisdom in them. Such is the truth behind all of God's work. In particular, there is even more of God's plan in such a great work as God incarnate personally working among man. And so, God's wisdom and the entirety of His being are reflected in His every action, thought, and idea in working; this is God's being that is more concrete and systematic. These subtle thoughts and ideas are difficult for man to imagine, and difficult for man to believe, and, moreover, difficult for man to know. Work done by man is according to general principle, which, for man, is highly satisfactory. Yet compared to the work of God, there is simply too great a disparity; although the deeds of God are great and the work of God is of a magnificent scale, behind them are many minute and precise plans and arrangements that are unimaginable to man. Every stage of His work is not only according to principle, but also contains many things that cannot be articulated by human language, and these are the things that are invisible to man. Regardless of whether it is the work of the Spirit or the work of God incarnate, each contains the plans of His work. He does not work groundlessly, and does not do insignificant work. When the Spirit works directly it is with His goals, and when He becomes man (which is to say, when He transforms His outer shell) to work, it is even more with His purpose. Why else would He change His identity freely? Why else would He freely become a person who is regarded as lowly and is

persecuted?

His work in the flesh is of the utmost significance, which is spoken with regard to the work, and the One who ultimately concludes the work is the incarnate God, and not the Spirit. Some believe that God may sometime come to earth and appear to man, whereupon He shall personally judge the whole of mankind, testing them one by one without anyone being omitted. Those who think in this way do not know this stage of work of incarnation. God does not judge man one by one, and does not test man one by one; to do thus would not be the work of judgment. Is not the corruption of all mankind the same? Is not the substance of man all the same? What is judged is mankind's corrupt substance, man's substance corrupted by Satan, and all the sins of man. God does not judge the trifling and insignificant faults of man. The work of judgment is representative, and is not carried out especially for a certain person. Rather, it is work in which a group of people are judged in order to represent the judgment of all of mankind. By personally carrying out His work on a group of people, God in the flesh uses His work to represent the work of the whole of mankind, after which it is gradually spread. The work of judgment is also thus. God does not judge a certain kind of person or a certain group of people, but judges the unrighteousness of the whole of mankind—man's opposition to God, for example, or man's irreverence against Him, or disturbance of the work of God, and so on. What is judged is mankind's substance of opposition to God, and this work is the work of conquest of the last days. The work and word of the incarnate God witnessed by man are the work of judgment before the great white throne during the last days, which was conceived by man during times past. The work that is currently being done by the incarnate God is exactly the judgment before the great white throne. The incarnate God of today is the God who judges the whole of mankind during the last days. This flesh and His work, word, and entire disposition are the entirety of Him. Although the scope of His work is limited, and does not directly involve the entire universe, the substance of the work of judgment is the direct judgment of all mankind; it is not work that is undertaken only for China, or for a small number of people. During the work of God in the flesh, although the scope of this work does not involve the entire universe, it represents the work of the entire universe, and after He concludes the work within the work scope of His flesh, He will immediately expand this work to the entire universe, in the same way that the gospel of Jesus spread

throughout the universe following His resurrection and ascension. Regardless of whether it is the work of the Spirit or the work of the flesh, it is work that is carried out within a limited scope, but which represents the work of the entire universe. During the last days, God appears to do His work using His incarnate identity, and God in the flesh is the God who judges man before the great white throne. Regardless of whether He is the Spirit or the flesh, He who does the work of judgment is the God who judges mankind during the last days. This is defined based on His work, and is not defined according to His external appearance or several other factors. Although man has conceptions of these words, no one can deny the fact of the incarnate God's judgment and conquest of all mankind. Regardless of how it is evaluated, facts are, after all, facts. No one can say that "The work is done by God, but the flesh is not God." This is nonsense, for this work can be done by no one except God in the flesh. Since this work has already been completed, following this work the work of God's judgment of man shall not appear for a second time; the second incarnate God has already concluded all of the work of the entire management, and there shall not be a fourth stage of God's work. Because the one who is judged is man, man who is of the flesh and has been corrupted, and it is not the spirit of Satan that is judged directly, the work of judgment is not carried out in the spiritual world, but among man. No one is more suitable, and qualified, than God in the flesh for the work of judging the corruption of man's flesh. If judgment were carried out directly by the Spirit of God, then it would not be all-embracing. Furthermore, such work would be difficult for man to accept, for the Spirit is unable to come face-to-face with man, and because of this, the effects would not be immediate, much less would man be able to behold the unoffendable disposition of God more clearly. Satan can only be fully defeated if God in the flesh judges the corruption of mankind. Being the same as man possessed of normal humanity, God in the flesh can directly judge the unrighteousness of man; this is the mark of His innate holiness, and of His extraordinariness. Only God is qualified to, and in the position to judge man, for He is possessed of the truth, and righteousness, and so He is able to judge man. Those who are without the truth and righteousness are not fit to judge others. If this work were done by the Spirit of God, then it would not be victory over Satan. The Spirit is inherently more exalted than mortal beings, and the Spirit of God is inherently holy, and triumphant over the flesh. If the Spirit did this work directly, He would not be able

to judge all of man's disobedience, and could not reveal all of man's unrighteousness. For the work of judgment is also carried out through man's conceptions of God, and man has never had any conceptions of the Spirit, and so the Spirit is incapable of better revealing the unrighteousness of man, much less of completely disclosing such unrighteousness. The incarnate God is the enemy of all those who do not know Him. Through judging man's conceptions and opposition to Him, He discloses all the disobedience of mankind. The effects of His work in the flesh are more apparent than those of the work of the Spirit. And so, the judgment of all mankind is not carried out directly by the Spirit, but is the work of the incarnate God. God in the flesh can be seen and touched by man, and God in the flesh can completely conquer man. In his relationship with God in the flesh, man progresses from opposition to obedience, from persecution to acceptance, from conception to knowledge, and from rejection to love. These are the effects of the work of the incarnate God. Man is only saved through the acceptance of His judgment, only gradually comes to know Him through the words of His mouth, is conquered by Him during his opposition to Him, and receives the life supply from Him during the acceptance of His chastisement. All of this work is the work of God in the flesh, and not the work of God in His identity as the Spirit. The work done by God incarnate is the greatest work, and the most profound work, and the crucial part of the three stages of God's work are the two stages of the work of incarnation. The profound corruption of man is a great obstacle to the work of God incarnate. In particular, the work carried out on the people of the last days is tremendously difficult, and the environment is hostile, and the caliber of every kind of person is quite poor. Yet at the end of this work, it will still achieve the proper effect, without any flaws; this is the effect of the work of the flesh, and this effect is more persuasive than that of the work of the Spirit. The three stages of God's work shall be concluded by God in the flesh, and must be concluded by the incarnate God. The most important and most crucial work is done by God in the flesh, and the salvation of man must be personally carried out by God in the flesh. Even though all mankind feel that God in the flesh is unrelated to man, in fact this flesh concerns the fate and existence of the whole of mankind.

Every stage of God's work is for the sake of all mankind, and is directed at the whole of mankind. Even though it is His work in the flesh, it is still directed at all mankind; He is the God of all mankind, and is

the God of all created and non-created beings. Although His work in the flesh is within a limited scope, and the object of this work is also limited, each time He becomes flesh to do His work He chooses an object of His work that is supremely representative; He does not select a group of simple and unremarkable people on which to work, but instead picks as the object of His work a group of people capable of being the representative of His work in the flesh. This group of people is chosen because the scope of His work in the flesh is limited, and is prepared especially for His incarnate flesh, and is chosen especially for His work in the flesh. God's selection of the objects of His work is not baseless, but according to principle: The object of the work must be of benefit to the work of God in the flesh, and must be able to represent the whole of mankind. For example, the Jews were able to represent the whole of mankind in accepting the personal redemption of Jesus, and the Chinese are able to represent the whole of mankind in accepting the personal conquest of the incarnate God. There is a basis to the Jews' representation of the whole of mankind, and there is also a basis to Chinese people's representation of the whole of mankind in accepting the personal conquest of God. Nothing reveals the significance of redemption more than the work of redemption done among the Jews, and nothing reveals the thoroughness and success of the work of conquest more than the work of conquest among Chinese people. The work and word of God incarnate appear to only be aimed at a small group of people, but in fact, His work among this small group is the work of the entire universe, and His word is directed at the whole of mankind. After His work in the flesh comes to an end, those who follow Him shall begin to spread the work He has done among them. The best thing about His work in the flesh is that He can leave accurate words and exhortations, and His accurate will for mankind to those who follow Him, so that afterward His followers can more accurately and more concretely pass on all of His work in the flesh and His will for the whole of mankind to those who accept this way. Only the work of God in the flesh among man truly accomplishes the fact of God's being and living together with man. Only this work fulfills man's desire to behold the face of God, witness the work of God, and hear the personal word of God. The incarnate God brings to an end the age when only the back of Jehovah appeared to mankind, and also concludes the age of mankind's belief in the vague God. In particular, the work of the last incarnate God brings all mankind into an age that is more realistic, more practic-

al, and more pleasant. He not only concludes the age of law and doctrine; more importantly, He reveals to mankind a God who is real and normal, who is righteous and holy, who unlocks the work of the management plan and demonstrates the mysteries and destination of mankind, who created mankind and brings to an end the management work, and who has remained hidden for thousands of years. He brings the age of vagueness to a complete end, He concludes the age in which the whole of mankind wished to seek God's face but was unable to, He ends the age in which the whole of mankind served Satan, and leads the whole of mankind all the way into a completely new era. All this is the outcome of the work of God in the flesh instead of God's Spirit. When God works in His flesh, those who follow Him no longer seek and grope after those vague and ambiguous things, and cease to guess at the will of the vague God. When God spreads His work in the flesh, those who follow Him shall pass on the work that He has done in the flesh to all denominations and sects, and they shall communicate all of His words to the ears of the whole of mankind. All that is heard by those who receive His gospel shall be the facts of His work, shall be things personally seen and heard by man, and shall be facts and not hearsay. These facts are the evidence with which He spreads the work, and are also the tools that He uses in spreading the work. Without the existence of facts, His gospel would not spread across all countries and to all places; without facts but only with man's imaginations, He would never be able to do the work of conquering the entire universe. The Spirit is impalpable to man, and invisible to man, and the work of the Spirit is incapable of leaving any further evidence or facts of God's work for man. Man shall never behold the real face of God, and shall always believe in a vague God that does not exist. Man shall never behold the face of God, nor will man ever hear words personally spoken by God. Man's imaginings are, after all, empty, and cannot replace the true face of God; the inherent disposition of God, and the work of God Himself cannot be impersonated by man. The invisible God in heaven and His work can only be brought to earth by God incarnate who personally does His work among man. This is the most ideal way in which God appears to man, in which man sees God and comes to know the true face of God, and it cannot be achieved by a non-incarnate God. God having carried out His work to this stage, His work has already achieved the optimal effect, and has been a complete success. The personal work of God in the flesh has already completed ninety percent of the work of

God's entire management. This flesh has provided a better beginning to all of His work, and a summary for all of His work, and has promulgated all of His work, and made the last thorough replenishment to all of this work. Henceforth, there will not be another incarnate God to do the fourth stage of God's work, and there will be no more wondrous work of the third incarnation of God.

Each stage of God's work in the flesh represents His work of the entire age, and does not represent a certain period like the work of man. And so the end of the work of His last incarnation does not mean that His work has come to a complete end, for His work in the flesh represents the entire age, and does not only represent the period in which He does His work in the flesh. It is just that He finishes His work of the entire age during the time that He is in the flesh, after which it spreads to all places. After the incarnate God fulfills His ministry, He will entrust His future work to those who follow Him. In this way, His work of the entire age will be carried on unbroken. The work of the entire age of incarnation shall only be considered complete once it has spread throughout the entire universe. The work of God incarnate begins a new era, and those who continue His work are the men who are used by Him. The work done by man is all within the ministry of God in the flesh, and is incapable of going beyond this scope. If God incarnate does not come to do His work, man is not able to bring the old age to an end, and is not able to usher in a new era. The work done by man is merely within the range of his duty that is humanly possible, and does not represent the work of God. Only the incarnate God can come and complete the work that He should do, and apart from Him, no one can do this work on His behalf. Of course, what I speak of is in regard with the work of incarnation. This incarnate God first carries out a step of work that does not conform to the conceptions of man, after which He does more work that does not conform to the conceptions of man. The aim of the work is the conquest of man. In one regard, God's incarnation does not conform to the conceptions of man, in addition to which He does more work that does not conform to the conceptions of man, and so man develops even more critical views about Him. He just does the work of conquest among men who have myriad conceptions toward Him. Regardless of how they treat Him, once He has fulfilled His ministry, all men will have become subject to His dominion. The fact of this work is not only reflected among Chinese people, but represents how the whole of mankind shall be conquered. The effects that are achieved

on these people are a precursor of the effects that shall be achieved on the whole of mankind, and the effects of the work that He does in the future shall even increasingly exceed the effects on these people. The work of God in the flesh does not involve great fanfare, nor is it shrouded in mystery. It is real and actual, and it is work in which one and one equals two. It is not hidden from anyone, nor does it deceive anyone. What people see are real and genuine things, and what man gains is real truth and knowledge. When the work ends, man shall have a new knowledge of Him, and those who truly seek God shall no longer have any conceptions of Him. This is not just the effect of His work on Chinese people, but also represents the effect of His work in conquering the whole of mankind, for nothing is more beneficial to the work of conquering the whole of mankind than this flesh, and the work of this flesh, and everything of this flesh. They are beneficial to His work today, and beneficial to His work in the future. This flesh shall conquer the whole of mankind and shall gain the whole of mankind. There is no better work through which the whole of mankind shall behold God, and obey God, and know God. The work done by man only represents a limited scope, and when God does His work He does not speak to a certain person, but speaks to the whole of mankind, and all those who accept His words. The end that He proclaims is the end of all men, not just the end of a certain person. He does not give anyone special treatment, nor does He victimize anyone, and He works for, and speaks to, the whole of mankind. And so this incarnate God has already classed the whole of mankind according to kind, has already judged the whole of mankind, and has arranged a suitable destination for the whole of mankind. Although God only does His work in China, in fact He has already resolved the work of the entire universe. He cannot wait until His work has spread among the whole of mankind before making His utterances and arrangements step by step. Would that not be too late? Now He is fully able to complete the future work in advance. Because the One who is working is God in the flesh, He is doing limitless work within a limited scope, and afterward He shall make man perform the duty that man should; this is the principle of His work. He can only live with man for a time, and cannot accompany man until the work of the whole era is concluded. It is because He is God that He foretells His future work in advance. Afterward, He shall class the whole of mankind according to kind by His words, and mankind shall enter into His step-by-step work according to His words. None shall escape, and all must

practice according to this. So, in the future the age shall be guided by His words, and not guided by the Spirit.

The work of God in the flesh must be done in the flesh. If it were done directly by the Spirit of God it would yield no effects. Even if it were done by the Spirit, the work would be of no great significance, and would ultimately be unpersuasive. All creatures wish to know whether the work of the Creator has significance, and what it represents, and what it is for the sake of, and whether the work of God is full of authority and wisdom, and whether it is of the utmost value and significance. The work He does is for the salvation of the whole of mankind, for the sake of defeating Satan, and for bearing testimony to Himself among all things. As such, the work that He does must be of great significance. The flesh of man has been corrupted by Satan, and most deeply blinded, and profoundly harmed. The most fundamental reason why God works personally in the flesh is because the object of His salvation is man, who is of the flesh, and because Satan also uses the flesh of man to disturb the work of God. The battle with Satan is actually the work of conquering man, and at the same time, man is also the object of God's salvation. In this way, the work of God incarnate is essential. Satan corrupted the flesh of man, and man became the embodiment of Satan, and became the object to be defeated by God. In this way, the work of doing battle with Satan and saving mankind occurs on earth, and God must become human in order to do battle with Satan. This is work of the utmost practicality. When God is working in the flesh, He is actually doing battle with Satan in the flesh. When He works in the flesh, He is doing His work in the spiritual realm, and makes the whole of His work in the spiritual realm real on earth. The one who is conquered is man, who is disobedient to Him, the one who is defeated is the embodiment of Satan (of course, this is also man), who is in enmity of Him, and the one who is ultimately saved is also man. In this way, it is even more necessary for Him to become a man who has the outer shell of a creature, so that He is able to do real battle with Satan, conquering man, who is disobedient to Him and possessed of the same outer shell as Him, and saving man, who is of the same outer shell as Him and has been harmed by Satan. His enemy is man, the object of His conquest is man, and the object of His salvation is man, who was created by Him. So He must become man, and in this way, His work becomes much easier. He is able to defeat Satan and conquer mankind, and, moreover, is able to save mankind. Although this flesh is normal and real, He is no common

flesh: He is not flesh that is only human, but flesh that is both human and divine. This is His difference to man, and is the mark of the identity of God. Only flesh such as this can do the work that He intends to do, and fulfill the ministry of God in the flesh, and fully complete His work among man. If it were not thus, His work among man would always be empty and flawed. Even though God can do battle with the spirit of Satan and emerge victorious, the old disposition of corrupted man can never be resolved, and those who are disobedient to Him and oppose Him can never truly become subject to His dominion, which is to say, He can never conquer mankind, and can never gain the whole of mankind. If His work on earth cannot be resolved, then His management shall never be brought to an end, and the whole of mankind will not be able to enter rest. If God cannot enter rest with all of His creatures, then there shall never be an outcome to such management work, and the glory of God shall consequently disappear. Although His flesh has no authority, the work He does will have achieved its effect. This is the inevitable direction of His work. Regardless of whether or not His flesh is possessed of authority, as long as He is capable of doing the work of God Himself, then He is God Himself. Regardless of how normal and ordinary this flesh is, He can do the work He should do, for this flesh is God and not just a man. The reason this flesh can do the work that man cannot do is because His inward substance is unlike that of any man, and the reason He can save man is because His identity is different from that of any man. This flesh is so important to mankind because He is man and even more God, because He can do the work that no ordinary man of flesh can do, and because He can save corrupt man, who lives together with Him on earth. Though He is identical to man, the incarnate God is more important to mankind than any person of value, for He can do the work that cannot be done by the Spirit of God, is more able than the Spirit of God to bear testimony to God Himself, and is more able than the Spirit of God to fully gain mankind. As a result, although this flesh is normal and ordinary, His contribution to mankind and His significance to the existence of mankind make Him highly precious, and the real value and significance of this flesh is immeasurable to any man. Although this flesh cannot directly destroy Satan, He can use His work to conquer mankind and defeat Satan, and make Satan fully submit to His dominion. It is because God is incarnated that He can defeat Satan and is able to save mankind. He does not directly destroy Satan, but becomes flesh to do the work to conquer mankind,

who has been corrupted by Satan. In this way, He is better able to bear testimony to Himself among the creatures, and is better able to save corrupted man. God incarnate's defeat of Satan bears greater testimony, and is more persuasive, than the direct destruction of Satan by the Spirit of God. God in the flesh is better able to help man know the Creator, and is better able to bear testimony to Himself among the creatures.

THE ESSENCE OF THE FLESH INHABITED BY GOD

The first incarnate God lived upon the earth for thirty-three and a half years, yet He performed His ministry for only three and a half of those years. Both during the time He worked, and before He began His work, He was possessed of normal humanity. He inhabited His normal humanity for thirty-three and a half years. Throughout the last three and a half years He revealed Himself to be the incarnate God. Before He began performing His ministry, He appeared with ordinary, normal humanity, showing no sign of His divinity, and it was only after He began formally performing His ministry that His divinity was made manifest. His life and work during those first twenty-nine years all demonstrated that He was a genuine human being, a son of man, a flesh; for His ministry only began in earnest after the age of twenty-nine. The meaning of incarnation is that God appears in the flesh, and He comes to work among man of His creation in the image of a flesh. So, for God to be incarnated, He must first be flesh, flesh with normal humanity; this, at the very least, must be true. In fact, the implication of God's incarnation is that God lives and works in the flesh, God in His very essence becomes flesh, becomes a man. His incarnate life and work can be divided into two stages. First is the life He lives before performing His ministry. He lives in an ordinary human family, in utterly normal humanity, obeying the normal morals and laws of human life, with normal human needs (food, clothing, shelter, sleep), normal human weaknesses, and normal human emotions. In other words, during this first stage He lives in non-divine, completely normal humanity, engaging in all the normal human activities. The second stage is the life He lives after beginning to perform His ministry. He still dwells in the

ordinary humanity with a normal human shell, showing no outward sign of the supernatural. Yet He lives purely for the sake of His ministry, and during this time His normal humanity exists entirely in service of the normal work of His divinity; for by then His normal humanity has matured to the point of being able to perform His ministry. So the second stage of His life is to perform His ministry in His normal humanity, is a life both of normal humanity and of complete divinity. The reason that, during the first stage of His life, He lives in completely ordinary humanity is that His humanity is not yet equal to the entirety of the divine work, is not yet mature; only after His humanity grows mature, becomes capable of shouldering His ministry, can He set about performing His ministry. Since He, as flesh, needs to grow and mature, the first stage of His life is that of normal humanity, while in the second stage, because His humanity is capable of undertaking His work and performing His ministry, the life the incarnate God lives during His ministry is one of both humanity and complete divinity. If from the moment of His birth the incarnate God began His ministry in earnest, performing supernatural signs and wonders, then He would have no corporeal essence. Therefore, His humanity exists for the sake of His corporeal essence; there can be no flesh without humanity, and a person without humanity is not a human being. In this way, the humanity of God's flesh is an intrinsic property of God's incarnate flesh. To say that "when God becomes flesh He is entirely divine, is not at all human," is a blasphemy, because this is an impossible stance to take, one that violates the principle of incarnation. Even after He begins to perform His ministry, His divinity still inhabits the human outer shell when He does His work; it is just that at the time, His humanity serves the sole purpose of allowing His divinity to perform the work in the normal flesh. So the agent of the work is the divinity inhabiting His humanity. It is His divinity, not His humanity, at work, yet it is a divinity hidden within His humanity; His work is in essence done by His complete divinity, not by His humanity. But the performer of the work is His flesh. One could say that He is a man and also is God, for God becomes a God living in the flesh, with a human shell and a human essence but also the essence of God. Because He is a man with the essence of God, He is above any of created humans, above any man who can perform God's work. And so, among all those with a human shell like His, among all those who possess humanity, only He is the incarnate God Himself—all others are created humans. Though they all have

humanity, created humans are nothing but human, while God incarnate is different: In His flesh He not only has humanity but more importantly has divinity. His humanity can be seen in the outer appearance of His flesh and in His everyday life, but His divinity is difficult to perceive. Because His divinity is expressed only when He has humanity, and is not as supernatural as people imagine it to be, it is extremely difficult for people to see. Even today it is most difficult for people to fathom the true essence of the incarnate God. In fact, even after I have spoken about it at such length, I expect it is still a mystery to most of you. This issue is very simple: Since God becomes flesh, His essence is a combination of humanity and divinity. This combination is called God Himself, God Himself on earth.

The life that Jesus lived on earth was a normal life of the flesh. He lived in the normal humanity of His flesh. His authority—to do God’s work and speak God’s word, or to heal the sick and cast out demons, to do such extraordinary things—did not manifest itself, for the most part, until He began His ministry. His life before age twenty-nine, before He performed His ministry, was proof enough that He was just a normal flesh. Because of this, and because He had not yet begun to perform His ministry, people saw nothing divine in Him, saw nothing more than a normal human being, an ordinary man—as when at first some people believed Him to be Joseph’s son. People thought that He was the son of an ordinary man, had no way of telling that He was God’s incarnate flesh; even when, in the course of performing His ministry, He worked many miracles, most people still said that He was Joseph’s son, for He was the Christ with the outer shell of normal humanity. His normal humanity and His work both existed in order to fulfill the significance of the first incarnation, proving that God had entirely come into the flesh, become an utterly ordinary man. That He had normal humanity before He began His work was proof that He was an ordinary flesh; and that He worked afterward also proved that He was an ordinary flesh, for He performed signs and wonders, healed the sick and cast out demons in the flesh with normal humanity. The reason that He could work miracles was that His flesh bore the authority of God, was the flesh in which God’s Spirit was clothed. He possessed this authority because of the Spirit of God, and it did not mean that He was not a flesh. Healing the sick and casting out demons was the work that He needed to perform in His ministry, an expression of His divinity hidden in His humanity, and no matter what signs He showed or how He demon-

strated His authority, He still lived in normal humanity and was still a normal flesh. Up to the point that He was resurrected after dying upon the cross, He dwelt within a normal flesh. Bestowing grace, healing the sick, and casting out demons were all part of His ministry, were all work He performed in His normal flesh. Before He went to the cross, He never departed from His normal human flesh, regardless of what He was doing. He was God Himself, doing God's own work, yet because He was the incarnate flesh of God, He ate food and wore clothing, had normal human needs, had normal human reason and a normal human mind. All of this was proof that He was a normal man, which proved that God's incarnate flesh was a flesh with normal humanity, not a supernatural one. His job was to complete the work of God's first incarnation, to fulfill the ministry of the first incarnation. The significance of incarnation is that an ordinary, normal man performs the work of God Himself; that is, that God performs His divine work in humanity and thereby vanquishes Satan. Incarnation means that God's Spirit becomes a flesh, that is, God becomes flesh; the work that He does in the flesh is the work of the Spirit, which is realized in the flesh, expressed by the flesh. No one except God's flesh can fulfill the ministry of the incarnate God; that is, only God's incarnate flesh, this normal humanity—and no one else—can express the divine work. If, during His first coming, God had not had the normal humanity before the age of twenty-nine—if as soon as He was born He could work miracles, if as soon as He learned to speak He could speak the language of heaven, if the moment He first set foot upon the earth He could apprehend all worldly matters, discern every person's thoughts and intentions—then He could not have been called a normal man, and His flesh could not have been called human flesh. If this had been the case with Christ, then the meaning and the essence of God's incarnation would have been lost. That He possessed normal humanity proves that He was God incarnated in the flesh; the fact that He underwent a normal human growth process further demonstrates that He was a normal flesh; and moreover, His work is sufficient proof that He was God's Word, God's Spirit, becoming flesh. God becomes flesh because of the needs of the work; in other words, this stage of work needs to be done in the flesh, done in normal humanity. This is the prerequisite for "the Word becoming flesh," for "the Word appearing in the flesh," and is the true story behind God's two incarnations. People may believe that Jesus' entire life was accompanied by wonders, that up until the end of His

work on earth He did not manifest normal humanity, that He did not have normal human needs or weaknesses or human emotions, did not require the basic necessities of life or entertain normal human thoughts. They simply imagine Him to have a superhuman mind, a transcendent humanity. They believe that since He is God, He should not think and live as normal humans do, that only a normal person, a bona fide human being, can think normal human thoughts and live a normal human life. These are all man's ideas, and man's notions, which run counter to the original intentions of God's work. Normal human thinking sustains normal human reason and normal humanity; normal humanity sustains the normal functions of the flesh; and the normal functions of the flesh enable the normal life of the flesh in its entirety. Only by working in such flesh can God fulfill the purpose of His incarnation. If the incarnate God possessed only the outer shell of the flesh, but did not think normal human thoughts, then this flesh would not possess human reason, much less bona fide humanity. How could a flesh like this, without humanity, fulfill the ministry that the incarnate God ought to perform? Normal mind sustains all aspects of human life; without a normal mind, one would not be human. In other words, a person who does not think normal thoughts is mentally ill. And a Christ who has no humanity but only divinity cannot be said to be God's incarnate flesh. So, how could God's incarnate flesh have no normal humanity? Is it not blasphemy to say that Christ has no humanity? All activities that normal humans engage in rely on the functioning of a normal human mind. Without it, humans would behave aberrantly; they would even be unable to tell the difference between black and white, good and evil; and they would have no human ethics and moral principles. Similarly, if the incarnate God did not think like a normal human, then He would not be a bona fide flesh, a normal flesh. Such non-thinking flesh would not be able to take on the divine work. He would not be able to engage in the normal activities of the flesh, much less live together with humans on earth. And so the significance of God's incarnation, the very essence of God's coming into the flesh, would have been lost. The humanity of God incarnate exists to maintain the normal divine work in the flesh; His normal human thinking sustains His normal humanity and all His normal corporeal activities. One could say that His normal human thinking exists in order to sustain all the work of God in the flesh. If this flesh did not possess a normal human mind, then God could not work in the flesh, and what

He needs to do in the flesh could never be accomplished. Though the incarnate God possesses a normal human mind, His work is not adulterated by human thought; He undertakes the work in the humanity with a normal mind, under the precondition that He possesses the humanity with a mind, not by the exercise of normal human thought. No matter how lofty the thoughts of His flesh are, His work does not bear the stamp of logic or thinking. In other words, His work is not conceived by the mind of His flesh, but is a direct expression of the divine work in His humanity. All of His work is the ministry He needs to fulfill, and none of it is conceived by His brain. For example, healing the sick, casting out demons, and the crucifixion were not products of His human mind, could not have been achieved by any man with a human mind. Likewise, the conquering work of today is a ministry that must be performed by the incarnate God, but it is not the work of a human will, it is the work His divinity should do, work of which no fleshly human is capable. So the incarnate God must possess a normal human mind, must possess normal humanity, because He must perform His work in the humanity with a normal mind. This is the essence of the work of the incarnate God, the very essence of the incarnate God.

Before Jesus performed the work, He merely lived in His normal humanity. No one could tell that He was God, no one found out that He was the incarnate God; people just knew Him as a completely ordinary man. His utterly ordinary, normal humanity was proof that God was incarnated in the flesh, and that the Age of Grace was the age of the work of the incarnate God, not the age of the Spirit's work. It was proof that the Spirit of God was realized completely in the flesh, that in the age of God's incarnation His flesh would perform all the work of the Spirit. The Christ with normal humanity is a flesh in which the Spirit is realized, possessing normal humanity, normal sense, and human thought. "Being realized" means God becoming man, the Spirit becoming flesh; to put it plainly, it is when God Himself inhabits a flesh with normal humanity, and through it expresses His divine work—this is what it means to be realized, or incarnated. During His first incarnation, it was necessary for God to heal the sick and cast out demons because His work was to redeem. In order to redeem the entire human race, He needed to be compassionate and forgiving. The work that He did before He was crucified was healing the sick and casting out demons, which presaged His salvation of man from sin and filth. Because it was the Age of Grace, it was necessary for Him to heal the sick,

thereby showing signs and wonders, which were representative of grace in that age; for the Age of Grace centered around the bestowal of grace, symbolized by peace, joy, and material blessings, all tokens of people's faith in Jesus. That is to say, healing the sick, casting out demons, and bestowing grace were instinctive abilities of Jesus' flesh in the Age of Grace, they were the work of the Spirit realized in the flesh. But while He was performing such work, He was living in the flesh, He did not transcend the flesh. No matter what acts of healing He performed, He still possessed normal humanity, still lived a normal human life. The reason I say that during the age of God's incarnation the flesh performed all the work of the Spirit, is that no matter what work He did, He did it in the flesh. But because of His work, people did not regard His flesh as having a completely corporeal essence, for this flesh could work wonders, and at certain special moments could do things that transcended the flesh. Of course, all these happenings occurred after He began His ministry, such as His being tested for forty days or being transfigured on the mountain. So with Jesus, the meaning of God's incarnation was not completed, but only partially fulfilled. The life that He lived in the flesh before beginning His work was utterly normal in all respects. After He began the work He retained only the outer shell of His flesh. Because His work was an expression of divinity, it exceeded the normal functions of the flesh. After all, God's incarnate flesh was different from flesh-and-blood humans. Of course, in His daily life, He required food, clothing, sleep, and shelter like anyone else, needed all the normal necessities, reasoned and thought like a normal human being. People still held Him to be a normal man, except that the work He did was superhuman. Actually, no matter what He did, He lived in an ordinary and normal humanity, and insofar as He performed the work His reasoning was particularly normal, His thoughts especially lucid, more so than those of any other normal man. It was necessary for the incarnate God to think and reason in this way, for the divine work needed to be expressed by a flesh whose reasoning was very much normal and whose thoughts were very lucid—only in this way could His flesh express the divine work. All throughout the thirty-three and a half years that Jesus lived on earth, He retained His normal humanity, but because of His work during His three-and-a-half-year ministry, people thought that He was very transcendent, that He was much more supernatural than before. In actuality, Jesus' normal humanity remained unchanged before and after He began His ministry; His humanity was

the same throughout, but because of the difference before and after He began His ministry, two different views emerged concerning His flesh. No matter what people thought, God incarnate retained His original, normal humanity the entire time, for since God was incarnated, He lived in the flesh, the flesh that had normal humanity. Regardless of whether He was performing His ministry or not, the normal humanity of His flesh could not be erased, for humanity is the basic essence of flesh. Before Jesus performed His ministry, His flesh remained completely normal, engaging in all ordinary human activities; He did not appear in the least bit supernatural, did not show any miraculous signs. At that time He was simply a very common man who worshiped God, though His pursuit was more honest, more sincere than anyone's. This was how His utterly normal humanity manifested itself. Because He did no work at all before assuming His ministry, no one was aware of His identity, no one could tell that His flesh was different from all the others, for He did not work even a single miracle, did not perform one bit of God's own work. However, after He began to perform His ministry, He retained the outer shell of normal humanity and still lived with normal human reason, but because He had begun to do the work of God Himself, assume the ministry of Christ and do work that mortal beings, flesh-and-blood humans, were incapable of, people assumed that He did not have normal humanity and was not a completely normal flesh but an incomplete flesh. Because of the work He performed, people said that He was a God in the flesh who did not have normal humanity. This is an erroneous understanding, for people did not grasp the significance of God's incarnation. This misunderstanding arose from the fact that the work expressed by God in the flesh was the divine work, expressed in a flesh that had normal humanity. God was clothed in flesh, He dwelt within flesh, and His work in His humanity obscured the normality of His humanity. For this reason people believed that God did not have humanity.

The first incarnate God did not complete the work of incarnation; He only completed the first step of the work that it was necessary for God to do in the flesh. So, in order to finish the work of incarnation, God has returned into the flesh once again, living out all the normality and reality of the flesh, that is, making God's Word manifest in an entirely normal and ordinary flesh, thereby concluding the work that He left undone in the flesh. The second incarnate flesh is in essence similar to the first, but is even more real, even more normal than the first. As a

consequence, the suffering the second incarnate flesh endures is greater than that of the first, but this suffering is a result of His ministry in the flesh, which is different from the suffering of corrupted man. It also stems from the normality and reality of His flesh. Because He performs His ministry in utterly normal and real flesh, the flesh must endure a great deal of hardship. The more normal and real this flesh is, the more He will suffer in the performance of His ministry. God works in a very common flesh, one that is not supernatural at all. Because His flesh is normal and must also shoulder the work of saving man, He suffers in even greater measure than a supernatural flesh would—all this suffering stems from the reality and normality of His flesh. From the suffering that the two incarnate fleshs have undergone while performing Their ministries, one can see the essence of the incarnate flesh. The more normal the flesh, the greater hardship He must endure while undertaking the work; the more real the flesh is that undertakes the work, the harsher are the notions that people get, and the more dangers are likely to befall Him. And yet, the more real the flesh is, and the more the flesh possesses the needs and complete sense of a normal human being, the more capable He is of taking on God's work in the flesh. It was Jesus' flesh that was nailed to the cross, His flesh that He gave up as a sin offering; it was by means of a flesh with normal humanity that He defeated Satan and completely saved man from the cross. And it is as a complete flesh that the second incarnate God performs the conquering work and defeats Satan. Only a flesh that is completely normal and real can perform the conquering work in its entirety and make a forceful testimony. That is to say, the work of off^[a] conquering man is made effective through the reality and normality of God in the flesh, not through supernatural miracles and revelations. The ministry of this incarnate God is to speak, and thereby to conquer and perfect man; in other words, the work of the Spirit realized in the flesh, the flesh's duty, is to speak and thereby conquer, reveal, perfect, and eliminate man completely. And so, it is in the conquering work that God's work in the flesh will be accomplished in full. The initial redemptive work was only the beginning of the work of incarnation; the flesh who does the conquering work will complete the entire work of incarnation. In gender, one is male and the other female; in this the meaning of God's incarnation has been completed. It dispels man's misconceptions of God: God

Footnotes:

a. The original text omits "the work of."

can become both male and female, and the incarnate God is in essence genderless. God made both man and woman, and He does not differentiate between the genders. In this stage of the work God does not perform signs and wonders, so that the work will achieve its results by means of words. Moreover, this time the work of God incarnate is not to heal the sick and cast out demons, but to conquer man by speaking, which is to say that the native ability possessed by this incarnate flesh of God is to speak words and to conquer man, not to heal the sick and cast out demons. His work in normal humanity is not to perform miracles, not to heal the sick and cast out demons, but to speak, and so the second incarnate flesh seems to people much more normal than the first. People see that God's incarnation is no lie; but this incarnate God is different from Jesus incarnate, and though They are both God incarnate, They are not completely the same. Jesus possessed normal humanity, ordinary humanity, but He was accompanied by many signs and wonders. In this incarnate God, human eyes will see no signs or wonders, neither healing the sick nor driving out demons, nor walking on the sea, nor fasting for forty days.... He does not do the same work that Jesus did, not because His flesh is in essence any different from Jesus', but because it is not His ministry to heal the sick and cast out demons. He does not tear down His own work, does not disturb His own work. Since He conquers man through His real words, there is no need to subdue him with miracles, and so this stage is to complete the work of incarnation. The incarnate God you see today is completely a flesh, and there is nothing supernatural about Him. He gets sick as others do, needs food and clothing just as others do, being completely a flesh. If this time around, God incarnate performed supernatural signs and wonders, if He healed the sick, cast out demons, or could kill with one word, how could the conquering work be carried out? How could the work be spread among the Gentile nations? Healing the sick and casting out demons was the work of the Age of Grace, the first step in the redemptive work, and now that God has saved man from the cross, He no longer performs that work. If in the last days a "God" the same as Jesus appeared, one who healed the sick, cast out demons, and was crucified for man, that "God," though identical to the description of God in the Bible and easy for man to accept, would not, in its essence, be the flesh worn by the Spirit of God, but by an evil spirit. For it is the principle of God's work never to repeat what He has already completed. And so the work of God's second incarnation is different from the work

of the first. In the last days, God realizes the conquering work in an ordinary, normal flesh; He does not heal the sick, will not be crucified for man, but simply speaks words in the flesh, conquers man in the flesh. Only such flesh is God's incarnate flesh; only such flesh can complete God's work in the flesh.

Whether in this stage God incarnate is enduring hardship or performing His ministry, He does so to complete the meaning of incarnation, for this is God's last incarnation. God can only be incarnated twice. There cannot be a third time. The first incarnation was male, the second female, and so the image of God's flesh is completed in man's mind; moreover, the two incarnations have already finished God's work in the flesh. The first time God incarnate possessed normal humanity, in order to complete the meaning of incarnation. This time He also possesses normal humanity, but the meaning of this incarnation is different: It is deeper, and His work is of more profound significance. The reason God has become flesh again is to complete the meaning of incarnation. When God has completely ended this stage of His work, the entire meaning of incarnation, that is, God's work in the flesh, will be complete, and there will be no more work to be done in the flesh. That is, from now on God will never again come into the flesh to do His work. Only to save and perfect mankind does God do the work of incarnation. In other words, it is by no means usual for God to come into the flesh, except for the sake of the work. By coming into the flesh to work, He shows Satan that God is a flesh, a normal person, an ordinary person—and yet He can reign triumphant over the world, can vanquish Satan, redeem mankind, conquer mankind! The goal of Satan's work is to corrupt mankind, while the goal of God's is to save mankind. Satan traps man in a bottomless abyss, while God rescues him from it. Satan makes all men worship it, while God makes them subject to His dominion, for He is the Lord of creation. All this work is achieved through God's two incarnations. His flesh is in essence the union of humanity and divinity and possesses normal humanity. So without God's incarnate flesh, God could not achieve the results in saving mankind, and without the normal humanity of His flesh, His work in the flesh still could not succeed. The essence of God's incarnation is that He must possess normal humanity; for it to be otherwise would run counter to God's original intention in being incarnated.

Why do I say that the meaning of incarnation was not completed in Jesus' work? Because the Word did not entirely become flesh. What

Jesus did was only one part of God's work in the flesh; He only did the redemptive work and did not do the work of completely gaining man. For this reason God has become flesh once again in the last days. This stage of the work is also done in an ordinary flesh, done by an utterly normal human being, one whose humanity is not in the least bit transcendent. In other words, God has become a complete human being, and it is a person whose identity is that of God, a complete human being, a complete flesh, who is performing the work. To the human eye, He is just a flesh who is not transcendent at all, a very ordinary person who can speak the language of heaven, who shows no miraculous signs, works no miracles, much less exposes the inside truth about religion in great meeting halls. The work of the second incarnate flesh seems to people utterly unlike that of the first, so much so that the two seem to have nothing in common, and nothing of the first's work can be seen this time. Though the work of the second incarnate flesh is different from that of the first, that does not prove that Their source is not one and the same. Whether Their source is the same depends on the nature of the work done by the flesh and not on Their outer shells. During the three stages of His work, God has been incarnated twice, and both times the work of God incarnate inaugurates a new age, ushers in a new work; the incarnations complement each other. It is impossible for human eyes to tell that the two fleshs actually come from the same source. Needless to say, it is beyond the capacity of the human eye or of the human mind. But in Their essence They are the same, for Their work originates from the same Spirit. Whether the two incarnate fleshs arise from the same source cannot be judged by the era and the place in which They were born, or other such factors, but by the divine work expressed by Them. The second incarnate flesh does not perform any of the work that Jesus did, for God's work does not adhere to convention, but each time it opens up a new path. The second incarnate flesh does not aim to deepen or solidify the impression of the first flesh in people's minds, but to complement it and to perfect it, to deepen man's knowledge of God, to break all the rules that exist in people's hearts, and to wipe out the fallacious images of God in their hearts. It can be said that no individual stage of God's own work can give man a complete knowledge of Him; each gives only a part, not the whole. Though God has expressed His disposition in full, because of man's limited faculties of understanding, his knowledge of God still remains incomplete. It is impossible, using human language,

to convey the entirety of God's disposition; how much less can a single stage of His work fully express God? He works in the flesh under the cover of His normal humanity, and one can only know Him by the expressions of His divinity, not by His bodily shell. God comes into the flesh to allow man to know Him by means of His various work, and no two stages of His work are alike. Only in this way can man have a full knowledge of God's work in the flesh, not confined to one single facet. Though the work of the two incarnate fleshs is different, the essence of the fleshs, and the source of Their work, are identical; it is just that They exist to perform two different stages of the work, and arise in two different ages. No matter what, God's incarnate fleshs share the same essence and the same origin—this is a truth no one can deny.

GOD'S WORK AND MAN'S PRACTICE

God's work among man is inseparable from man, for man is the object of this work, and the only creature made by God that can bear testimony to God. The life of man and all of man's activities are inseparable from God, and are all controlled by the hands of God, and it may even be said that no person can exist independently of God. None can deny this, for it is a fact. All that God does is for the profit of mankind, and directed at the schemes of Satan. All that man needs comes from God, and God is the source of man's life. Thus, man is simply unable to part from God. God, furthermore, has never had any intention of parting from man. The work that God does is for the sake of all mankind, and His thoughts are always kind. For man, then, the work of God and the thoughts of God (that is, God's will) are both "visions" that should be known by man. Such visions are also the management of God, and work that is incapable of being done by man. The requirements that God makes of man during His work, meanwhile, are called the "practice" of man. Visions are the work of God Himself, or are His will for mankind or the aims and significance of His work. Visions can also be said to be a part of the management, for this management is the work of God, and is directed at man, which means that it is the work that God does among man. This work is the evidence and the path through which man comes to know God, and it is of the utmost importance for man. If, instead of paying attention to the knowledge of God's work,

people only pay attention to the doctrines of belief in God, or to triflingly unimportant details, then they simply will not know God, and, moreover, will not be after God's heart. The work of God is exceedingly helpful to man's knowledge of God, and is called visions. These visions are the work of God, the will of God, and the aims and significance of God's work; they are all of benefit to man. Practice refers to that which should be done by man, that which should be done by the creatures that follow God. It is also the duty of man. What man is supposed to do is not something that was understood by man from the very beginning, but is the requirements that God makes of man during His work. These requirements become gradually deeper and more elevated as God works. For example, during the Age of Law, man had to follow the law, and during the Age of Grace, man had to bear the cross. The Age of Kingdom is different: The requirements of man are higher than during the Age of Law and the Age of Grace. As the visions become more elevated, the requirements of man become ever higher, and become ever clearer and more real. Likewise, the visions also become increasingly real. These many real visions are not only conducive to man's obedience to God, but are, moreover, conducive to his knowledge of God.

Compared to previous ages, the work of God during the Age of Kingdom is more practical, more directed at man's substance and changes in his disposition, and more able to bear testimony to God Himself for all those that follow Him. In other words, during the Age of Kingdom, as He works, God shows more of Himself to man than at any time in the past, which means that the visions that should be known by man are higher than in any previous age. Because God's work among man has entered unprecedented territory, the visions known by man during the Age of Kingdom are the highest among all of the management work. God's work has entered unprecedented territory, and so the visions to be known by man have become the highest of all visions, and the resultant practice of man is also higher than in any previous age, for the practice of man changes in step with the visions, and the perfection of the visions also marks the perfection of the requirements of man. As soon as all of God's management comes to a halt, so too does the practice of man cease, and without the work of God, man will have no choice but to keep to the doctrine of times past, or else will simply have nowhere to turn. Without new visions, there will be no new practice by man; without complete visions, there will be no perfect practice by man; without higher visions, there will be no higher practice by man.

The practice of man changes with the footsteps of God, and, likewise, the knowledge and experience of man also change with God's work. Regardless of how capable man is, still he is inseparable from God, and if God were to stop working for a just moment, man would immediately die from His wrath. Man has nothing to boast of, for no matter how high man's knowledge today, no matter how profound his experiences, he is inseparable from God's work—for the practice of man, and that which he should seek in his belief in God, are inseparable from the visions. In every instance of God's work are the visions that should be known by man, visions that are followed by God's fitting requirements of man. Without these visions as the foundation, man would be simply incapable of practice, nor would man be able to follow God unwaveringly. If man does not know God or understand God's will, then all that man does is in vain, and incapable of being approved by God. No matter how plentiful man's gifts, still he is inseparable from God's work and the guidance of God. No matter how good or many are the actions of man, still they cannot replace the work of God. And so, under no circumstance is the practice of man separable from the visions. Those who do not accept the new visions have no new practice. Their practice bears no relation to the truth because they abide by doctrine and keep to the dead law; they have no new visions at all, and as a result, they put nothing in the new age into practice. They have lost the visions, and in doing so they have also lost the work of the Holy Spirit, and have lost the truth. Those who are without the truth are the progeny of falsehood, they are the embodiment of Satan. No matter what kind of person one is, they cannot be without the visions of God's work, and cannot be bereft of the presence of the Holy Spirit; as soon as one loses the visions, they instantly descend into Hades and live among darkness. People without visions are those who follow God foolishly, they are those who are devoid of the work of the Holy Spirit, and they are living in hell. Such people do not pursue the truth, and hang out the name of God like a signboard. Those who do not know the work of the Holy Spirit, who do not know God incarnate, who do not know the three stages of work in the entirety of God's management—they do not know the visions, and so are without the truth. And are not those who do not possess the truth all evildoers? Those who are willing to put the truth into practice, who are willing to seek a knowledge of God, and who truly cooperate with God are people for whom the visions act as a foundation. They are approved by God because they cooperate with God, and

it is this cooperation that should be put into practice by man.

In the visions are contained many paths to practice. The practical demands made of man are also contained within the visions, as is the work of God that should be known by man. In the past, during the special gatherings or the grand gatherings that were held in various places, only one aspect of the path of practice was spoken of. Such practice was that which was to be put into practice during the Age of Grace, and scarcely bore any relation to the knowledge of God, for the vision of the Age of Grace was only the vision of Jesus' crucifixion, and there were no greater visions. Man was supposed to know no more than the work of His redemption of mankind through the crucifixion, and so during the Age of Grace there were no other visions for man to know. In this way, man had only a scant knowledge of God, and apart from the knowledge of Jesus' love and compassion, there were but a few simple and pitiful things for him to put into practice, things that were a far cry from today. In the past, no matter what form his assembly, man was incapable of speaking of a practical knowledge of God's work, much less was any able to clearly say which was the most suitable path of practice for man to enter upon. He merely added a few simple details to a foundation of forbearance and patience; there was simply no change in the substance of his practice, for within the same age God did not do any newer work, and the only requirements He made of man were forbearance and patience, or bearing the cross. Apart from such practices, there were no higher visions than the crucifixion of Jesus. In the past, there was no mention of other visions because God did not do a great deal of work, and because He only made limited demands of man. In this way, regardless of what man did, he was incapable of transgressing these bounds, bounds which were but a few simple and shallow things for man to put into practice. Today I talk of other visions because today, more work has been done, work that is several times in excess of the Age of Law and the Age of Grace. The requirements of man, too, are several times higher than in ages past. If man is incapable of fully knowing such work, then it would possess no great significance; it can be said that man would have difficulty fully knowing such work if he does not devote an entire lifetime's effort to it. In the work of conquest, to talk only of the path of practice would make the conquest of man impossible. Mere talk of the visions, without any requirements of man, would also render the conquest of man impossible. If nothing were spoken of but the path of practice, then it would be impossible to strike

at man's Achilles' heel, or to dispel the conceptions of man, and so too would it be impossible to completely conquer man. Visions are the main instrument of man's conquest, yet if there were no path apart from the visions, then man would have no way of following, much less would he have any means of entry. This has been the principle of God's work from beginning to end: In the visions there is that which can be put into practice, and so too are there visions that are exclusive of such practice. The degree of changes in both man's life and his disposition accompanies changes in the visions. Were man only to rely on his own efforts, then it would be impossible for him to achieve any great degree of change. The visions speak of the work of God Himself and the management of God. Practice refers to the path of man's practice, and to the way of man's existence; in all of God's management, the relationship between visions and practice is the relationship between God and man. If the visions were removed, or if they were spoken of without the talk of practice, or if there were only visions and the practice of man were eradicated, then such things could not be considered the management of God, much less could it be said that the work of God is for the sake of mankind; in this way, not only would man's duty be removed, but it would be a denial of the purpose of God's work. If, from beginning to end, man were merely required to practice, without the involvement of God's work, and, moreover, if man were not required to know the work of God, much less could such work be called the management of God. If man did not know God, and were ignorant of God's will, and blindly carried out his practice in a vague and abstract way, then he would never become a fully qualified creature. And so, these two things are both indispensable. If there were only the work of God, which is to say, if there were only the visions and if there were no cooperation or practice by man, then such things could not be called the management of God. If there were only the practice and entry of man, then regardless of how high the path that man entered upon, this, too, would be unacceptable. The entry of man must gradually change in step with the work and visions; it cannot change at whim. The principles of man's practice are not free and unrestrained, but within certain bounds. Such principles change in step with the visions of the work. So God's management ultimately comes down to God's work and the practice of man.

The management work only came about because of mankind, which means it was only produced by the existence of mankind. There was no

management before mankind, or in the beginning, when the heavens and earth and all things were created. If, in all of God's work, there were not practice that is beneficial to man, which is to say, if God did not make fitting requirements of corrupt mankind (if, in the work done by God, there were no suitable path for man's practice), then this work could not be called God's management. If the entirety of God's work only involved telling corrupt mankind how to go about their practice, and God did not carry out any of His own enterprise, and exhibited not a shred of His omnipotence or wisdom, then no matter how high God's requirements of man, no matter how long God lived among man, man would recognize nothing of God's disposition; if that were the case, then work of this kind would be even less worthy of being called God's management. Simply put, the work of God's management is the work done by God, and all the work carried out under the guidance of God by those who have been gained by God. Such work can be summarized as management, and refers to God's work among man, as well as the cooperation with Him of all those who follow Him; all these can collectively be called management. Here, the work of God is called visions, and the cooperation of man is called practice. The higher God's work (that is, the higher the visions), the more that God's disposition is made plain to man, and the more that it is at odds with the conceptions of man, and the higher are the practice and cooperation of man. The higher the requirements of man, the more that God's work is at odds with the conceptions of man, as a result of which the trials of man, and the standards that he is required to meet, also become higher. At the conclusion of this work, all visions will have been made complete, and that which man is required to put into practice will have reached the acme of perfection. This will also be the time when each is classed according to kind, for that which man is required to know will have been shown to man. So, when the visions reach their apogee, the work will accordingly approach its end, and man's practice will have also reached its zenith. The practice of man is based on the work of God, and the management of God is only fully expressed thanks to the practice of man and cooperation of man. Man is the showpiece of God's work, and the object of the work of all of God's management, and also the product of God's entire management. If God worked alone, without the cooperation of man, then there would be nothing that could serve as the crystallization of His entire work, and in this way there would not be the slightest significance to God's management. Only by choosing a fit-

ting object that is outside of God's work, and which can express this work, and prove its omnipotence and wisdom, is it possible to achieve the aim of God's management, and achieve the aim of using all of this work to completely defeat Satan. And so, man is an indispensable part of the work of God's management, and man is the only one that can make God's management bear fruit and achieve its ultimate aim; apart from man, no other life form can undertake such a role. If man is to become the true crystallization of the management work, then the disobedience of corrupt mankind must be entirely dispelled. This requires that man be given practice suitable for different times, and that God carry out the corresponding work among man. Only in this way will there ultimately be gained a group of people who are the crystallization of the management work. God's work among man cannot bear testimony to God Himself merely through the work of God alone; such testimony also requires living human beings that are suitable for His work in order to be achieved. God will first work upon these people, through whom His work will then be expressed, and thus such testimony of His will be borne among the creatures. And in this, God will have achieved the aim of His work. God does not work alone to defeat Satan because He cannot bear direct testimony to Himself among all creatures. If He were to do so, it would be impossible to utterly convince man, so God must work on man in order to conquer him, and only then will He be able to gain testimony among all creatures. If God alone were to work, and there were not the cooperation of man, or if man were not required to cooperate, then man would never be able to know God's disposition, and would forever be unaware of God's will; in this way, it could not be called the work of God's management. If only man himself were to strive, and seek, and work hard, but he did not understand the work of God, then man would be playing pranks. Without the work of the Holy Spirit, that which man does is of Satan, he is rebellious and an evildoer; Satan is exhibited in all that is done by corrupt mankind, and there is nothing that is compatible with God, and all are the manifestation of Satan. Nothing in all that has been spoken of is exclusive of visions and practice. Upon the foundation of visions, man finds practice, he finds the path of obedience, so that he may put aside his conceptions and gain those things that he has not possessed in the past. God requires that man cooperate with Him, that man completely submit to His requirements, and man asks to behold the work done by God Himself, to experience the almighty power of God, and to

know God's disposition. These, in summary, are the management of God. God's union with man is the management, and the greatest management.

That which involves visions primarily refers to the work of God Himself, and that which involves practice should be done by man, and bears no relation to God. The work of God is completed by God Himself, and the practice of man is achieved by man himself. That which should be done by God Himself does not need to be done by man, and that which should be practiced by man is unrelated to God. The work of God is His own ministry, and has no relation to man. This work does not need to be done by man, and, furthermore, man would be incapable of doing the work to be done by God. That which man is required to practice must be accomplished by man, whether it be the sacrifice of his life, or the delivery of him over to Satan to stand testimony—these must all be accomplished by man. God Himself completes all the work that He is supposed to, and that which man should do is shown to man, and the remaining work is left to man. God does not do additional work. He does only the work that is within His ministry, and only shows man the way, and only does the work of opening the way, and does not do the work of paving the way; this should be understood by man. Putting the truth into practice means putting the words of God into practice, and all this is the duty of man, is that which should be done by man, and has nothing to do with God. If man demands that God also suffer torment and refinement in the truth, in the same way as man, then man is being disobedient. God's work is to perform His ministry, and the duty of man is to obey all of God's guidance, without any resistance. That which man must attain he is behooved to accomplish, regardless of the manner in which God works or lives. Only God Himself can make requirements of man, which is to say, only God Himself is fit to make requirements of man. Man should not have any choice, should do nothing but fully submit and practice; this is the sense that should be possessed by man. Once the work that should be done by God Himself is completed, man is required to experience it, step by step. If, in the end, when all of God's management has been completed, man has still not done that which is required by God, then man should be punished. If man does not fulfill the requirements of God, then this is due to the disobedience of man; it does not mean that God has not been thorough enough in His work. All those who cannot put God's words into practice, those who cannot fulfill God's requirements, and those who cannot

give their loyalty and fulfill their duty—they will all be punished. Today, what you are required to achieve are not additional demands, but the duty of man, and that which should be done by all people. If you are incapable of even doing your duty, or of doing it well, then are you not bringing troubles upon yourselves? Are you not courting death? How could you still expect future and prospects? The work of God is for the sake of mankind, and the cooperation of man is for the sake of God's management. After God has done all that He is supposed to do, man is required to be unstinting in his practice, and to cooperate with God. In the work of God, man should spare no effort, should offer up his loyalty, and should not indulge in numerous conceptions, or sit passively and await death. God can sacrifice Himself for man, so why can man not offer his loyalty to God? God is of one heart and mind toward man, so why can man not offer a little cooperation? God works for mankind, so why can man not perform some of his duty for the sake of God's management? God's work has come this far, yet you still see but do not act, you hear but do not move. Are not such people the objects of perdition? God has already devoted His all to man, so why, today, is man incapable of earnestly performing his duty? For God, His work is His first priority, and the work of His management is of the utmost importance. For man, putting God's words into practice and fulfilling God's requirements are his first priority. This you should all understand. The words spoken to you have reached the very core of your essence, and God's work has entered unprecedented territory. Many people still do not understand the truth or falsehood of this way; they are still waiting and seeing, and not performing their duty. Instead, they examine every word and action by God, they focus on what He eats and wears, and their conceptions become ever more grievous. Are such people not making a fuss about nothing? How could such people be those who seek God? And how could they be those who intentionally submit to God? They put their loyalty and duty to the back of their minds, and instead concentrate on the whereabouts of God. They are an outrage! If man has understood all that he is supposed to understand, and has put into practice all that he is supposed to put into practice, then God will surely bestow His blessings upon man, for that which He requires of man is the duty of man, and that which should be done by man. If man is incapable of comprehending what he is supposed to understand, and is incapable of putting into practice what he should put into practice, then man will be punished. Those who do not cooperate with God are

in enmity to God, those who do not accept the new work are opposed to it, even though such people do nothing that is obviously in opposition to it. All those who do not put into practice the truth required by God are people who deliberately oppose and are disobedient toward the words of God, even if such people pay “special attention” to the work of the Holy Spirit. People who do not obey God’s words and submit to God are rebellious, and in opposition to God. People who do not perform their duty are those who do not cooperate with God, and people who do not cooperate with God are those who do not accept the work of the Holy Spirit.

When God’s work reaches a certain point, and His management reaches a certain point, those who are after His heart are all capable of fulfilling His requirements. God makes requirements of man according to His own standards, and according to that which man is capable of achieving. Whilst talking of His management, He also points the way for man, and provides man with a path to survival. The management of God and the practice of man are both of the same stage of work, and are carried out simultaneously. Talk of God’s management touches upon changes in man’s disposition, and talk of that which should be done by man, and the changes in man’s disposition, touches upon the work of God; there is no time at which these two may be separated. The practice of man is changing, step-by-step. That is because God’s requirements of man are also changing, and because God’s work is always changing and progressing. If man’s practice remains ensnared in doctrine, this proves that he is bereft of God’s work and guidance; if man’s practice never changes or goes deeper, then this proves that the practice of man is carried out according to the will of man, and is not the practice of the truth; if man has no path on which to tread, then he has already fallen into the hands of Satan, and has been controlled by Satan, which means that he has been controlled by the evil spirit. If man’s practice does not go deeper, then God’s work will not develop, and if there is no change in God’s work, then man’s entry will come to a halt; this is inevitable. Throughout all of God’s work, if man were to always abide by the law of Jehovah, then God’s work could not progress, much less would it be possible to bring the entire age to an end. If man always held to the cross and practiced patience and humility, then it would be impossible for God’s work to continue progressing. Six thousand years of management simply cannot be brought to an end among people who only abide by the law, or only hold to the cross and practice patience and humility.

Instead, the entire work of God's management is concluded among those of the last days, who know God, and have been recovered from the clutches of Satan, and have fully divested themselves from the influence of Satan. This is the inevitable direction of God's work. Why is it said that the practice of those in the religious churches is outdated? It is because what they put into practice is divorced from the work of today. In the Age of Grace, what they put into practice was right, but as the age has passed and God's work has changed, their practice has gradually become outdated. It has been left behind by the new work and the new light. Based upon its original foundation, the work of the Holy Spirit has progressed several steps deeper. Yet those people still remain stuck at the original stage of God's work, and still cleave to the old practices and the old light. God's work can change greatly in three or five years, so would not even greater transformations occur over the course of 2,000 years? If man has no new light or practice, it means that he has not kept up with the work of the Holy Spirit. This is the failing of man; the existence of God's new work cannot be denied because, today, those with the Holy Spirit's original work still abide by outdated practices. The work of the Holy Spirit is always moving forward, and all those who are in the stream of the Holy Spirit should also be progressing deeper and changing, step-by-step. They should not stop at a single stage. Only those who do not know the work of the Holy Spirit would remain amongst His original work, and not accept the new work of the Holy Spirit. Only those who are disobedient would be incapable of gaining the Holy Spirit's work. If the practice of man does not keep pace with the new work of the Holy Spirit, then the practice of man is surely dissevered from the work of today, and is surely incompatible with the work of today. Such outdated people as these are simply incapable of accomplishing God's will, much less could they become those final people that will stand testimony to God. The entire management work, furthermore, could not be concluded amongst such a group of people. For those who once held to the law of Jehovah, and those who once suffered for the cross, if they cannot accept the stage of work of the last days, then all that they did will have been in vain, and useless. The clearest expression of the Holy Spirit's work is in embracing the here and now, not clinging to the past. Those who have not kept up with the work of today, and who have become separated from the practice of today, are those who oppose and do not accept the work of the Holy Spirit. Such people defy the present work of God. Though they

hold onto the light of the past, this does not mean it is possible to deny that they do not know the work of the Holy Spirit. Why has there been all this talk of the changes in the practice of man, of the differences in the practice between the past and today, of how the practice was carried out during the previous age, and of how it is done today? Such divisions in the practice of man are always spoken of because the work of the Holy Spirit is constantly moving forward, and thus the practice of man is required to constantly change. If man remains stuck in one stage, then this proves that he is incapable of keeping up with God's work and the new light; it does not prove that God's plan of management has not changed. Those who are outside the stream of the Holy Spirit always think they are right, but in fact, God's work in them ceased long ago, and the work of the Holy Spirit is absent from them. The work of God was long since transferred to another group of people, a group on whom He intends to complete His new work. Because those in religion are incapable of accepting God's new work, and only hold to the old work of the past, thus God has forsaken these people, and does His new work on the people who accept this new work. These are people who cooperate in His new work, and only in this way can His management be accomplished. The management of God is always moving forward, and the practice of man is always ascending higher. God is always working, and man is always in need, such that both reach their zenith, God and man are in complete union. This is the expression of the accomplishment of God's work, and is the final outcome of God's entire management.

In each stage of God's work there are also corresponding requirements of man. All those who are within the stream of the Holy Spirit are possessed of the presence and discipline of the Holy Spirit, and those who are not within the stream of the Holy Spirit are under the command of Satan, and without any of the work of the Holy Spirit. People who are in the stream of the Holy Spirit are those who accept the new work of God, the ones who cooperate in the new work of God. If those who are within this stream are incapable of cooperating, and unable to put into practice the truth required by God during this time, then they will be disciplined, and at worst will be forsaken by the Holy Spirit. Those who accept the new work of the Holy Spirit, will live within the stream of the Holy Spirit, receive the care and protection of the Holy Spirit. Those who are willing to put the truth into practice are enlightened by the Holy Spirit, and those who are unwilling to put the

truth into practice are disciplined by the Holy Spirit, and may even be punished. Regardless of what kind of person they are, provided that they are within the stream of the Holy Spirit, God will take responsibility for all those who accept His new work for the sake of His name. Those who glorify His name and are willing to put His words into practice will receive His blessings; those who disobey Him and do not put His words into practice will receive His punishment. People who are in the stream of the Holy Spirit are those who accept the new work, and since they have accepted the new work, they should have the appropriate cooperation with God, and should not act as rebels who do not perform their duty. This is God's only requirement of man. Not so for the people who do not accept the new work: They are outside the stream of the Holy Spirit, and the discipline and reproach of the Holy Spirit do not apply to them. All day, these people live within the flesh, they live within their minds, and all that they do is according to the doctrine produced by the analysis and research of their own brains. It is not the requirements of the Holy Spirit's new work, much less is it cooperation with God. Those who do not accept the new work of God are bereft of the presence of God, and, moreover, devoid of the blessings and protection of God. Most of their words and actions hold to the past requirements of the Holy Spirit's work; they are doctrine, not truth. Such doctrine and regulation are sufficient to prove that the only thing that brings them together is religion; they are not the chosen ones, or the objects of God's work. The assembly of all those among them can only be called a grand congress of religion, and cannot be called a church. This is an unalterable fact. They do not have the Holy Spirit's new work; what they do seems redolent of religion, what they live out seems replete with religion; they do not possess the presence and work of the Holy Spirit, much less are they eligible to receive the discipline or enlightenment of the Holy Spirit. These people are all lifeless corpses, and maggots that are devoid of spirituality. They have no knowledge of man's rebelliousness and opposition, have no knowledge of all of man's evil-doing, much less do they know all of God's work and God's present will. They are all ignorant, base people, they are scum that are unfit to be called believers! Nothing that they do has a bearing on the management of God, much less can it impair God's plans. Their words and actions are too disgusting, too pathetic, and simply unworthy of mention. Nothing done by those who are not within the stream of the Holy Spirit has anything to do with the new work of the Holy Spirit. Because

of this, no matter what they do, they are without the discipline of the Holy Spirit, and, moreover, without the enlightenment of the Holy Spirit. For they are all people who have no love for the truth, and have been detested and rejected by the Holy Spirit. They are called evildoers because they walk in the flesh, and do whatever pleases them under the signboard of God. While God works, they are deliberately hostile to Him, and run in the opposite direction to Him. Man's failure to cooperate with God is supremely rebellious in itself, to say nothing of these people's deliberate flight from God. Will they not, then, receive their just retribution? At the mention of these people's evildoing, some people cannot help but curse them, whereas God ignores them. To man, it appears that their actions concern God's name, but in fact, to God, they bear no relation to His name or the testimony to Him. No matter what these people do, it is unrelated to God: It is unrelated to both His name and His work today. These people humiliate themselves, and manifest Satan; they are evildoers who are hoarding for the day of wrath. Today, regardless of their actions, and provided they do not obstruct God's management and have nothing to do with the new work of God, such people will not be subjected to the corresponding retribution, for the day of wrath has yet to arrive. There is much that people believe God should already have dealt with, and they think that those evildoers should be subject to retribution as early as possible. But because the work of God's management has still not come to an end, and the day of wrath has yet to arrive, the unrighteous still continue to perform their unrighteous deeds. Some say that those in religion are without the presence or work of the Holy Spirit, and that they bring shame upon God's name; so why does God not destroy them, rather than still tolerating their defiance? These people, who are the manifestation of Satan and who express the flesh, they are ignorant, base people, they are absurd people. They will not behold the advent of God's wrath before they have come to understand how God does His work among man, and once they have been fully conquered, those evildoers will all receive their retribution, and not one of them will be able to escape the day of wrath. Now is not the time for man's punishment, but the time for carrying out the work of conquest, unless there are those who impair God's management, in which case they will be subjected to punishment based on the severity of their actions. During God's management of mankind, all those who are within the stream of the Holy Spirit bear relation to God. Those who are detested and rejec-

ted by the Holy Spirit live under the influence of Satan, and that which they put into practice has no relationship with God. Only those who accept God's new work, and who cooperate with God, bear relation to God, for God's work is aimed only at those who accept it, and not all people, regardless of whether they accept it or not. The work done by God always has an object, and is not done at whim. Those who are associated with Satan are not fit to bear testimony to God, much less are they fit to cooperate with God.

Each stage of the Holy Spirit's work simultaneously requires the testimony of man. Each stage of work is a battle between God and Satan, and the object of the battle is Satan, while the one who will be made perfect by this work is man. Whether or not God's work can bear fruit depends on the manner of man's testimony to God. This testimony is what God requires of those who follow Him; it is the testimony made before Satan, and also proof of the effects of His work. The entire management of God is divided into three stages, and in each stage, fitting requirements are made of man. Furthermore, as the ages pass and progress, God's requirements of all mankind become ever higher. Thus, step-by-step, this work of God's management reaches its climax, until man beholds the fact of the "appearance of the Word in the flesh," and in this way the requirements of man become even higher, and requirements of man to bear testimony become even higher. The more that man is capable of truly cooperating with God, the more that he glorifies God. Man's cooperation is the testimony that he is required to bear, and the testimony that he bears is the practice of man. And so, whether or not God's work can have the due effect, and whether or not there can be true testimony, are inextricably linked to the cooperation and testimony of man. When the work is finished, which is to say, when all of God's management has reached its end, man will be required to bear higher testimony, and when the work of God reaches its end, the practice and entry of man will reach their zenith. In the past, man was required to comply with the law and the commandments, and was required to be patient and humble. Today, man is required to obey all of God's arrangements and possess a supreme love of God, and is ultimately required to still love God amid the tribulation. These three stages are requirements that God makes of man, step-by-step, throughout His entire management. Each stage of God's work goes deeper than the last, and in each stage the requirements of man are more profound than the last, and in this way, God's entire management

gradually takes shape. It is precisely because the requirements of man are ever higher that man's disposition comes ever closer to the standards required by God, and it is only then that the whole of mankind gradually departs from the influence of Satan until, when God's work comes to a complete end, the whole of mankind will have been saved from the influence of Satan. When that time comes, the work of God will have reached its end, and man's cooperation with God in order to achieve changes in his disposition will be no more, and the whole of mankind will live in the light of God, and from then on, there will be no rebelliousness or opposition to God. God will also make no demands of man, and there will be a more harmonious cooperation between man and God, one which will be the life of man and God together, the life that comes after the management of God has been completely concluded, and after man has been fully saved by God from the clutches of Satan. Those who cannot closely follow the footsteps of God are incapable of attaining such a life. They will have lowered themselves into darkness, where they will weep and gnash their teeth; they are people who believe in God but do not follow Him, who believe in God but do not obey all of His work. Since man believes in God, he must closely follow the footsteps of God, step-by-step; he should "follow the Lamb wherever He goes." Only these are the people who seek the true way, only they are the ones who know the work of the Holy Spirit. People who slavishly follow letters and doctrines are those who have been eliminated by the work of the Holy Spirit. In each period of time, God will begin new work, and in each period, there will be a new beginning among man. If man only abides by the truths that "Jehovah is God" and "Jesus is Christ," which are truths that only apply to a single age, then man will never keep up with the work of the Holy Spirit, and will forever be incapable of gaining the work of the Holy Spirit. Regardless of how God works, man follows without the slightest doubt, and he follows closely. In this way, how could man be eliminated by the Holy Spirit? Regardless of what God does, as long as man is certain that it is the work of the Holy Spirit, and cooperates in the work of the Holy Spirit without any misgivings, and tries to meet the requirements of God, then how could he be punished? The work of God has never ceased, His footsteps have never halted, and prior to the completion of His work of management, He has always been busy, and never stops. But man is different: Having gained but a modicum of the Holy Spirit's work, he treats it as if it will never change; having gained a little know-

ledge, he does not go forth to follow the footsteps of God's newer work; having seen but a bit of God's work, he immediately prescribes God as a particular wooden figure, and believes that God will always remain in this form that he sees before him, that it was like this in the past and will always be thus in the future; having gained but a superficial knowledge, man is so proud that he forgets himself and begins to wantonly proclaim the disposition and being of God that simply do not exist; and having fastened upon one stage of the Holy Spirit's work, no matter what kind of person it is that proclaims the new work of God, man does not accept it. These are people who cannot accept the new work of the Holy Spirit; they are too conservative, and incapable of accepting new things. Such people are those who believe in God but also reject God. Man believes that the Israelites were wrong to "only believe in Jehovah and not believe in Jesus," yet the majority of people act out a role in which they "only believe in Jehovah and reject Jesus" and "long for the return of the Messiah, but oppose the Messiah who is called Jesus." No wonder, then, that people still live under the domain of Satan after accepting one stage of the work of the Holy Spirit, and still do not receive God's blessings. Is this not the result of man's rebelliousness? Christians across the world who have not kept up with the new work of today all hold onto the belief that they are the lucky ones, that God will fulfill each of their wishes. Yet they cannot say for sure why God will take them up to the third heaven, nor are they certain about how Jesus will come to collect them riding upon a white cloud, much less can they say with absolute certainty whether Jesus will truly arrive upon a white cloud on the day that they imagine. They are all anxious, and at a loss; they themselves don't even know whether God will take up each of them, the varied small handfuls of people, who hail from every denomination. The work that God does now, the age that man is in today, God's will—they have no grasp of any of these, and can do nothing but count down the days on their fingers. Only those who follow the footsteps of the Lamb to the very end can gain the final blessing, whereas those clever people, who are unable to follow to the very end yet believe they have gained all, are incapable of witnessing the appearance of God. They all believe they are the smartest person on earth, and they cut short the continued development of God's work for no reason at all, and seem to believe with absolute certainty that God will take them up to heaven, they who "have the utmost loyalty to God, follow God, and abide by the words of God." Even though they have the "utmost loyalty"

toward the words spoken by God, their words and actions still feel so disgusting because they oppose the work of the Holy Spirit, and commit trickery and evil. Those who do not follow to the very end, who do not keep up with the work of the Holy Spirit, and who only cleave to the old work have not only failed to achieve loyalty to God, but on the contrary, have become those who oppose God, have become those who are rejected by the new age, and who will be punished. Are there any more pitiable than them? Many even believe that all those who reject the old law and accept the new work are without conscience. These people, who only talk of conscience, and do not know the work of the Holy Spirit, will ultimately have their prospects cut short by their own consciences. God's work does not abide by doctrine, and even though it is His own work, still God does not cling to it. That which should be denied is denied, that which should be eliminated is eliminated. Yet man places himself in enmity of God by holding onto but one small part of the work of God's management. Is this not the absurdity of man? Is this not the ignorance of man? The more that people are timid and overcautious because they are afraid of not gaining God's blessings, the more that they are incapable of gaining greater blessings, and of receiving the final blessing. Those people who slavishly abide by the law all display the utmost loyalty toward the law, and the more they display such loyalty toward the law, the more they are rebels who oppose God. For now is the Age of Kingdom and not the Age of Law, and the work of today cannot be held up against the work of the past, and the work of the past cannot be compared to the work of today. The work of God has changed, and the practice of man has also changed; it is not to hold onto the law or bear the cross. So, people's loyalty toward the law and the cross will not gain God's approval.

Man will be fully made complete in the Age of Kingdom. After the work of conquest, man will be subjected to refinement and tribulation. Those who can overcome and stand testimony during this tribulation are the ones who will ultimately be made complete; they are the overcomers. During this tribulation, man is required to accept this refinement, and this refinement is the last instance of God's work. It is the last time that man will be refined prior to the conclusion of all the work of God's management, and all those who follow God must accept this final test, must accept this last refinement. Those who are beset by tribulation are without the work of the Holy Spirit and the guidance of God, but those who have been truly conquered and truly seek after God will ultimately

stand fast; they are the ones who are possessed of humanity, and who truly love God. No matter what God does, these victorious ones will not be bereft of the visions, and will still put the truth into practice without failing in their testimony. They are the ones who will finally emerge from the great tribulation. Even though those who fish in troubled waters can still freeload today, no one is able to escape the final tribulation, and no one can escape the final test. For those who overcome, such tribulation is the tremendous refinement; but for those who fish in troubled waters, it is the work of complete elimination. No matter how they are tried, the allegiance of those who have God in their heart remains unchanged; but for those who do not have God in their heart, once the work of God is not advantageous to their flesh, they change their view of God, and even depart from God. Such are those who will not stand fast in the end, who only seek God's blessings and have no desire to expend themselves for God and dedicate themselves to Him. This kind of base people will all be expelled when God's work comes to an end, and are unworthy of any sympathy. Those without humanity are incapable of truly loving God. When the environment is safe and secure, or they can get profits, they are totally obedient toward God, but once that which they desire is compromised or finally refuted, they immediately revolt. Even in the space of just one night, they may go from a smiling, "kind-hearted" person to an ugly-looking and ferocious killer, suddenly treating their benefactor of yesterday as their mortal enemy, without rhyme or reason. If these demons are not cast out, demons that would kill in the blink of an eye, will they not become the source of further suffering? The work of saving man is not achieved following the completion of the work of conquest. Although the work of conquest has come to an end, the work of purifying man has not; such work will only be finished once man has been wholly purified, once those who truly submit to God have been made complete, and once those disguisers who are without God in their heart have been purged. Those who do not satisfy God in the final stage of His work will be completely eliminated, and those who are eliminated are of the devil. As they are incapable of satisfying God, they are rebellious against God, and even though these people follow God today, this does not prove that they are those who will finally remain. In the words that "those who follow God to the end will receive salvation," the meaning of "follow" is to stand firm in the midst of tribulation. Today, many believe that following God is easy, but when God's work is about to end, you will know the true

meaning of “follow.” Just because you are still able to follow God today after being conquered, this does not prove that you are one of those who will be made perfect. Those who are unable to endure the trials, who are incapable of being victorious amid tribulation will, ultimately, be incapable of standing fast, and so will be unable to follow God to the very end. Those who truly follow God are able to withstand the test of their work, whereas those who do not truly follow God are incapable of withstanding any of God’s trials. Sooner or later they will be expelled, while the overcomers will remain in the kingdom. Whether or not man truly seeks God is determined by the test of his work, that is, by God’s trials, and has nothing to do with the decision by man himself. God does not reject any person at whim; all that He does is so that man may be utterly convinced. He does not do anything that is invisible to man, or any work that cannot convince man. Whether man’s belief is true or not is proved by the facts, and cannot be decided by man. That “wheat cannot be made into tares, and tares cannot be made into wheat” is without doubt. All those who truly love God will ultimately remain in the kingdom, and God will not mistreat anyone who truly loves Him. Based on their different functions and testimonies, the overcomers within the kingdom will serve as priests or followers, and all those who are victorious amid tribulation will become the body of priests within the kingdom. The body of priests will be formed when the work of the gospel throughout the universe has come to an end. When that time comes, that which should be done by man will be the performance of his duty within the kingdom of God, and his living together with God within the kingdom. In the body of priests there will be chief priests and priests, and the remainder will be the sons and people of God. This is all determined by their testimonies to God during tribulation; they are not titles that are given at whim. Once man’s status has been established, the work of God will cease, for each is classed according to kind and returned to their original position, and this is the mark of the accomplishment of God’s work, this is the final outcome of the work of God and the practice of man, and is the crystallization of the visions of God’s work and the cooperation of man. In the end, man will find repose in the kingdom of God, and God, too, will return to His dwelling place to rest. This is the final outcome of 6,000 years of cooperation between God and man.

THE SUBSTANCE OF CHRIST IS OBEDIENCE TO THE WILL OF THE HEAVENLY FATHER

The incarnate God is called Christ, and Christ is the flesh donned by the Spirit of God. This flesh is unlike any man that is of the flesh. This difference is because Christ is not of flesh and blood but is the incarnation of the Spirit. He has both a normal humanity and a complete divinity. His divinity is not possessed by any man. His normal humanity sustains all His normal activities in the flesh, while His divinity carries out the work of God Himself. Be it His humanity or divinity, both submit to the will of the heavenly Father. The substance of Christ is the Spirit, that is, the divinity. Therefore, His substance is that of God Himself; this substance will not interrupt His own work, and He could not possibly do anything that destroys His own work, nor would He ever utter any words that go against His own will. Therefore, the incarnate God would absolutely never do any work that interrupts His own management. This is what all man should understand. The essence of the work of the Holy Spirit is to save man and is for the sake of God's own management. Similarly, the work of Christ is to save man and is for the sake of God's will. Given that God becomes flesh, He realizes His substance within His flesh, such that His flesh is sufficient to undertake His work. Therefore, all the work of God's Spirit is replaced by the work of Christ during the time of incarnation, and at the core of all work throughout the time of incarnation is the work of Christ. It cannot be commingled with work from any other age. And since God becomes flesh, He works in the identity of His flesh; since He comes in the flesh, He then finishes in the flesh the work that He ought to do. Be it the Spirit of God or be it Christ, both are God Himself, and He does the work that He ought to do and performs the ministry that He ought to perform.

The substance of God itself wields authority, but He is able to fully submit to the authority that comes from Him. Be it the work of the Spirit or the work of the flesh, neither conflicts with the other. The Spirit of God is the authority over all creation. The flesh with the substance of God is also possessed of authority, but God in the flesh can do all the work that obeys the will of the heavenly Father. This cannot be attained or conceived by any man. God Himself is authority, but His

flesh can submit to His authority. This is the inner meaning of the words: "Christ obeys the will of God the Father." God is a Spirit and can do the work of salvation, as can God become man. Anyway, God Himself does His own work; He neither interrupts nor interferes, much less carries out work that is mutually conflicting, for the substance of the work done by the Spirit and the flesh are alike. Be it the Spirit or the flesh, both work to fulfill one will and to manage the same work. Though the Spirit and the flesh have two disparate qualities, their substances are the same; both have the substance of God Himself, and the identity of God Himself. God Himself has no elements of disobedience; His substance is good. He is the expression of all beauty and goodness, as well as all love. Even in the flesh, God does not do any that disobeys God the Father. Even at the expense of sacrificing His life, He would be whole-heartedly willing and make no other choice. God has no elements of self-rightness and self-importance, or those of conceit and arrogance; He has no elements of crookedness. All that disobeys God comes from Satan; Satan is the source of all ugliness and wickedness. The reason that man has qualities alike those of Satan is because man has been corrupted and worked on by Satan. Christ has not been corrupted by Satan, hence He has only the characteristics of God and none of those of Satan. No matter how arduous the work or weak the flesh, God, while He lives in the flesh, will never do anything that interrupts the work of God Himself, much less forsake the will of God the Father in disobedience. He would rather suffer pains of the flesh than go against the will of God the Father; it is just as Jesus said in prayer, "Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as You will." Man will choose, but Christ would not. Though He has the identity of God Himself, He still seeks the will of God the Father, and fulfills what is entrusted to Him by God the Father, from the perspective of the flesh. This is something that is unattainable to man. That which comes from Satan cannot have the substance of God, only one that disobeys and resists God. It cannot fully obey God, much less willingly obey the will of God. All man apart from Christ can do that which resists God, and not one can directly undertake the work entrusted by God; not one is able to regard the management of God as their own duty to perform. Submitting to the will of God the Father is the substance of Christ; disobedience against God is the characteristic of Satan. These two qualities are incompatible, and any who has the qualities of Satan cannot be called Christ. The reason that man cannot

do the work of God in His stead is because man does not have any of the substance of God. Man works for God for the sake of man's personal interests and of his future prospects, but Christ works to carry out the will of God the Father.

The humanity of Christ is governed by His divinity. Though He is in the flesh, His humanity is not entirely like that of a man of the flesh. He has His own unique character, and this too is governed by His divinity. His divinity has no weakness; the weakness of Christ refers to that of His humanity. To a certain degree, this weakness constrains His divinity, but such limits are within a certain scope and time, and are not boundless. When it comes time to carry out the work of His divinity, it is done regardless of His humanity. The humanity of Christ is entirely directed by His divinity. Aside from the normal life of His humanity, all other actions of His humanity are influenced, affected and directed by His divinity. Though Christ has a humanity, it does not disrupt the work of His divinity. This is precisely because the humanity of Christ is directed by His divinity; though His humanity is not mature in His conduct before others, it does not affect the normal work of His divinity. When I say that His humanity has not been corrupted, I mean that the humanity of Christ can be directly directed by His divinity, and that He is possessed of a higher sense than that of the ordinary man. His humanity is most suited to being directed by the divinity in His work; His humanity is ablest to express the work of the divinity, as well as ablest to submit to such work. As God works in the flesh, He never loses sight of the duty that a man in the flesh ought to fulfill; He is able to worship God in heaven with a true heart. He has the substance of God, and His identity is that of God Himself. It is only that He has come to earth and become a created being, with the exterior shell of a created being, and now possessed of a humanity that He did not have before; He is able to worship God in heaven. This is the being of God Himself and is inimitable to man. His identity is God Himself. It is from the perspective of the flesh that He worships God; therefore, the words "Christ worships God in heaven" are not in error. What He asks of man is precisely His own being; He has already achieved all that He asks of man prior to asking such of them. He would never make demands of others while He Himself gets free from them, for this all constitutes His being. Regardless of how He carries out His work, He would not act in a manner that disobeys God. No matter what He asks of man, no demand exceeds that which is attainable by man. All that He does is carrying out

the will of God and is for the sake of His management. The divinity of Christ is above all men, therefore He is the highest authority of all created beings. This authority is His divinity, that is, the disposition and being of God Himself, which determines His identity. Therefore, no matter how normal His humanity, it is undeniable that He has the identity of God Himself; no matter from which standpoint He speaks and howsoever He obeys the will of God, it cannot be said that He is not God Himself. Foolish and ignorant men often regard the normal humanity of Christ as a flaw. No matter how He expresses and reveals the being of His divinity, man is unable to acknowledge that He is Christ. And the more that Christ demonstrates His obedience and humility, the more lightly foolish men regard Christ. There are even those who adopt toward Him an attitude of exclusion and contempt, yet place those "great men" of lofty images upon the table to be worshiped. Man's resistance to and disobedience of God come from the fact that the substance of the incarnate God submits to the will of God, as well as from the normal humanity of Christ; herein lies the source of man's resistance to and disobedience of God. If Christ had neither the guise of His humanity nor sought the will of God the Father from the perspective of a created being, but was instead possessed of a super humanity, then there likely would be no disobedience in any man. The reason man is always willing to believe in an invisible God in heaven is because God in heaven has no humanity and He does not have a single quality of a created being. So man always regards Him with the greatest esteem, but holds an attitude of contempt toward Christ.

Though Christ on earth is able to work on behalf of God Himself, He does not come with the intention of showing all men His image in the flesh. He does not come for all men to see Him; He comes to allow man to be led by His hand, thereby entering into the new age. The function of Christ's flesh is for the work of God Himself, that is, for the work of God in the flesh, and not to enable man to fully understand the substance of His flesh. No matter how He works, it does not exceed that which is attainable to the flesh. No matter how He works, He does so in the flesh with a normal humanity, and does not fully reveal to man the true countenance of God. Additionally, His work in the flesh is never as supernatural or inestimable as man conceives. Even though Christ represents God Himself in the flesh and carries out in person the work that God Himself ought to do, He does not deny the existence of God in heaven, nor does He feverishly proclaim His own deeds. Rather, He

humbly remains hidden within His flesh. Apart from Christ, those who falsely claim to be Christ do not have His qualities. When juxtaposed against the arrogant and self-exalting disposition of those false Christs, it becomes apparent what manner of flesh is truly Christ. The more false they are, the more such false Christs show off themselves, and the more capable they are of working signs and wonders to deceive man. False Christs do not have the qualities of God; Christ is not tainted by any element belonging to false Christs. God becomes flesh only to complete the work of the flesh, not simply to allow all men to see Him. Rather, He lets His work affirm His identity, and allows what He reveals to attest to His substance. His substance is not baseless; His identity was not seized by His hand; it is determined by His work and His substance. Though He has the substance of God Himself and is capable of doing the work of God Himself, He is still, after all, flesh unlike the Spirit. He is not God with the qualities of the Spirit; He is God with the shell of flesh. Therefore, no matter how normal and how weak He is, and howsoever He seeks the will of God the Father, His divinity is undeniable. In the incarnate God exists not only a normal humanity and its weaknesses; there exists even more the wonderfulness and unfathomableness of His divinity, as well as all His deeds in the flesh. Therefore, both humanity and divinity actually and practically exist within Christ. This is not in the least empty or supernatural. He comes to earth with the primary objective of carrying out work; it is imperative to be possessed of a normal humanity to carry out work on earth; otherwise, however great the power of His divinity, its original function cannot be put to good use. Though His humanity is of great importance, it is not His substance. His substance is the divinity; therefore, the moment He begins to perform His ministry on earth is the moment He begins to express the being of His divinity. His humanity is solely to sustain the normal life of His flesh so that His divinity can carry out work as normal in the flesh; it is the divinity that directs His work entirely. When He completes His work, He will have fulfilled His ministry. What man ought to know is the entirety of His work, and it is through His work that He enables man to know Him. Over the course of His work, He quite fully expresses the being of His divinity, which is not a disposition tainted by humanity, or a being tainted by thought and human behavior. When the time comes when all His ministry has come to an end, He will have already perfectly and fully expressed the disposition that He ought to express. His work is not instructed by any man;

the expression of His disposition is also quite free, is not controlled by the mind or processed by thought, but is revealed naturally. This cannot be achieved by any man. Even if the surroundings are harsh or the conditions do not permit, He is able to express His disposition at the appropriate time. One who is Christ expresses the being of Christ, while those who are not do not have the disposition of Christ. Therefore, even if all resist Him or have notions of Him, none can deny on the basis of man's notions that the disposition expressed by Christ is that of God. All those who pursue Christ with a true heart or seek God with intent will admit that He is Christ based on the expression of His divinity. They would never deny Christ on the basis of any aspect of Him that does not conform to man's notions. Though man is very foolish, all know exactly what is the will of man and what originates from God. It is merely that many people intentionally resist Christ due to their own intents. If not for this, not a single man would have reason to deny the existence of Christ, for the divinity expressed by Christ does indeed exist, and His work can be witnessed by the naked eye of all.

The work and expression of Christ determines His substance. He is able to complete with a true heart that which has been entrusted to Him. He is able to worship God in heaven with a true heart, and with a true heart seek the will of God the Father. This is all determined by His substance. And so too is His natural revelation determined by His substance; the reason His natural revelation is so called is because His expression is not an imitation, or the result of education by man, or the result of many years of cultivation by man. He did not learn it or adorn Himself with it; rather, it is inherent within Him. Man may deny His work, His expression, His humanity, and the entire life of His normal humanity, but none can deny that He worships God in heaven with a true heart; none can deny that He has come to fulfill the will of the heavenly Father, and none can deny the sincerity with which He seeks God the Father. Though His image is not pleasing to the senses, His discourse not possessed of an extraordinary air, and His work not as earth-shattering or heaven-shaking as man imagines, He is indeed Christ, who fulfills the will of the heavenly Father with a true heart, completely submits to the heavenly Father, and is obedient to the death. This is because His substance is the substance of Christ. This truth is hard for man to believe but does indeed exist. When the ministry of Christ has been completely fulfilled, man will be able to see from His work that His disposition and His being represent the dispos-

ition and being of God in heaven. At that time, the summation of all His work can affirm that He is indeed the flesh which the Word becomes, and not alike that of a flesh and blood man. Every step of Christ's work on earth has its representative significance, but man who experiences the actual work of each step is unable to grasp the significance of His work. This is especially so for the several steps of work carried out by the second incarnate God. Most of those who have only heard or seen Christ's words yet who have never seen Him have no notions of His work; those who have seen Christ and heard His words, as well as experienced His work, find it difficult to accept His work. Is this not because the appearance and the normal humanity of Christ are not to the taste of man? Those who accept His work after Christ has gone away will not have such difficulties, for they merely accept His work and do not come into contact with Christ's normal humanity. Man is unable to drop his notions of God and instead scrutinizes Him intensely; this is due to the fact that man focuses only on His appearance and is unable to recognize His substance based on His work and His words. If man shuts his eyes to the appearance of Christ or avoids discussing the humanity of Christ, and speaks only of His divinity, whose work and words are unattainable by any man, then the notions of man will decrease by half, even to the extent that all man's difficulties are resolved. During the work of the incarnate God, man cannot tolerate Him and is full of numerous notions about Him, and instances of resistance and disobedience are common. Man cannot tolerate the existence of God, show "lenience" to the humility and hiddenness of Christ, or "forgive" the substance of Christ that obeys the heavenly Father. Therefore, He cannot stay with man for eternity after He finishes His work, for man is unwilling to allow Him to live alongside them. If man cannot "show lenience" to Him during His period of work, then how could they possibly tolerate Him living alongside them after He has fulfilled His ministry, watching them gradually experience His words? Would not many then fall because of Him? Man allows Him only to work on earth; this is the greatest extent of man's lenience. If not for His work, man would long ago have cast Him out of the earth, so how much less would they show lenience once His work is completed? Then would man not put Him to death and torture Him to death? If He were not called Christ, then He could not possibly work among mankind; if He did not work with the identity of God Himself, and instead worked only as an ordinary man, then man would not tol-

erate a single sentence to be uttered by Him, much less tolerate the slightest bit of His work. So He can only carry this identity with Him in His work. In this way, His work is more powerful than if He had not done so, for men are all willing to obey standing and great identity. If He did not carry the identity of God Himself as He worked or appear as God Himself, then He would not have the opportunity to do work at all. Despite the fact that He has the substance of God and the being of Christ, man would not ease up and allow Him to carry out work with ease among mankind. He carries the identity of God Himself in His work; though such work is dozens of times more powerful than that done without such identity, man is still not fully obedient to Him, for man submits only to His standing and not His substance. If so, when perhaps one day Christ steps down from His post, could man allow Him to remain alive for even one day? God is willing to live on earth with man so that He may see the effects that the work by His hand will bring about in the years to follow. However, man is unable to tolerate His stay for even one day, so He could only give up. It is already the greatest extent of man's lenience and grace to allow God to do among man the work that He ought to do and to fulfill His ministry. Though those who have been personally conquered by Him show Him such grace, they still only permit Him to stay on until His work has finished and not one moment afterward. If this is so, what of those He has not conquered? Is not the reason that man treats the incarnate God in this way because He is Christ with the shell of an ordinary human? If He had only the divinity and not a normal humanity, then would not the difficulties of man be resolved with the greatest of ease? Man begrudgingly acknowledges His divinity and shows no interest in His shell of an ordinary man, despite the fact that His substance is exactly that of Christ which submits to the will of the heavenly Father. As such, He could only cancel His work of being among man to share with them both joys and sorrows, for man could no longer tolerate His existence.

RESTORING THE NORMAL LIFE OF MAN AND TAKING HIM TO A WONDERFUL DESTINATION

Man understands a little of the work of today and the work of the future, but he does not understand the destination into which mankind will enter. As a creature, man should perform the duty of a creature: Man should follow God in whatever He does, and you should proceed in whatever way I tell you to. You have no way of making arrangements for yourself, and you are incapable of controlling yourself; all must be left to the mercy of God, and everything is controlled by His hands. If the work of God provided man with an end, a wonderful destination, ahead of time, and if God used this to entice man and cause man to follow Him—if He did a deal with man—then this would not be conquest, nor would it be to work the life of man. Were God to use the end to control man and gain his heart, then in this He would not be perfecting man, nor would He be able to gain man, but instead would be using the destination to control him. Man cares about nothing more than the future end, the final destination, and whether or not there is something good to hope for. If man were given a beautiful hope during the work of conquest, and if, prior to the conquest of man, he were given a proper destination to pursue, then not only would the conquest of man not achieve its effect, but the effect of the work of conquest would also be influenced. That is to say, the work of conquest achieves its effect by taking away the fate and prospects of man and judging and chastising the rebellious disposition of man. It is not achieved by doing a deal with man, that is, by giving man blessings and grace, but by revealing man's loyalty through stripping him of his freedom and eradicating his prospects. This is the substance of the work of conquest. If man were given a beautiful hope at the very beginning, and the work of chastisement and judgment were done after, then man would accept this chastisement and judgment on the basis that he had prospects, and in the end, the unconditional obedience and worship of the Creator by all His creatures would not be achieved; there would only be blind, ignorant obedience, or else man would make blind demands of God, and so it would be impossible to fully conquer man's heart. Consequently, such work of conquest would be incapable of gaining man, nor, moreover, of bearing testimony to God. Such creatures would be unable to perform

their duty, and would only strike bargains with God; this would not be conquest, but mercy and blessing. The biggest problem with man is that he thinks of nothing but his fate and prospects, that he idolizes them. Man pursues God for the sake of his fate and prospects; he does not worship God because of his love for Him. And so, in the conquest of man, man's selfishness, greed and the things that most obstruct his worship of God must all be eliminated. In doing so, the effects of man's conquest will be achieved. As a result, in the earliest conquest of man it is necessary to first purge the wild ambitions and most grievous weaknesses of man, and, through this, to reveal man's love of God, and change his knowledge of human life, his view of God, and the meaning of his existence. In this way, man's love of God is cleansed, which is to say, man's heart is conquered. But in His attitude toward all creatures, God does not conquer only for the sake of conquering; instead, He conquers in order to gain man, for the sake of His own glory, and in order to recover the earliest, original likeness of man. Were He to conquer only for the sake of conquering, then the significance of the work of conquest would be lost. That is to say that if, after conquering man, God washed His hands of man, and paid no heed to his life or death, then this would not be the management of mankind, nor would man's conquest be for the sake of his salvation. Only the gaining of man following his conquest and his ultimate arrival at a wonderful destination is at the heart of all the work of salvation, and only this can achieve the aim of man's salvation. In other words, only man's arrival at the beautiful destination and his entry into rest is the prospects that should be possessed by all creatures, and the work that should be done by the Creator. If man were to do this work, then it would be too limited: It could take man to a certain point, but it would not be able to bring man to the eternal destination. Man is not able to decide man's destiny, nor, moreover, is he able to ensure man's prospects and future destination. The work done by God, however, is different. Since He created man, He leads him; since He saves man, He will thoroughly save him, and will completely gain him; since He leads man, He will bring him to the proper destination; and since He created and manages man, He must take responsibility for man's fate and prospects. It is this which is the work done by the Creator. Though the work of conquest is achieved by purging man of his prospects, man must ultimately be brought into the proper destination prepared for him by God. It is precisely because God works man that man has a destination and his fate is assured. Here, the

suitable destination referred to is not man's hopes and prospects purged in times past; the two are different. That which man hopes for and pursues are the yearnings of his pursuit of the extravagant desires of the flesh, rather than the destination due to man. What God has prepared for man, meanwhile, are the blessings and promises due to man once he has been made pure, which God prepared for man after creating the world, and which are not tainted by the choice, conceptions, imagination or flesh of man. This destination is not prepared for a particular person, but is the place of rest of the whole of mankind. And so, this destination is the most suitable destination for mankind.

The Creator intends to orchestrate all of creatures. You must not discard or disobey anything that He does, nor should you be rebellious toward Him. The work He does will ultimately achieve His aims, and in this He will gain glory. Today, why is it not said that you are the descendants of Moab, or the offspring of the great red dragon? Why is there no talk of chosen people, and only talk of the creatures? The creature—this was man's original title, and it is this which is his innate identity. Names vary only because the ages and periods of work are different; in fact, man is an ordinary creature. All creatures, whether they be the most corrupt or the most holy, must perform the duty of a creature. When He carries out the work of conquest, God does not control you using your prospects, fate or destination. There is actually no need to work in this way. The aim of the work of conquest is to make man perform the duty of a creature, to make him worship the Creator, and only after this can he enter the wonderful destination. The fate of man is controlled by the hands of God. You are incapable of controlling yourself: Despite always rushing and busying about for himself, man remains incapable of controlling himself. If you could know your own prospects, if you could control your own fate, would you still be a creature? In short, regardless of how God works, all His work is for the sake of man. Take, for example, the heavens and earth and all things that God created to serve man: The moon, the sun, and the stars that He made for man, the animals and plants, spring, summer, autumn and winter, and so on—all are for the sake of man's existence. And so, regardless of how He chastises and judges man, it is all for the sake of man's salvation. Even though He strips man of his fleshly hopes, it is for the sake of purifying man, and the purification of man is for the sake of his existence. The destination of man is in the hands of the Creator, so how could man control himself?

Once the work of conquest has been completed, man will be brought into a beautiful world. This life will, of course, still be on earth, but it will be totally unlike man's life today. It is the life that mankind will have after the whole of mankind has been conquered, it will be a new beginning for man on earth, and for mankind to have such a life will be proof that mankind has entered a new and beautiful realm. It will be the beginning of the life of man and God on earth. The premise of such a beautiful life must be that, after man has been purified and conquered, he submits before the Creator. And so, the work of conquest is the last stage of God's work before mankind enters the wonderful destination. Such a life is man's future life on earth, it is the most beautiful life on earth, the kind of life that man longs for, the kind that man has never before achieved in the history of the world. It is the final outcome of the 6,000 years of work of management, it is what mankind yearns for most, and it is also God's promise to man. But this promise cannot come to pass immediately: Man will enter the future destination only once the work of the last days has been completed and he has been completely conquered, that is, once Satan has been utterly defeated. Man will be without a sinful nature after he has been refined, because God will have defeated Satan, which means that there will be no encroachment by hostile forces, and no hostile forces that can attack the flesh of man. And so man will be free, and holy—he will have entered eternity. Only if the hostile forces of darkness are bound will man be free wherever he goes, and without rebelliousness or opposition. Satan has but to be bound for man to be okay; today, he is not okay because^[a] Satan still stirs up trouble everywhere on earth, and because the entire work of God's management has yet to reach its end. Once Satan has been defeated, man will be completely liberated; when man gains God and comes out from under the domain of Satan, he will behold the sun of righteousness. The life due to normal man will be regained; all that should be possessed by normal man—such as the ability to discern good from evil, and understanding of how to eat and clothe oneself, and the ability to live normally—all of this will be regained. Even if Eve had not been tempted by the serpent, man should have had such a normal life after he was created in the beginning. He should have eaten, been clothed, and led the life of normal man on earth. Yet after man became depraved, this life became a pipe dream, and even today man does not

Footnotes:

a. The original text reads "today, it is because."

dare to imagine such things. In fact, this beautiful life that man longs for is a necessity: If man were without such a destination, then his depraved life on earth would never cease, and if there were not such a beautiful life, then there would be no conclusion to Satan's fate or to the age in which Satan holds dominion over earth. Man must arrive at a realm unreachable by the forces of darkness, and when he does, this will prove that Satan has been defeated. In this way, once there is no disturbance by Satan, God Himself will control mankind, and He will command and control the entire life of man; only this will count as the defeat of Satan. Man's life today is mostly a life of filth, and still a life of suffering and affliction. This could not be called the defeat of Satan; man has yet to escape from the sea of affliction, has yet to escape from the hardship of the life of man, or the influence of Satan, and he still has but an infinitesimal knowledge of God. All of man's hardship was created by Satan, it was Satan that brought the sufferings into the life of man, and only after Satan is bound will man be able to completely escape from the sea of affliction. Yet the bondage of Satan is achieved through the conquest and gain of the heart of man, by making man the spoils of the battle with Satan. Today, man's pursuit of becoming an overcomer and being made perfect are the things that are pursued before he has the life of a normal man on earth, and are the objectives that man seeks prior to the bondage of Satan. In substance, man's pursuit of becoming an overcomer and being made perfect, or being made great use of, is to escape from Satan's influence: The pursuit of man is to become an overcomer, but the final outcome will be his escape from the influence of Satan. Only by escaping from the influence of Satan can man lead the life of normal man on earth, the life of worshiping God. Today, man's pursuit of becoming an overcomer and being made perfect are the things that are pursued prior to having the life of a normal person on earth. They are pursued primarily for the sake of being cleansed and putting the truth into practice, and in order to achieve the worship of the Creator. If man possesses the life of a normal person on earth, a life without hardship or affliction, then man will not engage in the pursuit of becoming an overcomer. "Becoming an overcomer" and "being made perfect" are the objectives that God gives man to pursue, and through the pursuit of these objectives He causes man to put the truth into practice and live out a life of significance. The objective is to make man complete and to gain him, and the pursuit of becoming an overcomer and being made perfect is merely a means. If, in the future,

man enters into the wonderful destination, there will be no reference to becoming an overcomer and being made perfect; there will only be each creature performing their duty. Today, man is made to pursue these things simply in order to define a scope for man, so that man's pursuit is more targeted and practical. Without it, man's pursuit of entry into eternal life would be vague and abstract, and if this were so, would man not be even more pitiable? To pursue in this way, without goals or principles—is it not self-deception? Ultimately, this pursuit would naturally be fruitless; in the end, man would still live under the domain of Satan and would be incapable of extricating himself from it. Why subject himself to such aimless pursuit? When man enters the eternal destination, man will worship the Creator, and because man has gained salvation and entered eternity, man will not pursue any objectives, nor, moreover, will he need to worry that he is besieged by Satan. At this time, man will know his place, and will perform his duty, and even if they are not chastised or judged, each person will perform their duty. At that time, man will be a creature in both identity and status. There will no longer be the distinction of high and low; each person will simply perform a different function. Yet man will still live in an orderly, suitable destination of mankind, man will perform his duty for the sake of worshiping the Creator, and a mankind such as this will be the mankind of eternity. At that time, man will have gained a life illuminated by God, a life under the care and protection of God, and a life together with God. Mankind will lead a normal life on earth, and the whole of mankind will enter onto the right track. The 6,000-year management plan will have utterly defeated Satan, which means that God will have recovered the original image of man following his creation, and as such, the original intention of God will have been fulfilled. In the beginning, before mankind was corrupted by Satan, mankind led a normal life on earth. Later, when he was corrupted by Satan, man lost this normal life, and so there began the work of God's management, and the battle with Satan to recover the normal life of man. Only when the 6,000-year work of God's management comes to an end will the life of all mankind officially begin on earth, only then will man have a wonderful life, and God will recover the purpose of creating man in the beginning, as well as the original likeness of man. And so, once he has the normal life of mankind on earth, man will not pursue becoming an overcomer or being made perfect, for man will be holy. The victory and perfection spoken of by man are the objectives given to man to pursue

during the battle between God and Satan, and they exist only because man has been corrupted. It is by giving you an objective, and causing you to pursue this objective, that Satan will be defeated. Asking you to be an overcomer or to be made perfect or used is requiring that you bear testimony in order to shame Satan. In the end, man will lead the life of normal man on earth, and man will be holy, and when this happens, will they still seek to become overcomers? Are they not all creatures? Being an overcomer and being a perfected one are both directed at Satan, and the filthiness of man. Is this "overcomer" not in reference to the victory over Satan and the hostile forces? When you say that you have been made perfect, what in you has been made perfect? Isn't it that you have divested yourself of the corrupt satanic disposition, so that you can achieve the supreme love of God? Such things are said in relation to the filthy things within man, and in relation to Satan; they are not spoken of in relation to God.

Today, if you do not pursue becoming an overcomer and being made perfect, then in the future, when mankind leads a normal life on earth, there will be no opportunity for such pursuit. At that time, the end of every kind of person will have been revealed. At that time, it will be clear what kind of thing you are, and if you wish to be an overcomer or wish to be made perfect it will be impossible. It is only that because of his rebelliousness man will be punished after being revealed. At that time, the pursuit of man will not be a higher position than others, for some to be overcomers and others made perfect, or for some to be the firstborn sons of God and others to be the sons of God; they will not pursue these things. All will be creatures of God, all will live on earth, and all will live together with God on earth. Now is the time of the battle between God and Satan, it is a time in which this battle has yet to be concluded, a time in which man has yet to be completely gained, and is a period of transition. And so, man is required to pursue becoming an overcomer or one of the people of God. Today there are distinctions in status, but when the time comes there will be no such distinctions: The status of all those who have been victorious will be the same, they will all be qualified mankind, and will live equally upon earth, meaning that they will all be qualified creatures, and what they are given will all be the same. Because the ages of God's work are different, and the objects of His work are also different, if this work is done in you, you are eligible to be made perfect and become overcomers; if it were done abroad, then they would be eligible to become the first group of people

to be conquered, and the first group of people to be made perfect. Today, this work is not done abroad, so they are not eligible to be made perfect and become overcomers, and it is impossible for them to become the first group. Because the object of God's work is different, the age of God's work is different, and its scope is different, so there is the first group, that is, there are the overcomers, and so too will there be a second group that is made perfect. Once there is the first group that has been made perfect, there will be a specimen and model, and so in the future there will be a second and third group of those who are made perfect, but in eternity they will all be the same, and there will be no classifications in status. They will simply have been made perfect at different times, and there will be no differences in status. When the time comes that everyone has been made complete, and the work of the entire universe has been concluded, there will be no distinctions in status, and all will be of equal status. Today, this work is done among you so that you will become the overcomers. If it were done in England, then England would have the first group, in the same way that you will be. I am merely being particularly gracious by carrying out My work in you today, and if I didn't do this work in you, then equally you would be the second group, or the third, or the fourth, or the fifth. This is merely because of the difference in the order of work; the first group and the second group do not denote that one is higher or lower than the other, it simply denotes the order in which these people are made perfect. Today these words are communed to you, but why were you not informed earlier? Because, without a process, people tend to go to extremes. For example, Jesus said at that time: "As I departed, so shall I arrive." Today, many have been infatuated by these words, and they want only to wear white robes and await their rapture into heaven. Thus, there are many words that cannot be spoken too early; if they were spoken too early man would go to extremes. Man's stature is too small, and he is incapable of seeing through to the truth of these words.

When man achieves the true life of man on earth, the entire forces of Satan will be bound, and man will live easily upon earth. Things will not be as complex as they are today: Human relationships, social relationships, complex familial relationships..., they are such bother, so painful! Man's life here is so miserable! Once man has been conquered, his heart and mind will change: He will have a heart that reveres God and a heart that loves God. Once all those within the universe who seek to love God have been conquered, which is to say, once Satan has been

defeated, and once Satan—all the forces of darkness—has been bound, then man's life on earth will be untroubled, and he will be able to live freely upon earth. If man's life is without the fleshly relationships, and is without the complexities of the flesh, then it would be so much easier. Man's relationships of the flesh are too complex, and for man to have such things is proof that he has yet to free himself of the influence of Satan. If you had the same relationship with the brothers and sisters, if you had the same relationship with your regular family, then you would have no concerns, and would not need to worry about anyone. Nothing could be better, and in this way man would be relieved of half of his suffering. Living a normal human life on earth, man will be similar to an angel; though still being of the flesh, he will be much like an angel. This is the final promise, it is the last promise that is bestowed upon man. Today man undergoes chastisement and judgment; do you think man's experience of such things is meaningless? Could the work of chastisement and judgment be done for no reason? Previously it has been said that to chastise and judge man is to place him into a bottomless pit, which means the taking away of his fate and prospects. This is for the sake of one thing: the cleansing of man. Man is not placed in a bottomless pit deliberately, after which God washes His hands of him. Instead, it is in order to deal with the rebelliousness within man, so that in the end the things within man may be cleansed, so that he may have a true knowledge of God, and be like a holy person. If this is done, then all will be accomplished. In fact, when those things within man that are meant to be dealt with are dealt with, and man bears resounding testimony, Satan will also be defeated, and even though there may be a few of those things which are originally within man that are not completely cleansed, once Satan is defeated, it will no longer cause trouble, and at that time man will have been completely cleansed. Man has never experienced such a life, but when Satan is defeated, all will be settled and those trifling things within man will all be solved; all other troubles will end once that main problem has been solved. During this incarnation of God on earth, when He personally does His work among man, all the work He does is in order to defeat Satan, and He will defeat Satan through the conquest of man and making you complete. When you bear resounding testimony, this, too, will be a mark of Satan's defeat. Man is first conquered and ultimately completely made perfect in order to defeat Satan. In substance, however, along with the defeat of Satan this is simultaneously the salvation of all mankind from this hollow sea of af-

fliction. Regardless of whether this work is carried out throughout the entire universe or in China, it is all in order to defeat Satan and bring salvation to the whole of mankind so that man may enter the place of rest. You see, the normal flesh of God incarnate is precisely for the sake of defeating Satan. The work of the God of flesh is used to bring salvation to all those beneath heaven who love God, it is for the sake of conquering all mankind, and, moreover, for the sake of defeating Satan. The core of all God's management work is inseparable from the defeat of Satan to bring salvation to all mankind. Why, in much of this work, is it always said for you to bear testimony? And whom is this testimony directed at? Isn't it directed at Satan? This testimony is made to God, and it is made to testify that the work of God has achieved its effect. Bearing testimony is related to the work of defeating Satan; if there were not a battle with Satan, then man would not be required to bear testimony. It is because Satan must be defeated that, at the same time as saving man, God requires that man bear testimony to Him before Satan, which He uses to save man and do battle with Satan. As a result, man is both the object of salvation and a tool in the defeat of Satan, and so man is at the core of the work of God's entire management, and Satan is merely the object of destruction, the enemy. You may feel that you have done nothing, but because of the changes in your disposition, testimony has been borne, and this testimony is directed at Satan and is not made to man. Man is not fit to enjoy such a testimony. How could he understand the work done by God? The object of God's fight is Satan; man, meanwhile, is only the object of salvation. Man has the corrupt satanic disposition, and is incapable of understanding this work. This is because of the corruption of Satan. It is not inherently within man, but is directed by Satan. Today, God's main work is to defeat Satan, that is, to completely conquer man, so that man may bear final testimony to God before Satan. In this way, all things will be accomplished. In many cases, to your naked eye it appears that nothing has been done, but in fact, the work has already been completed. Man requires that all the work of completion be visible, yet without making it visible to you, I have completed My work, for Satan has submitted, which means that it has been utterly defeated, that all of God's wisdom, power and authority have vanquished Satan. This is exactly the testimony that must be borne, and though it has no clear expression in man, though it is not visible to the naked eye, Satan has already been defeated. The entirety of this work is directed against Satan, and car-

ried out because of the battle with Satan. And so, there are many things that man does not see as having been successful, but which, in God's eyes, were successful long ago. This is one of the inner truths of all God's work.

Once Satan has been defeated, that is to say, once man has been completely conquered, man will comprehend that all of this work is for the sake of salvation, and that the means of this salvation is to regain him from the hands of Satan. The 6,000 years of work of God's management are divided into three stages: the Age of Law, the Age of Grace, and the Age of Kingdom. These three stages of work are all for the sake of mankind's salvation, which is to say, they are for the salvation of a mankind that has been severely corrupted by Satan. At the same time, however, they are also so that God may do battle with Satan. Thus, just as the work of salvation is divided into three stages, so the battle with Satan is also divided into three stages, and these two aspects of God's work are conducted simultaneously. The battle with Satan is actually for the sake of mankind's salvation, and because the work of mankind's salvation is not something that can be successfully completed in a single stage, the battle with Satan is also divided into phases and periods, and war is waged upon Satan in accordance with the needs of man and the extent of Satan's corruption of him. Perhaps, in man's imagination, he believes that in this battle God will take up arms against Satan, in the same way that two armies would fight each other. This is only something that man's intellect is capable of imagining, and is a supremely vague and unrealistic idea, yet it is what man believes. And because I say here that the means of man's salvation is through the battle with Satan, man imagines that this is how the battle is conducted. In the work of man's salvation, three stages have been carried out, which is to say that the battle with Satan has been split into three stages prior to the complete defeat of Satan. Yet the inner truth of the entire work of the battle with Satan is that its effects are achieved through bestowing grace upon man, and becoming a sin offering of man, forgiving the sins of man, conquering man, and making man perfect. As a matter of fact, the battle with Satan is not the taking up of arms against Satan, but the salvation of man, the working of the life of man, and the changing of man's disposition so that he may bear testimony to God. This is how Satan is defeated. Satan is defeated through changing the corrupt disposition of man. When Satan has been defeated, that is, when man has been completely saved, then the ashamed Satan will be completely

bound, and in this way, man will have been completely saved. And so, the substance of man's salvation is the battle with Satan, and the war with Satan is primarily reflected in the salvation of man. The stage of the last days, in which man is to be conquered, is the last stage in the battle with Satan, and also the work of man's complete salvation from the domain of Satan. The inner meaning of man's conquest is the return of the embodiment of Satan, man who has been corrupted by Satan, to the Creator following his conquest, through which he will forsake Satan and completely return to God. In this way, man will have been completely saved. And so, the work of conquest is the last work in the battle against Satan, and the final stage in God's management for the sake of Satan's defeat. Without this work, the full salvation of man would ultimately be impossible, the utter defeat of Satan would also be impossible, and mankind would never be able to enter the wonderful destination, or get free from Satan's influence. Consequently, the work of salvation of man cannot be concluded before the battle with Satan is concluded, for the core of the work of God's management is for the sake of mankind's salvation. Earliest mankind was in the hands of God, but because of Satan's temptation and corruption, man was bound up by Satan and fell in the hands of the evil one. Thus, Satan became the object to be defeated in the work of God's management. Because Satan took possession of man, and because man is the stock of all God's management, if man is to be saved, then he must be snatched back from the hands of Satan, which is to say that man must be taken back after having been held captive by Satan. Satan is defeated through changes in man's old disposition that restore his original sense, and in this way, man, who has been taken captive, can be snatched back from the hands of Satan. If man is freed from the influence and bondage of Satan, Satan will be shamed, man will ultimately be taken back, and Satan will be defeated. And because man has been freed from the dark influence of Satan, man will become the spoils of all of this battle, and Satan will become the object that will be punished once this battle has finished, after which the entire work of mankind's salvation will have been completed.

God has no malice toward the creatures and wishes only to defeat Satan. All of His work—whether it be chastisement or judgment—is directed at Satan; it is carried out for the sake of mankind's salvation, is all in order to defeat Satan, and it has one objective: doing battle with Satan to the very end! And God will never rest before He has been vic-

torious over Satan! He will rest only once He has defeated Satan. Because all of the work done by God is directed at Satan, and because those who have been corrupted by Satan are all under the control of Satan's domain and all live under Satan's domain, if God did not battle against Satan or cause them to break with it, Satan would not relax its hold on these people, and they could not be gained. If they were not gained, it would prove that Satan has not been defeated, that it has not been vanquished. And so, in God's 6,000-year management plan, during the first stage He did the work of the law, during the second stage He did the work of the Age of Grace, that is, the work of crucifixion, and during the third stage He did the work of conquering mankind. All this work is directed at the extent to which Satan has corrupted mankind, it is all in order to defeat Satan, and not one of the stages is not for the sake of defeating Satan. The substance of the 6,000-year work of God's management is the battle against the great red dragon, and the work of managing mankind is also the work of defeating Satan, and the work of doing battle with Satan. God has battled for 6,000 years, and thus worked for 6,000 years, to ultimately bring man into the new realm. When Satan is defeated, man will be completely liberated. Is this not the direction of God's work today? This is precisely the direction of the work of today: the complete liberation and freeing of man, so that he is not subject to any rules, nor limited by any binds or restrictions. All this work is done in accordance with your stature and in accordance with your needs, meaning that you are provided with whatever you can accomplish. It is not a case of "driving a duck onto a perch," of forcing you to do things beyond your ability; instead, all this work is carried out in accordance with your actual needs. Each stage of work is in accordance with the actual needs and requirements of man, and is for the sake of defeating Satan. In fact, at the beginning there were no barriers between the Creator and His creatures. They are all caused by Satan. Man has become unable to see or touch anything because of Satan's disturbance and its corruption. Man is the victim, the one who has been deceived. Once Satan has been defeated, the creatures will behold the Creator, and the Creator will look upon the creatures and be able to personally lead them. Only this is the life that man should have on earth. And so, God's work is primarily in order to defeat Satan, and once Satan has been defeated, everything will be solved. Today, you have seen that it really is something for God to come among man. He has not come to spend each day finding fault in you, to say this and

that, or to simply allow you to see what He looks like, and how He speaks and lives. God has not become flesh merely to allow you to look upon Him, or to open your eyes, or to allow you to hear the mysteries He has spoken of and the seven seals that He has opened. Rather, He has become flesh to defeat Satan. He has personally come among man in the flesh to save man, to do battle with Satan, and this is the significance of His incarnation. If it were not in order to defeat Satan, then He would not personally do this work. God has come to earth to do His work among man, to personally reveal Himself to man and allow man to behold Him; is this a small matter? It really is something! It is not as man imagines that God has come so that man may look upon Him, so that man may understand that God is real and not vague or hollow, and that God is lofty but also humble. Could it be that simple? It is precisely because Satan has corrupted the flesh of man, and man is the one who God intends to save, that God must assume the flesh to do battle with Satan and to personally shepherd man. Only this is beneficial to His work. The two incarnate fleshs of God have existed in order to defeat Satan, and have also existed in order to better save man. That is because the one doing the battle with Satan can only be God, whether it be the Spirit of God or the incarnate flesh of God. In short, the one doing the battle with Satan cannot be the angels, much less can it be man, who has been corrupted by Satan. The angels are powerless to do it, and man is even more impotent. As such, if God wishes to work the life of man, if He wishes to personally come to earth to work man, then He must personally become flesh, that is, He must personally put on the flesh, and with His inherent identity and the work that He must do, come among man and personally save man. If not, if it were the Spirit of God or man that did this work, then this battle would forever fail to achieve its effect, and would never end. Only when God becomes flesh to personally go to war against Satan among man does man have a chance of salvation. Furthermore, only then is Satan shamed, and left without any opportunities to exploit or any plans to execute. The work done by God incarnate is unachievable by the Spirit of God, and even more incapable of being done on God's behalf by any fleshly man, for the work that He does is for the sake of the life of man, and in order to change the corrupt disposition of man. Were man to participate in this battle, he would only flee in woeful disarray, and would simply be incapable of changing the corrupt disposition of man. He would be incapable of saving man from the cross, or of conquering all of rebelli-

ous mankind, but only be able to do a little old work according to principle, or else work that is unrelated to the defeat of Satan. So why bother? What is the significance of work that cannot gain mankind, much less defeat Satan? And so, the battle with Satan can only be carried out by God Himself, and is simply incapable of being done by man. Man's duty is to obey and to follow, for man is unable to do the work of opening up a new epoch, nor, moreover, can he carry out the work of battling Satan. Man can only satisfy the Creator under the leadership of God Himself, through which Satan is defeated; this is the only thing that man can do. And so, every time a new battle commences, which is to say, every time the work of the new age begins, this work is personally done by God Himself, through which He leads the entire age, and opens up a new path for the whole of mankind. The dawn of each new age is a new start in the battle with Satan, through which man enters a newer, more beautiful realm and a new age that is personally led by God Himself. Man is the master of all things, but those who have been gained will become the fruits of all battles with Satan. Satan is the corrupter of all things, it is the loser at the end of all battles, and is also the one which will be punished following these battles. Among God, man and Satan, only Satan is the one which will be detested and rejected. Those who were gained by Satan but are not taken back by God, meanwhile, become the ones who will receive punishment in behalf of Satan. Of these three, only God should be worshiped by all things. Those who were corrupted by Satan but are taken back by God and who follow the way of God, meanwhile, become the ones who will receive God's promise and judge the evil ones for God. God will surely be victorious and Satan will surely be defeated, but among man there are those who will win and those who will lose. Those who win will belong to the Victor, and those who lose will belong to the loser; this is the classification of each according to kind, it is the final outcome of all God's work, it is also the aim of all God's work, and it will never change. The core of the main work of God's management plan is focused on the salvation of man, and God becomes flesh primarily for the sake of this core, for the sake of this work, and in order to defeat Satan. The first time God became flesh was also in order to defeat Satan: He personally became flesh, and was personally nailed to the cross, in order to complete the work of the first battle, which was the work of mankind's redemption. Likewise, this stage of work is also personally done by God, who has become flesh to do His work among man, to personally speak His word

and allow man to see Him. Of course, it is inevitable that He also does some other work along the way, but the main reason He carries out His work personally is in order to defeat Satan, to conquer the whole of mankind, and to gain these people. And so, the work of God's incarnation really is something. If His purpose were only to show man that God is humble and hidden, and that God is real, if it were only for the sake of doing this work, then there would be no need to become flesh. Even if God did not become flesh, He could reveal His humbleness and hiddenness, His greatness and holiness, to man directly, but such things have nothing to do with the work of managing mankind. They are incapable of saving man or making him complete, much less can they defeat Satan. If the defeat of Satan only involved the Spirit doing battle against a spirit, then such work would have even less practical value; it would be incapable of gaining man and would ruin the fate and prospects of man. As such, God's work today is of profound significance. It is not only so that man may see Him, or so that man's eyes may be opened, or in order to provide him with a little moving and encouragement; such work has no significance. If you can only speak of this kind of knowledge, then it proves that you do not know the true significance of God's incarnation.

The work of God's entire management plan is personally done by God Himself. The first stage—the creation of the world—was personally done by God Himself, and if it had not been, then no one would have been capable of creating mankind; the second stage was the redemption of all mankind, and it was also personally done by God Himself; the third stage goes without saying: There is an even greater need for the end of all God's work to be done by God Himself. The work of redeeming, conquering, gaining, and perfecting the whole of mankind is all personally carried out by God Himself. If He did not personally do this work, then His identity could not be represented by man, or His work done by man. In order to defeat Satan, in order to gain mankind, and in order to give man a normal life on earth, He personally leads man and personally works among man; for the sake of His entire management plan, and for all of His work, He must personally do this work. If man only believes that God came to be seen by him and make him happy, then such beliefs hold no value, they have no significance. Man's knowledge is too superficial! Only by carrying it out Himself can God do this work thoroughly and completely. Man is incapable of doing it on behalf of God. As he does not have God's identity or His substance,

he is incapable of doing His work, and even if man did, it would not have any effect. The first time God became flesh was for the sake of redemption, to redeem all mankind from sin, to make man capable of being cleansed and of being forgiven for his sins. The work of conquest is also personally done by God among man. If, during this stage, God were only to speak prophecy, then a prophet or someone gifted could be found to take His place; if only prophecy were spoken, man could stand in for God. Yet if man were to personally do the work of God Himself and were to work the life of man, it would be impossible for him to do this work. It must be personally done by God Himself: God must personally become flesh to do this work. In the Age of Word, if only prophecy were spoken, then Isaiah or Elijah the prophet could be found to do this work, and there would be no need for God Himself to do it personally. Because the work done in this stage is not merely the speaking of prophecy, and because it is of greater importance that the work of words is used to conquer man and defeat Satan, this work cannot be done by man, and must be personally done by God Himself. In the Age of Law Jehovah did part of God's work, after which He spoke some words and did some work through the prophets. That is because man could stand in for the work of Jehovah, and the seers could foretell things and interpret some dreams on His behalf. The work done in the beginning was not the work of directly changing man's disposition, and was unrelated to the sin of man, and man was required only to abide by the law. So Jehovah did not become flesh and reveal Himself to man; instead He spoke directly to Moses and others, made them speak and work on His behalf, and caused them to work directly among mankind. The first stage of God's work was the leadership of man. It was the start of the battle with Satan, but this battle had yet to officially begin. The official war with Satan began with the first incarnation of God, and it has continued right up until today. The first instance of this war was when God incarnate was nailed to the cross. The crucifixion of God incarnate defeated Satan, and it was the first successful stage in the war. When God incarnate begins to directly work the life of man, this is the official start of the work of regaining man, and because this is the work of changing man's old disposition, it is the work of doing battle with Satan. The stage of work done by Jehovah in the beginning was merely the leadership of man's life on earth. It was the beginning of God's work, and although it had yet to involve any battle, or any major work, it laid the foundation for the work of the battle to come. Later, the

second stage of work during the Age of Grace involved changing man's old disposition, which means that God Himself wrought the life of man. This had to be personally done by God: It required that God personally become flesh, and if He had not become flesh, no one else could have replaced Him in this stage of work, for it represented the work of fighting directly against Satan. If man had done this work on God's behalf, when man stood before Satan, Satan would not have submitted and it would have been impossible to defeat it. It had to be God incarnate who came to defeat it, for the substance of God incarnate is still God, He is still the life of man, and He is still the Creator; whatever happens, His identity and substance will not change. And so, He put on the flesh and did the work to cause the complete submission of Satan. During the stage of work of the last days, if man were to do this work and were made to speak the words directly, then he would be unable to speak them, and if prophecy were spoken, then it would be incapable of conquering man. By assuming the flesh, God comes to defeat Satan and cause its complete submission. He utterly defeats Satan, fully conquers man, and completely gains man, after which this stage of work is completed, and success achieved. In God's management, man cannot stand in for God. In particular, the work of leading the age and launching new work is in even greater need of being personally done by God Himself. Giving man revelation and providing him with prophecy can be done by man, but if it is work that must be personally done by God, work of the battle between God Himself and Satan, then this work cannot be done by man. During the first stage of work, when there was no battle with Satan, Jehovah personally led the people of Israel using the prophecy spoken by the prophets. Afterward, the second stage of work was the battle with Satan, and God Himself personally became flesh, coming into the flesh, to do this work. Anything that involves the battle with Satan also involves the incarnation of God, which means that this battle cannot be waged by man. If man were to do battle, he would be incapable of defeating Satan. How could he have the strength to fight against it whilst still under its domain? Man is in the middle: If you lean toward Satan you belong to Satan, but if you satisfy God you belong to God. Were man to stand in for God in the work of this battle, would he be able to? If he did, would he not have perished long ago? Would he not have entered into the nether world long ago? And so, man is unable to replace God in His work, which is to say that man does not have the substance of God, and if he did battle with Satan he would be incapable

of defeating it. Man can only do some work; he can win some people over, but he cannot stand in for God in the work of God Himself. How could man do battle with Satan? Satan would take you captive before you'd even started. Only God Himself can do battle with Satan, and upon this basis man can follow God and obey Him. Only in this way can man be gained by God and escape from the bonds of Satan. What man can achieve with his own wisdom, authority and abilities is too limited; he is incapable of making man complete, of leading him, and, moreover, of defeating Satan. Man's intelligence and wisdom are unable to thwart the schemes of Satan, so how could man do battle with it?

All those who are willing to be made perfect have the chance to be made perfect, so everyone must relax: In the future you will all enter the destination. But if you are unwilling to be made perfect, and are unwilling to enter the wonderful realm, then that is your own problem. All those who are willing to be made perfect and are loyal to God, all those who obey, and all those who faithfully perform their function—all such people can be made perfect. Today, all those who do not loyally perform their duty, all those who are not loyal to God, all those who do not submit to God, particularly those who have received the enlightenment and illumination of the Holy Spirit but do not put it into practice—all such people are unable to be made perfect. All those who are willing to be loyal and obey God can be made perfect, even if they are a little ignorant; all those who are willing to pursue can be made perfect. There is no need to worry about this. As long as you are willing to pursue in this direction, you can be made perfect. I am unwilling to forsake or eliminate any of those among you, but if you do not strive to do well, then you are only ruining yourself; it is not Me that eliminates you, but you yourself. If you yourself do not strive to do well—if you are lazy, or do not perform your duty, or are not loyal, or do not pursue the truth, and always do as you please, spending money and having sexual liaisons, then you condemn yourself, and are unworthy of anyone's pity. My purpose is for all of you to be made perfect, and at the very least be conquered, so that this stage of work may be successfully completed. God's wish is for every person to be made perfect, to be ultimately gained by Him, to be completely cleansed by Him, and to become one He loves. It matters not whether I say you are backward or of poor caliber—this is all fact. My saying this does not prove that I intend to forsake you, that I have lost hope in you, much less that I am unwilling

to save you. Today I have come to do the work of your salvation, which is to say that the work I do is a continuation of the work of salvation. Every person has the chance to be made perfect: Provided that you are willing, provided that you pursue, in the end you will be able to achieve the effects, and not one of you will be forsaken. If you are of poor caliber, My requirements of you will be in accordance with your poor caliber; if you are of high caliber, My requirements of you will be in accordance with your high caliber; if you are ignorant and illiterate, My requirements of you will be in accordance with your illiteracy; if you are literate, My requirements of you will be in accordance with your level of literacy; if you are elderly, My requirements of you will be in accordance with your age; if you are capable of providing hospitality, My requirements of you will be in accordance with this; if you say you cannot offer hospitality, and can only perform a certain function, whether it be spreading the gospel, or taking care of the church, or attending to other general affairs, My perfection of you will be in accordance with the function that you perform. Being loyal, obeying to the very end, and pursuing the supreme love of God—this is what you must accomplish, and there are no better practices than these three things. Ultimately, man is required to achieve these three things, and if he can achieve them he will be made perfect. But, above all, you must truly pursue, you must actively press onward and upward, and not be passive toward that. I have said that every person has the chance to be made perfect, and is capable of being made perfect, and this counts, but you do not strive in your pursuit. If you do not achieve these three criteria, then in the end you must be eliminated. I want everyone to catch up, want everyone to have the work and the enlightenment of the Holy Spirit, and be able to obey to the very end, because this is the duty that each of you should perform. When you have all performed your duty, you will all have been made perfect, you will also have resounding testimony. All those who have testimony are those who have been victorious over Satan and gained God's promise, and they are the ones who will remain to live in the wonderful destination.

GOD AND MAN WILL ENTER INTO REST TOGETHER

In the beginning, God was resting. There were no humans or anything else upon the earth at that time, and God had not done any work whatsoever. God only began His management work once humanity existed and once humanity had been corrupted. From this point on, God no longer rested but instead began to busy Himself among humanity. It was because of humanity's corruption that God was taken from His rest, and it was also because of the archangel's rebellion that God was taken from His rest. If God does not defeat Satan and save humanity, which has been corrupted, God will never again be able to enter into rest. As man lacks rest, so does God. When God once again enters into rest, man will also enter into rest. The life in rest is one without war, without filth, without persisting unrighteousness. This is to say that it lacks Satan's harassment (here "Satan" refers to hostile forces), Satan's corruption, as well as the invasion of any force opposed to God. Everything follows its own kind and worships the Lord of creation. Heaven and earth are entirely tranquil. This is humanity's restful life. When God enters into rest, no more unrighteousness will persist upon the earth, and there will be no more invasion of any hostile forces. Humanity will also enter a new realm; they will no longer be a humanity corrupted by Satan, but rather a humanity that has been saved after having been corrupted by Satan. Humanity's day of rest is also God's day of rest. God lost His rest due to humanity's inability to enter into rest; it was not that He was originally unable to rest. Entering into rest does not mean that all things will cease to move, or that all things will cease to develop, nor does it mean that God will cease to work or man will cease to live. The sign of entering into rest is as thus: Satan has been destroyed; those wicked people who join Satan in its evil-doing have been punished and wiped out; all forces hostile to God cease to exist. God entering into rest means that He will no longer carry out His work of humanity's salvation. Humanity entering into rest means that all of humanity will live within God's light and under His blessings; there will be none of Satan's corruption, nor will any unrighteous things occur. Humanity will live normally upon earth, and they will live under God's care. When God and man enter into rest together, it will mean that humanity has been saved and that Satan has been destroyed,

that God's work among man has finished entirely. God will no longer continue to work among man, and man will no longer live under Satan's domain. Therefore, God will no longer be busy, and man will no longer rush about; God and man will enter into rest simultaneously. God will return to His original position, and each person will return to his or her respective place. These are the destinations that God and man will respectively reside in after the end of God's entire management. God has God's destination, and man has man's destination. While resting, God will continue to guide all of humanity in their lives upon earth. While in God's light, man will worship the one true God in heaven. God will no longer live among humanity, and man will also be unable to live with God in God's destination. God and man cannot live within the same realm; rather, both have their own respective manners of living. God is the One who guides all of humanity, while all of humanity is the crystallization of God's management work. It is humanity who is led; in regard to essence, humanity is not similar to God. To rest means to return to one's original place. Therefore, when God enters into rest, it means that God returns to His original place. God will no longer live upon the earth or share in humanity's joy and suffering while among humanity. When humanity enters into rest, it means that man has become a true creation; humanity will worship God from upon the earth and have normal human lives. People will no longer be disobedient to God or resist God; they will return to the original life of Adam and Eve. These are the respective lives and destinations of God and humanity after they enter into rest. Satan's defeat is an inevitable trend in the war between God and Satan. In this way, God's entering into rest after the completion of His management work and man's complete salvation and entrance into rest likewise become inevitable trends. Man's place of rest is on earth, and God's place of rest is in heaven. While man rests, he will worship God and also live upon earth, and while God rests, He will lead the remaining portion of humanity; He will lead them from heaven, not from earth. God will still be the Spirit, while man will still be flesh. God and man both have their different respective manners of resting. While God rests, He will come and appear among man; while man rests, he will be led by God to visit heaven and also to enjoy life in heaven. After God and man enter into rest, Satan will no longer exist, and like Satan, those wicked people will also no longer exist. Before God and man enter into rest, those wicked individuals who once persecuted God upon earth and the enemies who

were disobedient to Him upon earth will have already been destroyed; they will have been destroyed by the great disasters of the last days. After those wicked individuals have been completely destroyed, earth will never again know Satan's harassment. Humanity will obtain complete salvation, and it will only be then that God's work ends completely. These are the prerequisites for God and man to enter into rest.

The approach of the end of all things indicates the end of God's work and indicates the end of humanity's development. This means that humanity as corrupted by Satan has reached their end of development, and that the descendants of Adam and Eve have propagated to their respective ends, and it also means that it is impossible for such a humanity, having been corrupted by Satan, to continue to develop. The Adam and Eve in the beginning had not been corrupted, but the Adam and Eve that were driven from the Garden of Eden were corrupted by Satan. When God and man enter into rest together, Adam and Eve—who were driven from the Garden of Eden—and their descendants will finally come to a close; the humanity of the future will still consist of the descendants of Adam and Eve, but they will not be people who live under Satan's domain. Rather, they will be people who have been saved and purified. This will be a humanity that has been judged and chastised, and one that is holy. These people will not be similar to the human race as it originally was; one can almost say that they are an entirely different kind of person from the original Adam and Eve. These people will have been selected from among all of those who were corrupted by Satan, and they will be the people who have ultimately stood firm during God's judgment and chastisement; they will be the last remaining group of people among corrupt mankind. Only this group of people will be able to enter into the final rest together with God. Those who are able to stand firm during God's work of judgment and chastisement during the last days—that is, during the final work of cleansing—will be those who will enter into the final rest with God; therefore, those who enter into rest will all have broken free of Satan's influence and been obtained by God only after having undergone His final cleansing work. These people who have been ultimately obtained by God will enter into the final rest. The essence of God's work of chastisement and judgment is to cleanse humanity, and it is for the day of final rest. Otherwise, the whole of humanity will not be able to follow their own kind or enter into rest. This work is humanity's only path to enter into rest. Only God's work of cleansing will cleanse humanity of

their unrighteousness, and only His work of chastisement and judgment will bring to light those disobedient things among humanity, thereby separating those who can be saved from those who cannot, and those who will remain from those who will not. When His work ends, those people who remain will be cleansed and enjoy a more wonderful second human life upon the earth as they enter a higher realm of humanity; in other words, they will enter into humanity's day of rest and live together with God. After those who cannot remain have undergone chastisement and judgment, their original forms will be entirely revealed; after this they will all be destroyed and, like Satan, will no longer be allowed to survive upon the earth. The humanity of the future will no longer contain any of this type of people; these people are not fit to enter the land of the ultimate rest, nor are they fit to enter the day of rest that God and man will share, for they are the targets of punishment and are the wicked, and they are not righteous people. They had been redeemed once, and they had also been judged and chastised; they had also once rendered service to God, but when the final day comes, they will still be eliminated and destroyed because of their own wickedness and because of their own disobedience and irredeemability. They will no longer exist upon the world of the future, and they will no longer exist among the human race of the future. Any and all evildoers and any and all who have not been saved will be destroyed when the holy among humanity enter into rest, regardless of whether they are the spirits of the dead or those who still live in the flesh. Regardless of what era to which these evildoing spirits and evildoing people, or the spirits of righteous people and those people who do righteousness belong, any evildoers will be destroyed, and any righteous people will survive. Whether a person or spirit receives salvation is not entirely decided based upon the work of the final age, but is rather determined based upon whether they have resisted or been disobedient to God. If people in the previous era did evil and could not be saved, they would undoubtedly be targets for punishment. If people in this era do evil and cannot be saved, they are also surely targets for punishment. People are separated on the basis of good and evil, not on the basis of the era. Once separated on the basis of good and evil, people are not immediately punished or rewarded; rather, God will only carry out His work of punishing evil and rewarding good after carrying out His work of conquering in the last days. Actually, He has been using good and evil to separate humanity ever since He carried out His work among human-

ity. He will merely reward the righteous and punish the wicked upon completion of His work, rather than separating the wicked and the righteous upon completing His work in the end and then immediately setting about His work of punishing evil and rewarding good. His ultimate work of punishing evil and rewarding good is entirely done in order to utterly purify all of humanity, so that He may bring an entirely holy humanity into eternal rest. This stage of His work is His most crucial work. It is the final stage of the whole of His management work. If God did not destroy the wicked but rather let them remain, then the whole of humanity would still not be able to enter into rest, and God would not be able to bring all of humanity into a better realm. This kind of work would not be completely finished. When He finishes His work, the whole of humanity will be entirely holy. Only in this manner can God peacefully live in rest.

People today are unable to part with things of the flesh; they cannot give up the enjoyment of the flesh, nor can they give up the world, money, or their corrupt disposition. Most people go about their pursuits in a perfunctory manner. Actually, these people do not have God in their hearts at all; more so, they do not fear God. They do not have God in their hearts, and so they cannot perceive all that God does, and are even more unable to believe the words He speaks from His mouth. These people are too fleshly; they are too deeply corrupted and lack any truth whatsoever, what is more, they do not believe that God can become flesh. Anyone who does not believe in God incarnate—that is, anyone who does not believe the work and speech of the visible God and does not believe in the visible God but instead worships the invisible God in heaven—does not have God in his or her heart. They are people who are disobedient to and resist God. These people lack humanity and reason, to say nothing of truth. For these people, the visible and tangible God all the more cannot be believed, yet the invisible and intangible God is the most credible and also the most gladdening to their hearts. What they seek is not the truth of reality, nor is it the true essence of life, much less God's intentions; rather, they pursue excitement. Whichever things are most capable of letting them attain their own desires are, without a doubt, their faiths and pursuits. They only believe in God in order to satisfy their own desires, not to seek the truth. Are these people not evildoers? They are extremely self-confident, and they do not believe that God in heaven will destroy them, these "good people." Instead, they believe that God will allow them to remain

and, moreover, will reward them handsomely, for they have done many things for God and displayed a great deal of “loyalty” toward Him. If they were to pursue the visible God, they would immediately strike back against God or fly into a rage once their desires were to fall through. These are vile people who seek to satisfy their own desires; they are not people of integrity in pursuit of the truth. Such kind of people are the so-called wicked people who follow Christ. Those people who do not seek the truth cannot believe the truth. They are all the more unable to perceive humanity’s future outcome, for they do not believe any work or speech of the visible God, and they cannot believe in humanity’s future destination. Therefore, even if they follow the visible God, they still commit evil and do not seek the truth, nor do they practice the truth that I require. Those people who do not believe that they will be destroyed are conversely the very individuals who will be destroyed. They all believe themselves to be so clever, and they believe that they themselves are those who practice the truth. They consider their evil conduct to be the truth and thereby cherish it. These wicked people are very self-confident; they take the truth to be doctrine, and take their evil acts to be truth, and in the end they can only reap what they have sown. The more self-confident people are and the more wildly arrogant they are, the more they are unable to obtain truth; the more people believe in the heavenly God, the more they resist God. These are the people who will be punished. Before humanity enters into rest, whether each kind of person is punished or rewarded will be determined according to whether they seek the truth, whether they know God, whether they can obey the visible God. Those who have rendered service to the visible God yet do not know or obey Him lack truth. These people are evildoers, and evildoers will undoubtedly be punished; furthermore, they shall be punished according to their wicked conduct. God is believed in by man, and He is also worthy of man’s obedience. Those who only believe in the vague and invisible God are those who do not believe in God; furthermore, they are unable to obey God. If these people still cannot believe in the visible God by the time His work of conquering is finished, and also persist in being disobedient to and resisting the God who is visible in the flesh, these “vagueists” will, without a doubt, be destroyed. It is as it is with those among you—anyone who verbally recognizes God incarnate yet cannot practice the truth of obedience to God incarnate will ultimately be eliminated and destroyed, and anyone who verbally recognizes the visible God and

also eats and drinks of the truth expressed by the visible God yet seeks after the vague and invisible God will all the more be destroyed in the future. None of these people can remain until the time of rest after God's work has finished; there can be no one like these people who remain until the time of rest. The demonic people are those who do not practice the truth; their essence is one of resisting and being disobedient to God, and they do not have the slightest intentions of obeying God. Such people will all be destroyed. Whether you have truth and whether you resist God are determined according to your essence, not according to your appearance or your occasional speech and conduct. Every person's essence decides whether they will be destroyed; this is determined according to the essence revealed by their conduct and their pursuit of the truth. Among people who similarly do work and also do similar amounts of work, those whose human essences are good and who possess truth are the people who can remain, but those whose human essences are evil and who disobey the visible God are those who shall be destroyed. Any of God's work or words directed at humanity's destination deals with humanity appropriately according to each person's essence; there will be no accidents, and there will certainly not be the slightest error. Only when a person carries out work will human emotion or meaning be mixed in. The work God does is the most suitable; He absolutely will not bring false claims against any creature. There are now many people who are unable to perceive humanity's future destination and who also do not believe the words I speak; all those who do not believe, along with those who do not practice truth, are demons! Those who seek and those who do not seek are now two different types of people, and they are two types of people with two different destinations. Those who pursue knowledge of the truth and practice the truth are the people whom God will save. Those who do not know the true way are demons and enemies; they are the descendants of the archangel and will be destroyed. Even the pious believers of a vague God—are they not also demons? People who possess good consciences but do not accept the true way are demons; their essence is one of resistance to God. Those who do not accept the true way are those who resist God, and even if these people endure many hardships, they will still be destroyed. Those who are unwilling to abandon the world, who cannot bear to part with their parents, who cannot bear to rid themselves of their own enjoyments of the flesh are all disobedient to God and will all be destroyed. Anyone who does not believe in God in-

carnate is demonic; more so, they will be destroyed. Those who believe but do not practice the truth, those who do not believe in God incarnate, and those who do not at all believe in God's existence will be destroyed. Anyone who is able to remain is a person who has undergone the bitterness of refinement and stood firm; this is a person who has truly undergone trials. Anyone who does not recognize God is an enemy; that is, anyone within or without this stream who does not recognize God incarnate is an antichrist! Who is Satan, who are demons, and who are God's enemies if not resisters who do not believe in God? Are they not those people who are disobedient to God? Are they not those people who verbally claim to believe yet lack truth? Are they not those people who only pursue the obtaining of blessings yet cannot bear witness for God? You can still hobnob with those demons today and stress conscience and love with these demons; is this not considered extending good intentions to Satan? Is it not considered associating with demons? If people are still unable to distinguish between good and evil today, and still blindly stress love and pity without in any way hoping to seek God's will, and cannot in any way have God's heart as their own, their endings will be all the more wretched. Anyone who does not believe in the God in the flesh is an enemy of God. If you can stress conscience and love to an enemy, do you not lack a sense of righteousness? If you are compatible with those which I detest and disagree with, and still stress love or personal feelings with them, are you not then disobedient? Are you not intentionally resisting God? Does a person like this possess truth? If people stress conscience to enemies, stress love to demons and stress pity to Satan, are they not intentionally interrupting God's work? Those people who believe only in Jesus and do not believe in God incarnate during the last days and those who verbally claim to believe in God incarnate but do evil are all antichrists, let alone those people who do not believe in God. These people will all be destroyed. The standard by which man judges man is based on his behavior; one whose conduct is good is a righteous person, and one whose conduct is abominable is wicked. The standard by which God judges man is based on whether one's essence obeys Him; one who obeys God is a righteous person, and one who does not obey God is an enemy and a wicked person, regardless of whether this person's behavior is good or bad, and regardless of whether this person's speech is correct or incorrect. Some people wish to use good deeds to obtain a good destination of the future, and some people wish to use good

speech to purchase a good destination. People falsely believe that God determines man's outcome according to his behavior or speech, and therefore many people will seek to use this to gain a temporary favor through deceit. The people who will later survive through rest will all have endured the day of tribulation and also borne witness for God; they will all be people who have done their duty and intend to obey God. Those who merely wish to use the opportunity to serve to avoid practicing truth will not be able to remain. God has appropriate standards for the arrangement of the outcomes of all people; He does not merely make these decisions according to one's words and conduct, nor does He make them according to their behavior during a single period of time. He will absolutely not be lenient toward all of one's wicked conduct because of one's past service for God, nor will He spare one from death because of a one-time expense for God. No one can evade retribution for their wickedness, and no one can cover up their wicked conduct and thereby evade the torment of destruction. If one can truly do one's own duty, then this means that they are eternally faithful to God and do not seek rewards, regardless of whether they receive blessings or suffer misfortune. If people are faithful to God when they see blessings but lose their faithfulness when they cannot see blessings and in the end are still unable to bear witness for God and still unable to do their duty as they should, these people who once rendered service to God faithfully will still be destroyed. In short, wicked people cannot survive through eternity, nor can they enter into rest; only the righteous are the masters of rest. After humanity enters into the right track, people will have normal human lives. They will all do their own respective duty and be absolutely faithful to God. They will utterly shed their disobedience and their corrupt disposition, and they will live for God and because of God. They will lack disobedience and resistance. They will be able to entirely obey God. This is the life of God and man and the life of the kingdom, and it is the life of rest.

Those who take their utterly unbelieving children and relatives into church are too selfish and show their kindness. These people stress only love, with no regard as to whether they believe or whether it is God's will. Some bring their wives before God, or bring their parents before God, and regardless of whether the Holy Spirit agrees or carries out His work, they blindly "adopt talented people" for God. What benefit can possibly be gained from extending this kindness toward these people who do not believe? Even if these unbelievers who are without the

presence of the Holy Spirit struggle to follow God, they still cannot be saved as one believes they can. Those who receive salvation are not actually that easy to obtain. Those who have not undergone the Holy Spirit's work and trials and have not been perfected by God incarnate cannot be completed at all. Therefore, these people lack the Holy Spirit's presence from the moment they begin to nominally follow God. According to their conditions and actual states, they simply cannot be made complete. So, the Holy Spirit does not decide to expend much energy upon them, nor does He provide any enlightenment or guide them in any way; He merely allows them to follow along and ultimately reveals their outcome—this is enough. Man's enthusiasm and intentions come from Satan, and in no way can they complete the Holy Spirit's work. No matter what kind of person one is, one must have the work of the Holy Spirit—can a person complete a person? Why does a husband love his wife? And why does a wife love her husband? Why are children dutiful to their parents? And why do parents dote on their children? What kinds of intentions do people really harbor? Is it not in order to satisfy one's own plans and selfish desires? Is it really for God's management plan? Is it for God's work? Is it to fulfill a creature's duty? Those who first believed in God and could not obtain the presence of the Holy Spirit can never obtain the work of the Holy Spirit; it has been determined that these people will be destroyed. No matter how much love one has for them, it cannot replace the work of the Holy Spirit. Man's enthusiasm and love represent the intentions of man, but cannot represent God's intentions and cannot replace God's work. Even if one extends the greatest possible amount of love or pity toward those people who nominally believe in God and pretend to follow Him but do not know what it is to believe in God, they will still not obtain God's sympathy or obtain the work of the Holy Spirit. Even if people who sincerely follow God are of poor caliber and cannot understand many truths, they can still occasionally obtain the work of the Holy Spirit, but those who are of rather good caliber yet do not sincerely believe simply cannot obtain the Holy Spirit's presence. There is simply no possibility for salvation with these people. Even if they read or occasionally hear the messages or sing praises to God, in the end they will not be able to remain through the time of rest. Whether one seeks sincerely is not determined by how others judge them or how the people around view them, but by whether the Holy Spirit works upon them and whether they have the presence of the Holy Spirit, and it is all the more determ-

ined by whether their disposition changes and whether they have knowledge of God after undergoing the Holy Spirit's work over a certain period; if the Holy Spirit works upon a person, this person's disposition will gradually change, and their view on believing in God will gradually grow purer. Regardless of how long one follows God, as long as they have changed, this means that the Holy Spirit works upon them. If they have not changed, this means that the Holy Spirit does not work upon them. Even if these people render some service, they are instigated by their intentions to obtain good fortune. Occasional service cannot replace a change in their disposition. Ultimately they will still be destroyed, for there is no need for those who render service within the kingdom, nor is there need for anyone whose disposition has not changed to be of service to those people who have been perfected and who are faithful to God. Those words from the past, "When one believes in the Lord, fortune smiles upon one's entire family," are suitable for the Age of Grace but are unrelated to man's destination. They were only appropriate for a stage during the Age of Grace. The intended meaning of these words is directed at the peace and material blessings that people enjoy; they do not mean that the entire family of one who believes in the Lord will be saved, nor do they mean that when one obtains good fortune, one's entire family will also be brought into rest. Whether one receives blessings or suffers misfortune is determined according to one's essence, and is not determined according to the common essence one shares with others. The kingdom simply does not have this kind of saying or this kind of rule. If one is ultimately able to survive, it is because one has achieved God's requirements, and if one is ultimately unable to remain through the time of rest, it is because this person is disobedient to God and has not satisfied God's requirements. Everyone has a suitable destination. These destinations are determined according to each person's essence and are completely unrelated to others. A child's wicked conduct cannot be transferred to his or her parents, and a child's righteousness cannot be shared with his or her parents. A parent's wicked conduct cannot be transferred to his or her children, and a parent's righteousness cannot be shared with his or her children. Everyone bears his or her respective sins, and everyone enjoys his or her respective fortune. No one can substitute for another. This is righteousness. In man's view, if parents obtain good fortune, so can their children, and if children commit evil, their parents must atone for their sins. This is man's perspective and man's way of doing things. It is

not God's perspective. Everyone's outcome is determined according to the essence that comes from their conduct, and it is always determined appropriately. No one can bear the sins of another; even more so, no one can receive punishment in another's stead. This is absolute. A parent's doting care for his or her children does not mean that they can perform righteous deeds in their children's stead, nor does the dutiful affection of a child to his or her parents mean that they can perform righteous deeds in their parents' stead. This is the true meaning behind the words, "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." No one can take their evil-doing children into rest on the basis of their deep love for their children, nor can one take their wife (or husband) into rest on the basis of their own righteous conduct. This is an administrative rule; there can be no exceptions for anyone. Doers of righteousness are doers of righteousness, and evil-doers are evil-doers. Doers of righteousness will be able to survive, and evil-doers will be destroyed. The holy are holy; they are not filthy. The filthy are filthy, and they do not contain a single holy part. All wicked people shall be destroyed, and all righteous people shall survive, even if the children of an evil-doer perform righteous deeds, and even if the parents of a righteous person commit wicked deeds. There is no relationship between a believing husband and an unbelieving wife, and there is no relationship between believing children and unbelieving parents. They are two incompatible types. Prior to entering into rest, one has physical relatives, but once one has entered into rest, one no longer has any physical relatives to speak of. Those who do their duty and those who do not are enemies; those who love God and those who hate God are opposed to one another. Those who enter into rest and those who have been destroyed are two incompatible types of creatures. Creatures that fulfill their duty will be able to survive, and creatures that do not fulfill their duty will be destroyed; what is more, this shall last through eternity. Do you love your husband in order to fulfill your duty as a creature? Do you love your wife in order to fulfill your duty as a creature? Are you dutiful to your unbelieving parents in order to fulfill your duty as a creature? Is man's view on believing in God right or not? Why do you believe in God? What do you want to gain? How do you love God? Those that cannot fulfill their duty as creatures and cannot make a full effort will be destroyed. People today have physical relationships among one another, as well as associations by blood, but

later this will all be shattered. Believers and unbelievers are not compatible but rather opposed to one another. Those in rest believe that there is a God and are obedient to God. Those who are disobedient to God will have all been destroyed. Families will no longer exist upon earth; how could there be parents or children or relationships between husbands and wives? The very incompatibility of belief and unbelief will have severed these physical relationships!

There were originally no families among humanity, only man and woman, two kinds of people. There were no countries, to say nothing of families, but due to man's corruption, all kinds of people organized themselves into individual clans, later developing into countries and nations. These countries and nations were constituted of small individual families, and in this manner all kinds of people were distributed among various races according to differences in language and dividing boundaries. Actually, regardless of how many races there are in the world, humanity has only one ancestor. In the beginning, there were only two kinds of people, and these two kinds were man and woman. However, due to the progress of God's work, the elapsing of history and geographical changes, to various degrees these two kinds of people developed into even more kinds of people. When it comes down to it, regardless of how many races humanity consists of, all of humanity is still God's creation. No matter what race people belong to, they are all His creatures; they are all the descendants of Adam and Eve. Even though they are not made by the hands of God, they are the descendants of Adam and Eve, whom God personally created. No matter which type people belong to, they are all His creatures; since they belong to humanity, which was created by God, their destination is that which humanity should have, and they are divided according to the rules that organize humanity. That is to say, evildoers and the righteous are, after all, creatures. Creatures that commit evil will ultimately be destroyed, and creatures who perform righteous deeds will thereby survive. This is the most suitable arrangement for these two kinds of creatures. Evildoers cannot, due to their disobedience, deny that they are God's creation but have been plundered by Satan and are thus unable to be saved. Creatures with righteous conduct cannot rely on the fact that they will survive to deny that they have been created by God yet have received salvation after having been corrupted by Satan. Evildoers are creatures who are disobedient to God; they are creatures that cannot be saved and have already been completely plundered by Satan. People who

commit evil are also people; they are people who have been corrupted to the extreme and people that cannot be saved. Just as they are also creatures, people of righteous conduct have also been corrupted, but they are people who are willing to break free of their corrupt disposition and are capable of obeying God. People of righteous conduct do not brim with righteousness; rather, they have received salvation and broken free of their corrupt disposition to obey God; they will stand fast in the end, but this is not to say that they have not been corrupted by Satan. After God's work ends, among all His creatures, there will be those who will be destroyed and those who will survive. This is an inevitable trend of His management work. No one can deny this. Evildoers cannot survive; those who obey and follow Him to the end are certainly to survive. As this work is that of humanity's management, there will be those who remain and those who are eliminated. These are different outcomes of different types of people, and these are the most suitable arrangements for His creatures. God's ultimate arrangement for mankind is to divide by shattering families, shattering nations and shattering national borders. It is one without families and national borders, for man is, after all, of one ancestor and is God's creation. In short, evildoing creatures will be destroyed, and creatures that obey God will survive. In this way, there will be no families, no countries and especially no nations in the rest of the future; this kind of humanity is the holiest kind of humanity. Adam and Eve were originally created so that man could take care of all things on earth; man was originally the master of all things. Jehovah's intention in creating man was to allow man to exist upon the earth and also take care of all things upon it, for man had not originally been corrupted and was also incapable of committing evil. However, after man was corrupted, he was no longer the caretaker of all things. And the purpose of God's salvation is to restore this function of man, to restore man's original reason and his original obedience; humanity in rest will be the very portrait of the result that His work of salvation hopes to attain. Although it will no longer be a life like the one in the Garden of Eden, its essence will be the same; humanity will merely no longer be its earlier uncorrupted self, but rather a humanity that was corrupted and then received salvation. These people who have received salvation will ultimately (that is, after His work has ended) enter into rest. Likewise, the outcomes of those who have been punished will also utterly be revealed in the end, and they will only be destroyed after His work has ended. This is to say that after His work is

finished, those evildoers and those who have been saved will all be revealed, for the work of revealing all types of people (regardless of whether they are evildoers or the saved) will be carried out upon all people simultaneously. Evildoers will be eliminated, and those who can remain will simultaneously be revealed. Therefore, the outcomes of all types of people will be revealed simultaneously. He will not first allow a group of the people who have been saved to enter into rest before setting aside the evildoers and judging or punishing them a little at a time; the truth is not actually like this. When evildoers are destroyed and those who can survive enter into rest, His work in the entire universe will have finished. There will be no order of priority among those who receive blessings and those who suffer misfortune; those who receive blessings will live eternally, and those who suffer misfortune will perish for all eternity. These two steps of work shall be completed simultaneously. It is precisely because there are disobedient people that the righteousness of those obedient people shall be revealed, and it is precisely because there are those who have received blessings that the misfortune suffered by those evildoers for their wicked conduct shall be revealed. If God did not reveal evildoers, those people who sincerely obey God would never see the sun; if God did not take those who obey Him into a suitable destination, those who are disobedient to God would not be able to receive their deserved retribution. This is the process of His work. If He did not carry out this work of punishing evil and rewarding good, His creatures would never be able to enter into their respective destinations. Once mankind has entered into rest, the evildoers will be destroyed, all of humanity will enter into the right track, and every kind of person will be with their own kind in accordance with the functions that they should carry out. Only this will be humanity's day of rest and the inevitable trend for humanity's development, and only when humanity enters into rest will God's great and ultimate accomplishment reach completion; this will be the coda of His work. This work will end all of humanity's decadent physical life, and it will end the life of corrupt humanity. From here humanity shall enter into a new realm. Although man leads a physical existence, there are significant differences between the essence of his life and the essence of life of corrupt humanity. The meaning of his existence and the meaning of the existence of corrupt humanity are also different. Although this is not the life of a new kind of person, it can be said to be the life of a humanity that has received salvation and a life with humanity and reason

regained. These are people who once were disobedient to God, and who were once conquered by God and then saved by Him; these are people who humiliated God and later bore witness to Him. Their existence, after undergoing and surviving His testing, is the most meaningful existence; they are people who bore witness to God before Satan; they are people who are fit to live. Those who will be destroyed are people who cannot stand witness to God and are not fit to live. Their destruction shall be due to their wicked conduct, and destruction is their best destination. When man later enters into the good realm, there will be none of the relationships between husband and wife, between father and daughter or between mother and son that man imagines he will find. At that time, man will follow his own kind, and the family will have already been shattered. Having completely failed, Satan will never disturb humanity again, and man will no longer have corrupt satanic disposition. Those disobedient people will have already been destroyed, and only those obedient people will survive. And so very few families will survive intact; how will physical relationships still be able to exist? Man's past physical life will be utterly banned; how will physical relationships be able to exist between people? Without corrupt satanic disposition, the life of people will no longer be the old life of the past, but rather a new life. Parents will lose children, and children will lose parents. Husbands will lose wives, and wives will lose husbands. People now have physical relationships among one another. When they have all entered into rest there will be no more physical relationships. Only shall such humanity have righteousness and holiness, only shall such humanity be one that worships God.

God created humanity, placed them upon earth and led them to the present day. He then saved humanity and served as a sin offering for humanity. At the end He still must conquer humanity, save humanity entirely and restore them to their original likeness. This is the work that He has been engaged in from the beginning to the end—restoring man to his original image and to his original likeness. He will establish His kingdom and restore man's original likeness, meaning that He will restore His authority upon earth and restore His authority among all creation. Man lost his God-fearing heart after being corrupted by Satan and lost the function that one of God's creatures should have, becoming an enemy disobedient to God. Man lived under Satan's domain and followed Satan's orders; thus, God had no way to work among His creatures, and was all the more unable to win fear from His creatures.

Man was created by God, and ought to worship God, but man actually turned his back to God and worshiped Satan. Satan became the idol in man's heart. Thus God lost His standing in man's heart, which is to say that He lost the meaning of His creation of man, and so to restore the meaning of His creation of man He must restore man's original likeness and rid man of his corrupt disposition. To reclaim man from Satan, He must save man from sin. Only in this way can He gradually restore man's original likeness and restore man's original function, and in the end restore His kingdom. The ultimate destruction of those sons of disobedience will also be carried out in order to allow man to better worship God and better live upon the earth. Since God created man, He shall make man worship Him; since He wishes to restore man's original function, He shall restore it completely, and without any adulteration. Restoring His authority means making man worship Him and making man obey Him; it means that He shall make man live because of Him and make His enemies perish because of His authority; it means that He will make every last part of Him persist among humanity and without any resistance by man. The kingdom He wishes to establish is His own kingdom. The humanity He wishes for is one that worships Him, one that completely obeys Him and has His glory. If He does not save corrupt humanity, the meaning of His creation of man will come to nothing; He will have no more authority among man, and His kingdom will no longer be able to exist upon the earth. If He does not destroy those enemies who are disobedient to Him, He will be unable to obtain His complete glory, nor will He be able to establish His kingdom upon the earth. These are the symbols of the completion of His work and the symbols of the completion of His great accomplishment: to utterly destroy those among humanity who are disobedient to Him, and to bring those who have been made complete into rest. When humanity has been restored to their original likeness, when humanity can fulfill their respective duties, keep their own place and obey all of God's arrangements, God will have obtained a group of people upon the earth who worship Him, and He will also have established a kingdom upon the earth that worships Him. He will have eternal victory upon the earth, and those who are opposed to Him will perish for all eternity. This will restore His original intention in creating man; it will restore His intention in creating all things, and it will also restore His authority upon earth, His authority among all things and His authority among His enemies. These are the symbols of His total victory. Henceforth humanity

will enter into rest and enter into a life that follows the right track. God will also enter into eternal rest with man and enter into an eternal life shared by God and man. The filth and disobedience upon the earth shall disappear, as shall the wailing upon the earth. All upon the earth that opposes God will not exist. Only God and those people that He has saved shall remain; only His creation shall remain.

WHEN YOU BEHOLD THE SPIRITUAL BODY OF JESUS WILL BE WHEN GOD HAS MADE ANEW HEAVEN AND EARTH

Do you wish to see Jesus? Do you wish to live with Jesus? Do you wish to hear the words spoken by Jesus? If so, then how will you welcome the return of Jesus? Are you fully prepared? In what manner will you welcome Jesus' return? I think that every brother and sister who follows Jesus would like to give Jesus a good welcome. But have you considered whether you will truly know Jesus when He returns? Will you truly comprehend everything that He says? Will you truly accept, unconditionally, all of the work that He does? All those who have read the Bible know of Jesus' return, and all those who have read the Bible intently await His coming. You are all fixated upon the arrival of that moment, and your sincerity is laudable, your faith is enviable, but do you realize you've committed a grave error? In what manner will Jesus return? You believe that Jesus will return upon a white cloud, but I ask you: To what does this white cloud refer? With so many followers of Jesus awaiting His return, among which people shall He descend? If you are the first among whom Jesus descends, will others not see this as grossly unfair? I know that you are of great sincerity and loyalty toward Jesus, but have you ever met Jesus? Do you know His disposition? Have you ever lived with Him? How much do you really understand about Him? Some will say that these words put them in an awkward predicament. They will say, "I've read the Bible from cover to cover so many times. How could I not understand Jesus? Never mind Jesus' disposition—I even know the color of the clothes He liked to wear. Do You not belittle me when You say I don't understand Him?" I suggest that you do not dispute these issues; it is better to calm down and fellowship about the following questions: Firstly, do you know

what is reality, and what is theory? Secondly, do you know what is conception, and what is truth? Thirdly, do you know what is imagined, and what is real?

Some people deny the fact that they don't understand Jesus. And yet I say you do not understand Him in the slightest, and do not comprehend a single word of Jesus. That is because each one of you follows Him because of the accounts of the Bible, because of what was said by others. You have never seen Jesus, much less lived with Him, and haven't even kept His company for a short time. As such, isn't your understanding of Jesus nothing but theory? Isn't it devoid of reality? Perhaps some people have seen the portrait of Jesus, or some have personally visited the home of Jesus. Maybe some have touched the clothes of Jesus. Yet your understanding of Him is still theoretical and not practical, even if you have personally tasted the food eaten by Jesus. Whatever the case, you have never seen Jesus, and have never kept company with Him in fleshly form, and so your understanding of Jesus shall always be empty theory that is devoid of reality. Perhaps My words hold little interest to you, but I ask you this: Though you may have read many works by your favorite author, can you fully understand him without ever having spent time with him? Do you know what his personality is like? Do you know what kind of life he leads? Do you know anything of his emotional state? You can't even fully understand a man whom you admire, so how could you possibly understand Jesus Christ? Everything you understand of Jesus is full of imagination and conception, and holds no truth or reality. It stinks, and is full of flesh. How could such an understanding qualify you to welcome the return of Jesus? Jesus will not receive those who are full of fantasies and the conceptions of the flesh. How are those who do not understand Jesus fit to be His believers?

Do you wish to know the root of why the Pharisees opposed Jesus? Do you wish to know the substance of the Pharisees? They were full of fantasies about the Messiah. What's more, they believed only that the Messiah would come, yet did not seek the truth of life. And so, even today they still await the Messiah, for they have no knowledge of the way of life, and do not know what the way of truth is. How, say you, could such foolish, stubborn and ignorant people gain God's blessing? How could they behold the Messiah? They opposed Jesus because they did not know the direction of the Holy Spirit's work, because they did not know the way of truth spoken by Jesus, and, furthermore, because

they did not understand the Messiah. And since they had never seen the Messiah, and had never been in the company of the Messiah, they made the mistake of paying empty tribute to the name of the Messiah while opposing the substance of the Messiah by any means. These Pharisees in substance were stubborn, arrogant, and did not obey the truth. The principle of their belief in God is: No matter how profound Your preaching, no matter how high Your authority, You are not Christ unless You are called the Messiah. Are these views not preposterous and ridiculous? I ask you again: Is it not extremely easy for you to commit the mistakes of the earliest Pharisees, given that you have not the slightest understanding of Jesus? Are you able to discern the way of truth? Can you truly guarantee that you will not oppose Christ? Are you able to follow the work of the Holy Spirit? If you do not know whether you will oppose Christ, then I say that you are already living on the brink of death. Those who did not know the Messiah were all capable of opposing Jesus, of rejecting Jesus, of slandering Him. People who do not understand Jesus are all capable of denying Him, and reviling Him. Moreover, they are capable of seeing the return of Jesus as the deceit of Satan, and more people shall condemn Jesus returning to flesh. Does not all of this make you afraid? What you face shall be blasphemy against the Holy Spirit, the ruination of the words of the Holy Spirit to the churches, and the spurning of all that is expressed by Jesus. What can you gain from Jesus if you are so befuddled? How can you understand the work of Jesus when He returns to flesh on a white cloud, if you obstinately refuse to realize your errors? I tell you this: People who do not accept the truth, yet blindly await the arrival of Jesus upon white clouds, will surely blaspheme against the Holy Spirit, and they are the race that shall be destroyed. You merely wish for the grace of Jesus, and merely want to enjoy the blissful realm of heaven, yet you have never obeyed the words spoken by Jesus, and have never received the truth expressed by Jesus when He returns to flesh. What will you hold up in exchange for the fact of Jesus' return upon a white cloud? Is it the sincerity in which you repeatedly commit sins, and then confess them, over and over? What will you offer in sacrifice to Jesus who returns upon a white cloud? Is it the years of work with which you exalt yourselves? What will you hold up to make the returned Jesus trust you? Is it that arrogant nature of yours, which does not obey any truth?

Your loyalty is in word only, your knowledge is merely intellectual and conceptual, your labors are for the sake of gaining the blessings of

heaven, and so what must your faith be like? Even today, you still turn a deaf ear to each and every word of truth. You do not know what God is, you do not know what Christ is, you do not know how to revere Jehovah, you do not know how to enter into the work of the Holy Spirit, and you do not know how to distinguish between the work of God Himself and the deceptions of man. You know only to condemn any word of truth expressed by God that does not conform to your thought. Where is your humility? Where is your obedience? Where is your loyalty? Where is your desire to seek the truth? Where is your reverence of God? I tell you, those who believe in God because of the signs are surely the brood that shall suffer destruction. Those who are incapable of accepting the words of Jesus who has returned to flesh are surely the progeny of hell, the descendants of the archangel, the brood that shall be subjected to everlasting destruction. Many people may not care what I say, but I still want to tell every so-called saint who follows Jesus that, when you see Jesus descend from the heaven upon a white cloud with your own eyes, this will be the public appearance of the sun of righteousness. Perhaps that will be a time of great excitement for you, yet you should know that the time when you witness Jesus descend from the heaven is also the time when you go down to hell to be punished. It will herald the end of God's management plan, and will be when God rewards the good and punishes the wicked. For the judgment of God will have ended before man sees signs, when there is only the expression of truth. Those who accept the truth and do not seek signs, and thus have been purified, shall have returned before the throne of God and entered the Creator's embrace. Only those who persist in the belief that "The Jesus who does not ride upon a white cloud is a false Christ" shall be subjected to everlasting punishment, for they only believe in the Jesus who exhibits signs, but do not acknowledge the Jesus who proclaims severe judgment and releases the true way of life. And so it can only be that Jesus deals with them when He openly returns upon a white cloud. They are too stubborn, too confident in themselves, too arrogant. How could such degenerates be rewarded by Jesus? The return of Jesus is a great salvation for those who are capable of accepting the truth, but for those who are unable to accept the truth it is a sign of condemnation. You should choose your own path, and should not blaspheme against the Holy Spirit and reject the truth. You should not be an ignorant and arrogant person, but someone who obeys the guidance of the Holy Spirit and longs for and seeks the truth; only in this way will

you benefit. I advise you to tread the path of belief in God with care. Do not jump to conclusions; what's more, do not be casual and carefree in your belief in God. You should know that, at the very least, those who believe in God should be humble and reverential. Those who have heard the truth and yet turn their nose up at it are foolish and ignorant. Those who have heard the truth and yet carelessly jump to conclusions or condemn it are beset by arrogance. No one who believes in Jesus is qualified to curse or condemn others. You should all be someone who is rational and accepts the truth. Perhaps, having heard the way of truth and read the word of life, you believe that only one in 10,000 of these words are in line with your convictions and the Bible, and then you should continue to seek in that 10,000th of these words. I still advise you to be humble, to not be over-confident, and to not exalt yourself too highly. With your heart holding such meager reverence for God, you will gain greater light. If you carefully examine and repeatedly contemplate these words, you shall understand whether or not they are the truth, and whether or not they are life. Perhaps, having only read a few sentences, some people will blindly condemn these words, saying, "This is nothing more than some enlightenment of the Holy Spirit," or, "This is a false Christ come to deceive people." Those who say such things are blinded by ignorance! You understand too little of the work and wisdom of God, and I advise you to start again from scratch! You must not blindly condemn the words expressed by God because of the appearance of false Christs during the last days, and must not be someone who blasphemes against the Holy Spirit because you fear deception. Would that not be a great pity? If, after much examination, you still believe that these words are not the truth, are not the way, and are not the expression of God, then you shall ultimately be punished, and be without blessings. If you cannot accept such truth spoken so plainly and so clearly, then are you not unfit for God's salvation? Are you not someone who is not fortunate enough to return before the throne of God? Think about it! Do not be rash and impetuous, and do not treat belief in God as a game. Think for the sake of your destination, for the sake of your prospects, for the sake of your life, and do not play around with yourself. Can you accept these words?

THOSE INCOMPATIBLE WITH CHRIST ARE SURELY OPPONENTS OF GOD

All men wish to see the true countenance of Jesus and desire to be with Him. I believe that not one of the brothers or sisters would say that he is unwilling to see or to be with Jesus. Before you have seen Jesus, that is, before you have seen the incarnate God, you will have many thoughts, for example, about Jesus' appearance, His way of speaking, His way of life, and so on. However, when you really see Him, your thoughts will swiftly change. Why is this? Do you wish to know? While man's thinking indeed cannot be overlooked, it is much more intolerable for man to alter the substance of Christ. You regard Christ as an immortal, a sage, but none regard Christ as a mortal with divine substance. Therefore, many of those who yearn day and night to see God are actually enemies of God and incompatible with God. Is this not a wrong on the part of man? Even now you still think that your belief and loyalty are such that you deserve to see the countenance of Christ, but I exhort you to equip yourselves with more tangible things! For in the past, present, and future, many of those who come in contact with Christ have failed and will fail; they all play the role of the Pharisees. What is the reason for your failure? It is precisely because in your notions there is a lofty, admirable God. But the truth is not as man wishes. Not only is Christ not lofty, but He is particularly small; not only is He a man but an ordinary man; not only can He not ascend to heaven, neither can He move freely on earth. And so people treat Him as an ordinary man; they do as they please when they are with Him, and speak careless words to Him, all the while still waiting for the coming of the "true Christ." You regard the Christ that has already come as an ordinary man and His word as that of an ordinary man. Therefore, you have not received anything from Christ and have instead completely exposed your ugliness to the light.

Prior to contact with Christ, you may believe that your disposition has been entirely transformed, you may believe that you are a loyal follower of Christ, and you may believe that you are most worthy to receive the blessings of Christ. For you have traveled many roads, done much work, and brought forth much fruit, so you must be he who receives the crown in the end. Yet there is one truth that you do not know: The corrupt disposition and rebellion and resistance of man are

exposed when he sees Christ, and the rebellion and resistance exposed on such occasion are more absolute and complete than on any other. It is because Christ is the Son of man and possesses normal humanity that man neither honors nor respects Him. It is because God lives in the flesh that the rebellion of man is brought to light thoroughly and vividly. So I say that the coming of Christ has unearthed all the rebellion of mankind and has thrown the nature of mankind into sharp relief. This is called “luring a tiger down the mountain” and “luring a wolf out of the cave.” Can you say that you are loyal to God? Can you say that you show absolute obedience to God? Can you say that you are not rebellious? Some will say: Each time that God creates my surroundings, I always obey and never complain. In addition, I hold no notions about God. Some will say: All the work tasked to me by God, I do to the best of my ability and am never remiss. Then I ask you this: Can you be compatible with Christ when you live alongside Him? And how long will you be compatible with Him? One day? Two days? One hour? Two hours? Your faith is indeed commendable, but you do not have much steadfastness. When you truly live with Christ, your self-rightness and self-importance will be slowly exposed by your words and actions, and so shall your excessive desires and disobedience and discontent be spontaneously revealed. Finally, your arrogance will become ever greater, and when you become as incompatible with Christ as water is with fire, then your nature will be entirely exposed. At that time, your notions can no longer be veiled. Your complaints, too, will spontaneously be expressed, and your vile humanity will be entirely exposed. However, you continue to disavow your own rebellion. And you believe that a Christ such as this is not easy to accept and He is overly stringent with man, and you would wholly submit if He were a different, kinder Christ. You believe that there is a cause for your rebellion, that you only rebel against Him when Christ has driven you to a certain point. Never have you realized that you do not regard Christ as God, nor do you have the intention to obey Him. Rather, you stubbornly insist on Christ doing work according to your mind, and upon any work that has not been done so, you believe that He is not God but a man. Are there not many among you who have contended with Him in this way? Whom is it that you believe in? And how do you seek?

You always wish to see Christ, but I exhort you not to exalt yourselves so; everyone may see Christ, but I say none are fit to see Christ. Because the nature of man is filled with evil, arrogance, and rebellion, when you

see Christ, your nature will ruin you and condemn you to death. Your association with a brother (or a sister) may not show much about you, but it is not so simple when you associate with Christ. At any time, your conceptions may take root, your arrogance bud, and your rebellion bear figs. How can you with such humanity be fit to associate with Christ? Are you truly able to treat Him as God every moment of every day? Will you truly have the reality of obedience to God? You worship the lofty God within your hearts as Jehovah but regard the visible Christ as a man. Your sense is too inferior and your humanity too lowly! You are unable to forever regard Christ as God; rather, you simply pull Him over and worship Him as God when it strikes your fancy. This is why I say you are not believers of God, but accomplices to those who fight against Christ. Even men who show kindness to others are repaid, yet Christ, who does such work among you, is not loved or repaid by man, nor does He receive man's obedience. Is this not a most saddening thing?

It may be that in all your years of faith in God, you have never cursed anyone nor committed a bad deed, yet in your association with Christ, you cannot speak the truth, act truthfully, or obey the word of Christ; then I say that you are the most devious and sinister in the world. If you are especially cordial and loyal to your relatives, friends, wife (or husband), sons and daughters, and parents, and never take advantage of others, yet you cannot be compatible and at peace with Christ, then even if you send your all in relief to your neighbors or have taken good care of your father, mother, and household, I still say that you are wicked, and cunning, too. Do not think that you are compatible with Christ if you are compatible with man or perform some good deeds. Do you believe that your kindness can purloin the blessing of Heaven? Do you think that good deeds are a substitute for your obedience? None of you can accept dealing and pruning, and all find it difficult to accept the normal humanity of Christ. Yet you always claim obedience to God. Such faith as yours will bring upon a fitting retribution. Stop indulging in fanciful illusions and wishing to see Christ, for you are too little in stature, such that you are not even worthy to see Him. When you have completely cast away your rebellion and can be at peace with Christ, then God will naturally appear to you. If you go to see God without having undergone pruning or judgment, then you shall definitely become an opponent of God and be set for destruction. The nature of man inherently is hostile to God, for all men have been thor-

oughly corrupted by Satan. Nothing good can come of a corrupt man associating with God. All actions and words of man will surely expose his corruption; and when he associates with God, his rebelliousness will be revealed in all aspects. Man then unknowingly opposes Christ, deceives Christ, and rejects Christ; then will man be in an even more dangerous state. Should it continue, he will become subject to punishment.

Some may believe that if association with God is so dangerous, then it would be wise to give God a wide berth. What, then, can such people receive? Can they be loyal to God? Indeed, association with God is very difficult, but that is entirely because man is corrupted and not because God cannot associate with man. It would be best for you to devote more effort on the truth of knowing the self. Why have you not found favor with God? Why is your disposition abominable to Him? Why are your words loathsome to Him? You praise yourselves for your little loyalty and want reward for your small sacrifice; you look down upon others when you show a bit obedience, and become contemptuous of God upon performing some petty work. You wish for riches and gifts and compliments for receiving God. Your heart aches when you give a coin or two; when you give ten, you wish for blessings and to be distinguished from others. A humanity such as yours is really offensive to speak of or hear. What is praiseworthy of your words and actions? Those who perform their duty and those who do not; those who lead and those who follow; those who receive God and those who do not; those who give and those who do not; those who preach and those who receive the word, and so on; all such men praise themselves. Do you not find this laughable? Surely you know that you believe in God, yet you cannot be compatible with God. Surely you know that you are unworthy, yet you remain boastful. Do you not feel that your sense has become such that you no longer have self-control? How can you with such sense be fit for association with God? Now are you not afraid for yourselves? Your disposition has already become such that you cannot be compatible with God. Is your faith not preposterous? Is your faith not absurd? How will you deal with your future? How will you choose the path to travel down?

MANY ARE CALLED, BUT FEW ARE CHOSEN

I have sought many on earth to be My followers. Among them are those who serve as priests, those who lead, those who form the sons, those who constitute the people, and those who do service. I draw these distinctions in accordance with the loyalty man has to Me. When all men are differentiated according to kind, that is, when the nature of each kind of man has been made clear, then I shall number each man among their rightful kind and put each kind into their fitting place so that I may realize My aim of salvation for mankind. In turn, I call groups of those I wish to save to return to My house, then I ask them all to accept My work in the last days. At the same time, I differentiate man according to kind, then reward or punish each on the basis of their deeds. Such are the steps that comprise My work.

I live now on earth and live among men. All men are experiencing My work and watching My word, and with this I bestow all the truths to each of My followers so that they may receive life from Me and thus have the way to follow. For I am God, Giver of life. During My many years of work, man has received much and given up much, yet I still assert that man does not truly believe in Me. For man merely acknowledges on the surface that I am God and does not agree with the truth I speak, much less practice the truth that I ask of him. That is to say, man acknowledges only the existence of God, but not that of the truth; man acknowledges only the existence of God, but not that of life; man only acknowledges God's name, but not His substance. Owing to his zealousness, man is abhorrent to Me. For man just uses words pleasing to the ear to deceive Me, and none worship Me with a true heart. Your words carry the temptation of the serpent. And your words are haughty to the extreme, simply as if the archangel had expressed them. Moreover, your deeds are worn out; your immoderate desires and covetous intentions are offensive to hear. You have all become moths in My house and objects of My detestation and rejection. For none of you are lovers of the truth, only men who favor blessings, who wish to ascend to heaven, and whom it pleases to see the magnificence of Christ wielding His power on earth. Have you ever thought how a man so deeply corrupted as you, who knows not at all what God is, can be worthy to follow God? How can you ascend to heaven? How can you be worthy to see the unprecedented beauty of the magnificence? Your

mouths are filled with words of deceit and filth, of betrayal and haughtiness. Never have you spoken words of sincerity and holiness to Me, nor the words of experiencing My word and obeying Me. What faith is this? Your hearts are filled with desires and wealth; your minds are filled with material things. Every day, you calculate how to gain from Me, assessing how much wealth and how many material things you have gained from Me. Every day, you await ever more blessings to come down upon you so that you may enjoy more and greater pleasurable things. That which is in your thoughts every moment is not Me or the truth that comes from Me, but rather your husband (wife), sons, daughters, or what you eat and wear, and how you can enjoy even better, greater pleasure. Even if you stuff your stomach to the brim, are you not still little more than a corpse? Even if you adorn your form gloriously, are you not still a walking corpse that has no life? You toil for the sake of your stomach until gray hairs are upon you, yet none are willing to sacrifice a single hair for My work. You journey, toil, and rack your brain for your flesh, and for your sons and daughters, yet none worry about or give thought to what is in My heart and mind. What do you wish to gain from Me?

I am never hurried in My work. No matter how man follows Me, I do My work in accordance with each step, as in My plan. Therefore, though you may rebel against Me so much, I do not stop My work and continue to speak the word I wish. I call to My house all those I foreordained to listen to My word, then place all who obey and long for My word before My throne. Those who betray My word, those who do not obey and submit to Me, and those who openly defy Me, shall all be cast off to the side to await their final punishment. All men live in corruption and under the hand of the evil one, so not many of those who follow Me actually long for the truth. That is to say, most do not worship Me with a true heart or with the truth, but try to gain My trust through corruption, rebellion, and deceitful measures. It is for this reason I say, "Many are called, but few are chosen." All those called are deeply corrupted and live in the same age, but those who are chosen are only that part which believes in and acknowledges the truth and that which practices the truth. These men are merely a very minor part of the whole, and from among these men I shall receive more glory. Measured against these words, do you know if you are among the chosen? What will be your end?

I have already said that those who follow Me are many but those

who love Me with a true heart are few. Perhaps some may say, "Would I sacrifice so much if I did not love You? Would I follow You still if I did not love You?" You indeed have many reasons. Your love, indeed, is very great, but what is the essence of your love for Me? "Love" as it is called, refers to a pure emotion without blemish, where you use your heart to love, to feel, and to be thoughtful. In love there are no conditions, no barriers, and no distance. In love there is no suspicion, no deceit, and no cunning. In love there is no distance and nothing impure. If you love, then you do not deceive, complain, betray, rebel, take, or ask to receive anything or a certain amount. If you love, then you gladly sacrifice, endure hardship, and are compatible with Me. You would give up your all for Me: your family, your future, your youth, and your marriage. Otherwise your love is not love at all, but deceit and betrayal! What kind of love is yours? Is it a true love? Is it false? How much have you given up? How much have you sacrificed? How much love have I gained from you? Do you know? Your heart is filled with evil, betrayal, and deceit. So then how much of your love is impure? You believe that you have already given up enough for Me; you believe that your love for Me is already enough, yet why do your words and actions always carry with them rebellion and deceit? You follow Me, yet do not acknowledge My word. Is this considered love? You follow Me, yet then cast Me aside. Is this considered love? You follow Me, yet are mistrustful of Me. Is this considered love? You follow Me, yet cannot accept My existence. Is this considered love? You follow Me, yet do not treat Me as befits who I am and make things difficult for Me at every turn. Is this considered love? You follow Me, yet treat Me as a fool and deceive Me in every matter. Is this considered love? You serve Me, yet do not fear Me. Is this considered love? You oppose Me in all respects and all things. Is this all considered love? You have sacrificed much, this is true, yet you have never practiced what I ask of you. Can this be considered love? Careful reckoning shows that there is not the slightest hint of love for Me within you. After these many years of work and so many words I have supplied, how much have you actually received? Does this not merit a careful look back? I admonish you: Those I call are not those who have not been corrupted, but those I choose are those who truly love Me. Therefore, you ought to be vigilant with your words and deeds, and examine your intentions and thoughts so that they do not cross the line. At the time of the end, do your utmost to present your love before Me, lest My wrath never depart from you!

YOU SHOULD SEEK THE WAY OF COMPATIBILITY WITH CHRIST

I have done much work among man, and the words I have expressed during this time have been many. These words are for the sake of man's salvation, and were expressed so that man might become compatible with Me. Yet I have gained only a few people on earth who are compatible with Me, and so I say that man does not treasure My words, for man is not compatible with Me. In this way, the work I do is not merely so that man can worship Me; more importantly, it is so that man can be compatible with Me. People, who have been corrupted, all live in Satan's trap, they live in the flesh, live in selfish desires, and there is not a single one among them who is compatible with Me. There are those who say that they are compatible with Me, but who all worship vague idols. Although they acknowledge My name as holy, they tread a path that runs contrary to Me, and their words are full of arrogance and self-confidence, because, at root, they are all against Me, and incompatible with Me. Every day they seek traces of Me in the Bible, and find "suitable" passages at random that they read endlessly, and which they recite as "scriptures." They do not know how to be compatible with Me, do not know what it means to be in enmity of Me, and merely read "scriptures" blindly. They constrain within the Bible a vague God that they have never seen, and are incapable of seeing, and take it out to look at during their spare time. They believe in My existence only within the scope of the Bible. For them, I am the same as the Bible; without the Bible there is no Me, and without Me there is no Bible. They pay no heed to My existence or actions, but instead devote extreme and special attention to each and every word of Scripture, and many of them even believe that I should not do anything I wish to do unless it is foretold by Scripture. They attach too much importance to Scripture. It can be said that they see words and expressions as too important, to the extent that they use verses from the Bible to measure every word I say, and to condemn Me. What they seek is not the way of compatibility with Me, or the way of compatibility with the truth, but the way of compatibility with the words of the Bible, and they believe that anything that does not conform to the Bible is, without exception, not My work. Are such people not the dutiful descendants of the Pharisees? The Jewish Pharisees used the law of Moses to condemn Jesus. They did not seek compatibility with the Jesus

of that time, but diligently followed the law to the letter, to the extent that they ultimately nailed the innocent Jesus to the cross, having charged Him with not following the law of the Old Testament and not being the Messiah. What was their essence? Was it not that they didn't seek the way of compatibility with the truth? They obsessed over each and every word of the Scripture, while paying no heed to My will and the steps and methods of My work. They were not people who sought the truth, but people who rigidly followed the words of Scripture; they were not people who believed in God, but people who believed in the Bible. Essentially, they were watchdogs of the Bible. In order to safeguard the interests of the Bible, and uphold the dignity of the Bible, and protect the reputation of the Bible, they went so far as to nail the merciful Jesus onto the cross. This they did merely for the sake of defending the Bible, and for the sake of maintaining the status of each and every word of the Bible in people's hearts. So they preferred to forsake their future and the sin offering to condemn Jesus, who did not conform to the doctrine of Scripture, to death. Were they not lackeys to each and every word of Scripture?

And what of people today? Christ has come to release the truth, yet they would rather expel Him from among man in order to gain entry into heaven and receive grace. They would rather completely deny the coming of the truth in order to safeguard the interests of the Bible, and would rather nail the Christ returning to flesh to the cross again in order to ensure the everlasting existence of the Bible. How can man receive My salvation, when his heart is so malicious, and his nature so antagonistic toward Me? I live among man, yet man does not know of My existence. When I shine My light upon man, he still remains ignorant of My existence. When I unleash My wrath upon man, he denies My existence with even greater vigor. Man searches for compatibility with words, with the Bible, yet not a single person comes before Me to seek the way of compatibility with the truth. Man looks up to Me in heaven, and devotes particular concern to My existence in heaven, yet no one cares about Me in the flesh, for I who live among man am simply too insignificant. Those who only seek compatibility with the words of the Bible, and who only seek compatibility with a vague God, are a wretched sight to Me. That is because what they worship are dead words, and a God that is capable of giving them untold treasures. What they worship is a God that lays himself at the mercy of man, and which doesn't exist. What, then, can such people gain from Me? Man is simply too lowly for

words. Those who are against Me, who make limitless demands of Me, who have no love of the truth, who are rebellious toward Me—how could they be compatible with Me?

Those who are against Me are those who are not compatible with Me. So too are those who do not love the truth, and those who rebel against Me are even more against Me and incompatible with Me. All those who are not compatible with Me I deliver into the hands of the evil one. I relinquish them to the corruption of the evil one, give them free rein to reveal their maleficence, and ultimately hand them over to the evil one to be devoured. I care not how many people worship Me, which is to say, I care not how many people believe in Me. All that concerns Me is how many people are compatible with Me. That is because all those who are not compatible with Me are evil ones who betray Me; they are My enemies, and I shall not “enshrine” My enemies in My home. Those who are compatible with Me shall forever serve Me in My home, and those who place themselves in enmity of Me shall forever suffer My punishment. Those who only care about the words of the Bible, who are unconcerned about the truth or seeking My footsteps—they are against Me, for they limit Me according to the Bible, and constrain Me within the Bible, and so are blasphemous in the extreme toward Me. How could such people come before Me? They pay no heed to My deeds, or My will, or the truth, but instead obsess over words, words that kill. How could such people be compatible with Me?

I have expressed so many words, and have also expressed My will and disposition, yet even so, people are still incapable of knowing Me and believing in Me. Or, it could be said, they are still incapable of obeying Me. Those who live in the Bible, those who live amidst the law, those who live on the cross, those who live according to doctrine, those who live among the work I do today—which of them is compatible with Me? You only think of receiving blessings and rewards, and have never spared a thought to how to be compatible with Me, or to how to prevent yourselves from being in enmity of Me. I am so disappointed in you, for I have given you so much, yet I have gained so little from you. Your deception, your arrogance, your greed, your extravagant desires, your betrayal, your disobedience—which of these could escape My notice? You palter with Me, you fool Me, you insult Me, you deceive Me, you exact Me, you extort Me for sacrifices—how could such maleficence elude My punishment? Your evildoing is proof of your enmity to Me, and is proof of your incompatibility with Me. Each of you believes yourself to be so compatible with Me,

but if that is the case, then to whom does such irrefutable evidence apply? You believe yourselves to possess the utmost sincerity and loyalty toward Me. You think that you are so kindhearted, so compassionate, and have devoted so much to Me. You think that you have done enough for Me. Yet have you ever compared these beliefs against your own behavior? I say you are plenty arrogant, plenty greedy, plenty perfunctory; the tricks with which you fool Me are plenty clever, and you have plenty of contemptible intentions and contemptible methods. Your loyalty is too meager, your earnestness is too paltry, and your conscience is even more lacking. There is too much maliciousness in your hearts, and no one is exempt from it, not even Me. You shut Me out for the sake of your children, or your husband, or your own self-preservation. Instead of caring about Me, you care about your family, your children, your status, your future, and your own gratification. When have you ever thought of Me as you spoke or acted? When the weather is cold, your thoughts turn to your children, your husband, your wife, or your parents. When the weather is hot, I hold no place in your thoughts, either. When you perform your duty, you are thinking of your own interests, of your own personal safety, of the members of your family. What have you ever done that was for Me? When have you ever thought of Me? When have you ever devoted yourself, at any cost, to Me and My work? Where is the evidence of your compatibility with Me? Where is the reality of your loyalty to Me? Where is the reality of your obedience to Me? When have your intentions not been for the sake of gaining My blessings? You fool and deceive Me, you play with the truth, and conceal the existence of the truth, and betray the substance of the truth, and you place yourselves in such enmity to Me. So what awaits you in the future? You merely seek compatibility with a vague God, and merely seek a vague belief, yet you are not compatible with Christ. Will not your maleficence receive the same retribution as that deserved by the wicked? At that time, you will realize that no one who is incompatible with Christ can escape the day of wrath, and you will discover what kind of retribution shall be wrought upon those who are in enmity with Christ. When that day arrives, your dreams of being blessed for your belief in God, and of gaining entry to heaven, shall all be shattered. It is, however, not so for those who are compatible with Christ. Though they have lost so much, though they have suffered a lot of hardship, they shall receive all of the inheritance that I shall bequeath to mankind. Ultimately, you will understand that only I am the righteous God, and that only I am capable of taking mankind into his beautiful destination.

ARE YOU A TRUE BELIEVER OF GOD?

Perhaps your journey of faith in God has been more than one or two years, and perhaps in your life over these years you have endured much hardship; or perhaps you have not been subjected to hardship and instead have received much grace. It may also be that you have experienced neither hardship nor grace, but instead have lived a life most ordinary. Regardless, you are still a follower of God, so let us fellowship about the subject of following Him. However, I must remind all who read these words that the word of God is directed toward all those who acknowledge God and all those who follow God, not toward all people at large, including those that do not acknowledge God. If you believe that God is speaking to the multitude, to all people in the world, then the word of God will have no effect upon you. So, you should keep all the words close to your heart, and do not place yourself outside the scope of them. In any case, let us speak of what is happening in our house.

You should all now understand the true meaning of believing in God. The meaning of faith in God that I previously spoke about is related to your positive entry. This is not so today. Today I would like to analyze the essence of your faith in God. Of course, this is guiding you from the negative; if I do not do so, then you will never know your true countenance and will forever boast of your devoutness and faithfulness. In other words, if I do not unearth the ugliness deep within your hearts, then each of you will place a crown upon your head and give all glory to yourself. Your haughty and arrogant nature drives you to betray your own conscience, to rebel against and resist Christ, and to reveal your ugliness, thereby exposing to the light your intentions, notions, excessive desires, and eyes full of greed. And yet you continue to profess that you will dedicate your life to the work of Christ, and you repeat again and again the truths that were spoken by Christ long ago. This is your “faith.” This is your “faith without impurity.” I have held man to a very strict standard all along. If your loyalty comes with intentions and conditions, then I would rather not have any of your so-called loyalty, for I abhor those who deceive Me through their intentions and extort Me with conditions. I only wish for man to be loyal to none other than Me, and to do all things for the sake of and to prove that one word: faith. I despise your use of sweetened words to make Me rejoice. For I always treat you with complete sincerity and so I wish for you to also act to-

ward Me with a true faith. When it comes to faith, many may think that they follow God because they have faith, otherwise they would not bear such suffering. Then I ask you this: Why is it that you never revere God though you believe in His existence? Why, then, do you have no fear of God in your heart if you believe in His existence? You accept that Christ is the incarnation of God, so why do you hold such contempt and act so irreverently toward Him? Why do you openly judge Him? Why do you always watch His movements? Why do you not submit to His arrangements? Why do you not act in accordance with His word? Why do you extort and rob Him of His offerings? Why do you speak in the place of Christ? Why do you judge whether or not His work and His word are correct? Why do you dare blaspheme Him behind His back? Are these and others what constitute your faith?

Every part of your speech and behavior reveals the elements of unbelief in Christ that you carry within. Your motives and goals for what you do are pervaded by unbelief; even the look in your eyes and the breath you exhale are tainted with such elements. In other words, each of you, during every minute of the day, carry with you elements of unbelief. This means that, at every moment, you are in danger of betraying Christ, for the blood that runs through your body is infused with unbelief in the incarnate God. Therefore, I say that the footprints you leave upon the path of belief in God are not substantial. Your journey along the path of belief in God is not well grounded, and you are instead simply going through the motions. You are always skeptical of the word of Christ and cannot immediately put it into practice. This is the reason that you do not have faith in Christ, and always having notions about Him is another reason that you do not believe in Christ. Always retaining skepticism about the work of Christ, letting the word of Christ fall on deaf ears, having an opinion on whatever work is done by Christ and not being able to properly understand it, having difficulty putting down notions no matter the explanation you receive, and so on; these are all elements of unbelief mixed in your hearts. Though you follow the work of Christ and never fall behind, there is too much rebellion mixed in your hearts. This rebellion is an impurity in your belief in God. Perhaps you do not agree, but if you cannot recognize your own intentions from it, then you shall surely be one who will perish. For God perfects only those who truly believe in Him, not those who are skeptical of Him, and least of all those who follow Him despite never having believed that He is God.

Some people do not rejoice in the truth, much less judgment. Rather, they rejoice in power and riches; such people are deemed to be snobs. They exclusively seek out those sects in the world with influence and those pastors and teachers coming from seminaries. Despite having accepted the way of truth, they remain skeptical and are unable to devote themselves fully. They speak of sacrificing for God, but their eyes are focused on the great pastors and teachers, and Christ is brushed aside. Their hearts are filled with fame, fortune, and glory. They do not believe at all that such a meager man is capable of conquering so many, that one so unremarkable is capable of perfecting people. They do not believe at all that these nobodies among the dust and dunghills are the people chosen by God. They believe that if such people were the objects of God's salvation, then heaven and earth would be turned upside down and all men would laugh their heads off. They believe that if God chose such nobodies to be perfected, then those great men would become God Himself. Their perspectives are tainted with unbelief; indeed, far from unbelief, they are preposterous beasts. For they only value position, prestige, and power; what they hold in high regard are large groups and sects. They have no regard at all for those led by Christ; they are simply traitors who have turned their backs on Christ, on truth, and on life.

What you admire is not the humility of Christ, but those false shepherds of prominent standing. You do not love the loveliness or wisdom of Christ, but those wantons who associate with the vile world. You laugh at the pain of Christ who has no place to lay His head, but admire those corpses that seize offerings and live in debauchery. You are not willing to suffer alongside Christ, but gladly go into the arms of those reckless antichrists though they supply to you only flesh, only letters, and only control. Even now your heart still turns toward them, their reputation, their standing in the hearts of all the Satans, their influence, and their authority, yet you continue to have an attitude of resistance and refusal to accept the work of Christ. This is why I say that you do not have the faith of acknowledging Christ. The reason you have followed Him to this day is entirely because you were forced. In your heart forever tower many lofty images; you cannot forget their every word and deed, nor their influential words and hands. They are, in your heart, forever supreme and forever heroes. But this is not so for the Christ of today. He is forever insignificant in your heart and forever undeserving of reverence. For He is far too ordinary, has far too little influence, and is far from lofty.

In any case, I say that all those who do not esteem the truth are all unbelievers and traitors of the truth. Such men shall never receive the approval of Christ. Have you now identified how much unbelief is within you? And how much betrayal of Christ? I exhort you thusly: Since you have chosen the way of truth, then you should devote yourself wholeheartedly; do not be ambivalent or half-hearted. You should understand that God does not belong to the world or any one person, but to all those who truly believe in Him, all those who worship Him, and all those who are devoted and faithful to Him.

Presently, there is still much unbelief within you. Try looking diligently within yourselves and you will surely find your answer. When you find the real answer, then you will admit that you are not a believer of God, but rather one who deceives, blasphemes, and betrays Him, and one disloyal to Him. Then you will realize that Christ is no man, but God. When that day comes, then you will revere, fear, and truly love Christ. Presently, your faith is only thirty percent of your heart, while seventy percent is possessed by doubt. Any deed done and any sentence spoken by Christ can cause you to form notions and opinions about Him. These notions and these opinions stem from your complete unbelief in Him. You admire and fear only the unseen God in heaven and have no regard for the living Christ on earth. Is this not also your unbelief? You yearn only for the God who did work in the past but do not face up to the Christ of today. These are always the “faith” mingled in your hearts that does not believe in the Christ of today. I do not underestimate you, for there is too much unbelief within you, too much of you that is impure and must be dissected. These impurities are a sign that you have no faith at all; they are a mark of your renouncement of Christ and brand you as a betrayer of Christ. They are a veil covering your knowledge of Christ, a barrier to your being gained by Christ, an obstacle preventing your being compatible with Christ, and a proof that Christ does not approve of you. Now is the time to examine all parts of your life! Doing so will profit you in every way imaginable!

CHRIST DOES THE WORK OF JUDGMENT WITH THE TRUTH

The work of the last days is to separate all according to their kind, to conclude the management plan of God, for the time is near and the day of God has come. God brings all who have entered His kingdom, that is, all those who have been loyal to Him to the end, into the age of God Himself. However, before the coming of the age of God Himself, the work that God desires to do is not to observe the deeds of man or to inquire about the lives of man, but to judge his rebellion, for God shall purify all those who come before His throne. All those who have followed the footsteps of God to this day are those who have come before the throne of God, hence all who accept the last of God's work are those to be purified by God. In other words, all those who accept the last of God's work are those who will be judged by God.

As previously spoken of, judgment would begin with the house of God. This "judgment" refers to the judgment God does today on those who come before His throne in the last days. Perhaps there are those who believe in such supernatural imaginings as that when the last days have arrived, God will erect a big table in the heavens, upon which a white tablecloth will be spread, then God will sit upon a great throne and all men will kneel on the ground. God shall then reveal all sins laid against each man to determine whether he shall ascend to heaven or be sent down to the lake that burns with fire and brimstone. No matter what the imaginings of man, the substance of God's work cannot be altered. The imaginings of man are nothing but the constructs of man's thoughts and come from the brain of man, summed up and pieced together from what man has seen and heard. Therefore I say, however brilliant the images conceived, they are still no more than a drawing and no substitute for the plan of God's work. After all, all of man has been corrupted by Satan, so how can he then fathom the thoughts of God? Man conceives the work of judgment by God to be particularly fantastic. Man believes that since it is God Himself doing the work of judgment, then it must be of the most tremendous scale and incomprehensible to mortals; it must resound through the heavens and shake the earth, otherwise how can it be the work of judgment by God? Man believes that as this is the work of judgment, then God must be particularly imposing and majestic as He works, and those being judged must be howling with

tears and on their knees begging for mercy. The scene must be a grand sight and very rousing.... Every man conceives God's work of judgment to be legendary. Do you know, however, that long after God has begun the work of judgment among men, you are still nestled in sleep? Do you know, at the time that you believe God's work of judgment has officially begun, it shall already be the time when God changes heaven and earth? At that time, perhaps you will have only just understood the meaning of life, but the merciless work of punishment of God shall bring you, still slumbering, into hell. Only then will you suddenly realize that God's work of judgment has already concluded.

Let us not waste precious time and talk no more of these abhorrent and detestable topics. Let us speak instead of what constitutes judgment. When it comes to the word "judgment," you will think of the words that Jehovah spoke to all the places and the words of rebuke that Jesus spoke to the Pharisees. Though these words are stern, they are not God's judgment of man; these words are only those spoken by God within different environments, that is, different settings, and they are unlike the words spoken by Christ as He judges man in the last days. In the last days, Christ uses a variety of truths to teach man, reveal the essence of man, and dissect his words and deeds. These words comprise various truths, such as man's duty, how man should obey God, how man should be loyal to God, how man ought to live out the normal humanity, as well as the wisdom and disposition of God, and so on. These words are all focused on the essence of man and his corrupt disposition. In particular, those words that reveal how man spurns God are spoken in regards to how man is an embodiment of Satan and an enemy force against God. When God does the work of judgment, He does not simply make clear the nature of man with just a few words, but carries out revelation, dealing, and pruning over the long term. Such manner of revelation, dealing, and pruning cannot be substituted with ordinary words but with the truth that man does not possess at all. Only such manner of work is deemed judgment; only through such judgment can man be persuaded, be thoroughly convinced into submission to God, and gain true knowledge of God. What the work of judgment brings about is man's understanding of the true face of God and the truth about his rebelliousness. The work of judgment allows man to gain much understanding of the will of God, of the purpose of God's work, and of the mysteries that could not be understood by man. It also allows man to recognize and know his corrupt substance and the

roots of his corruption, as well as to discover the ugliness of man. These effects are all brought about by the work of judgment, for the substance of such work is actually the work of opening up the truth, way, and life of God to all those who have faith in Him. This work is the work of judgment done by God. If you do not regard these truths with importance and constantly think of avoiding them or of a new way out apart from them, then I say you are a grievous sinner. If you have faith in God, yet seek not the truth or the will of God, nor do you love the way that brings you closer to God, then I say that you are one who is trying to evade judgment. You are a puppet and traitor who flees from the great white throne, and God will not spare any of the rebellious that escape from under His eyes. Such men shall receive even more severe punishment. Those who come before God to be judged and have been purified shall forever live in the kingdom of God. Of course, this is in the future.

The work of judgment is God's own work, so it must naturally be done by God Himself; it cannot be done by man in His stead. Because judgment is the conquering of man through the truth, it is unquestionable that God still appears as the incarnate image to do this work among men. That is to say, in the last days, Christ shall use the truth to teach men around the earth and to make all truths known to them. This is God's work of judgment. Many have a sour taste in their mouths about the second incarnation of God, for man finds it difficult to believe that God shall do the work of judgment as an incarnation. But I must tell you that often the work of God greatly exceeds man's expectations and is difficult for the minds of men to accept. For men are merely maggots upon the earth, while God is the supreme One that fills the universe; the mind of man is akin to a pit of foul water that gives rise only to maggots, whereas each stage of the work directed by the thoughts of God is the fruit of God's wisdom. Man constantly wishes to contend with God; then I say it is self-evident who stands to lose in the end. I exhort you all not to regard yourselves with more importance than gold. If others can accept the judgment of God, then why can you not? How much higher do you stand above others? If others can bow their heads before the truth, why can you not also do so? The great trend of God's work is unstoppable. He will not repeat the work of judgment again for the sake of your "merits," and you will sorely regret losing such a good opportunity. If you do not believe My words, then just wait for that great white throne in the sky to "pass judgment" upon

you! You must know that all of the Israelites spurned and denied Jesus, yet the fact of Jesus' redemption of mankind still spread to the ends of the universe. Is this not the fact that God has long ago fulfilled? If you are still awaiting Jesus to take you up to heaven, then I say that you are an obstinate piece of deadwood.^[a] Jesus will not acknowledge a false believer such as you who is disloyal to the truth and seeks only blessings. On the contrary, He will show no mercy in casting you into the lake of fire to burn for tens of thousands of years.

Do you understand now what is judgment and what is truth? If you now understand, then I exhort you to submit to judgment, otherwise you shall never have the opportunity to be commended by God or to be taken by God into His kingdom. Those who only accept judgment but can never be purified, that is, those who flee in the midst of the work of judgment, shall forever be detested and rejected by God. Their sins are much more, and more grievous, than those of the Pharisees, for they have betrayed God and are rebels against God. Such men who are not worthy even to do service shall receive more severe, everlasting punishment. God shall not spare any traitor who once claimed loyalty with words yet then betrayed Him. Such men shall see retribution through punishment of the spirit, soul, and body. Does this not reveal the righteous disposition of God? Is this not exactly the purpose of God's judgment and revelation of man? God shall place all those who perform all kinds of wicked deeds during the time of judgment in the place where evil spirits live for their fleshly bodies to be destroyed at the will of the spirits. Their bodies shall give off the odor of a corpse, and such is their fitting retribution. God writes down in their record books each and every one of the sins of those disloyal false believers, false apostles, and false workers, then when the time is right, He casts them amidst the unclean spirits so their entire bodies may be defiled by the spirits at will and, as a result, they will never be reincarnated and shall never again see the light. Those hypocrites who did service at one time but are unable to remain loyal to the end shall be numbered by God among the wicked so that they walk in the counsel of the wicked, becoming part of the disorderly multitude. In the end, God shall destroy them. God casts aside and takes no notice of those who have never been loyal to Christ or dedicated any effort, and shall destroy them all in the change of ages. They shall no longer exist on earth, much less gain passage into the

Footnotes:

a. A piece of deadwood: a Chinese idiom, meaning "a hopeless case."

kingdom of God. Those who have never been true to God but are forced into dealing with God shall be numbered among those who do service for His people. Only a small number of such men can survive, while the majority shall perish along with those who are not qualified even to do service. Finally, God shall bring into His kingdom all those who are of the same mind as God, the people and sons of God as well as those predestined by God to be priests. Such is the fruit begotten by God through His work. As for those who can belong to none of the categories set by God, they shall be numbered among the unbelievers. And you can surely imagine what their outcome shall be. I have already said to you all that I should say; the road that you choose shall be your decision to make. What you should understand is this: The work of God never waits for any that cannot keep pace with God, and the righteous disposition of God shows no mercy to any man.

DO YOU KNOW? GOD HAS DONE A GREAT THING AMONG MEN

The old age is gone, and the new age has come. Year after year and day after day, God has done much work. He came into the world and then in turn departed. Such a cycle has continued on through many generations. This day, God continues to do as before the work that He must, the work that He has yet to complete, for to this day He has yet to enter into rest. From the time of creation to this day, God has done much work, but did you know that the work God does this day is much more than before and the scale much greater? This is why I say that God has done a great thing among men. All of God's work is very important, be it to man or to God, for every item of His work is related to man.

Since the work of God can neither be seen nor felt, much less can it be seen by the world, then how can it be something great? What manner of thing is considered great? Certainly none can deny that all the work of God can be deemed to be great, but why do I say that the work God does this day is so? When I say that God has done a great thing, this undoubtedly involves many mysteries that man has yet to understand. Let us speak of them now.

Jesus was born in a manger in a time that could not tolerate His ex-

istence, but the world still could not stand in His way, and He lived among men for thirty-three years under the care of God. In those many years of life, He experienced the bitterness of the world and tasted the life of misery on earth. He undertook the heavy responsibility of being crucified to redeem all mankind. He redeemed all the sinners who had been living under the domain of Satan, and finally, His resurrected body returned to His resting place. Now the new work of God has begun, and it is also the beginning of a new age. God brings to His house those redeemed to begin His new work of salvation. This time, the work of salvation is more thorough than in times past. It will not be done by the Holy Spirit working in man to allow him to change on his own, nor will it be done through the body of Jesus appearing among men, and least of all will it be done in another manner. Rather, the work will be done and steered by God incarnate Himself. This is done in order to lead man into the new work. Is this not a great thing? God does not do this work through a part of men or through prophecies, but by God Himself. Some may say that this is not a great thing and that it cannot bring man ecstasy. Nonetheless, I will say to you that the work of God is not merely this, but something much greater and much more.

This time, God comes to do work not in a spiritual body but in a very ordinary one. Not only is it the body of God's second incarnation, but also the body in which God returns. It is a very ordinary flesh. In Him, you cannot see anything that is different from others, but you can receive from Him the truths you have never heard before. This insignificant flesh is the embodiment of all the words of truth from God, that which undertakes God's work in the last days, and an expression of the whole of God's disposition for man to come to know. Did you not desire greatly to see the God in heaven? Did you not desire greatly to understand the God in heaven? Did you not desire greatly to see the destination of mankind? He will tell you all these untold secrets, and He will even tell you of the truths that you do not understand. He is your gate into the kingdom, and your guide into the new age. Such an ordinary flesh holds many unfathomable mysteries. His deeds may be inscrutable to you, but the goal of all the work He does is sufficient for you to see that He is not a simple flesh as man believes. For He represents the will of God as well as the care shown by God toward mankind in the last days. Though you cannot hear the words He speaks that seem to shake the heavens and earth or see His eyes like blazing flames, and though you cannot feel the discipline of His iron rod, you can hear

from His words the fury of God and know that God shows compassion for mankind; you can see the righteous disposition of God and His wisdom, and moreover, realize the concern and care that God has for all mankind. The work of God in the last days is to allow man to see the God in heaven live among men on earth, and to enable man to come to know, obey, revere, and love God. This is why He has returned to flesh for a second time. Though what man sees this day is a God that is the same as man, a God with a nose and two eyes, and an unremarkable God, in the end God will show you that without the existence of this man, the heaven and earth will undergo a tremendous change; without the existence of this man, the heaven will grow dim, the earth will become chaos, and all mankind will live in famine and plagues. He will show you that without the salvation of God incarnate in the last days, then God would have long ago destroyed all mankind in hell; without the existence of this flesh, then you would forever be chief of sinners and corpses evermore. You should know that without the existence of this flesh, all mankind would face an inevitable calamity and find it difficult to escape God's more severe punishment of mankind in the last days. Without the birth of this ordinary flesh, you would all be in a state where neither life nor death will come no matter how you seek it; without the existence of this flesh, then this day you would not be able to receive the truth and come before the throne of God. Rather, you would be punished by God because of your grievous sins. Do you know? If not for the return of God to the flesh, none would have a chance at salvation; and if not for the coming of this flesh, God would have long ago ended the age of old. As such, can you still reject the second incarnation of God? Since you can so greatly profit from this ordinary man, then why would you not accept Him readily?

The work of God is that which you cannot comprehend. If you can neither grasp whether your decision is correct nor know whether the work of God can succeed, then why not try your luck and see whether this ordinary man is of great help to you, and whether God has done great work. However, I must tell you that in the time of Noah, men had been eating and drinking, marrying and giving in marriage to such a point that it was unbearable for God to witness, so He sent down a great flood to destroy mankind and left behind only Noah's family of eight and all kinds of birds and beasts. In the last days, however, those kept by God are all those who have been loyal to Him until the end. Though both were times of great corruption unbearable for God to wit-

ness, and mankind in both ages was so corrupt that he denied God as the Lord, all men in the time of Noah were destroyed by God. Mankind in both ages has grieved God greatly, yet God has remained patient with men in the last days until now. Why is this? Have you never given thought to this? If you truly do not know, then let Me tell you. The reason that God can deal graciously with men in the last days is not that they are less corrupt than men in the time of Noah or that they have shown repentance to God, much less is it that God cannot bear to destroy men in the last days where technology has advanced. Rather, it is that God has work to do in a group of men in the last days and this will be done by God incarnate Himself. Furthermore, God shall choose a part of this group as His objects of salvation, the fruit of His management plan, and bring such men with Him into the next age. Therefore, no matter what, this price paid by God has entirely been in preparation for the work of His incarnation in the last days. All you have this day is because of this flesh. It is because God lives in the flesh that you have the chance to live. All this good fortune has been gained because of this ordinary man. Not only this, but in the end every nation shall worship this ordinary man, as well as give thanks to and obey this insignificant man. Because it is He who has brought the truth, the life, and the way to save all mankind, ease the conflict between God and man, bring God and man closer together, and communicate thoughts between God and man. It is also He who has brought even greater glory to God. Is not an ordinary man such as this worthy of your trust and adoration? Is such an ordinary flesh not fit to be called Christ? Can such an ordinary man not be the expression of God among men? Is not such a man who helps mankind be spared disaster worthy of your love and for you to hold? If you reject the truths uttered from His mouth and also detest His existence among you, then what will be your fate?

All of God's work in the last days is done through this ordinary man. He will bestow everything unto you, and further, He can decide everything about you. Can such a man be as you believe: a man so simple as to be unworthy of mention? Is His truth not enough to utterly convince you? Is witness of His deeds not enough to utterly convince you? Or is it that the path He leads you on is not worthy for you to follow? What is it that causes you to feel an aversion to Him and to cast Him away and shirk from Him? It is He who expresses the truth, it is He who supplies the truth, and it is He who enables you to have a path to travel. Could it be that you still cannot find the traces of God's work

within these truths? Without the work of Jesus, mankind could not have come down from the cross, but without the incarnation this day, those who come down from the cross could never be commended by God or enter into the new age. Without the coming of this ordinary man, then you would never have the opportunity or be eligible to see the true countenance of God, for you are all ones that should have long ago been destroyed. Because of the coming of the second incarnation of God, God has forgiven you and shown you mercy. Regardless, the words I must leave you with in the end are still these: This ordinary man, who is God incarnate, is of vital importance to you. This is the great thing that God has already done among men.

ONLY CHRIST OF THE LAST DAYS CAN GIVE MAN THE WAY OF ETERNAL LIFE

The way of life is not something that can be possessed by just anyone, nor is it easily obtainable by all. That is because life can only come from God, which is to say, only God Himself possesses the substance of life, there is no way of life without God Himself, and so only God is the source of life, and the ever-flowing wellspring of living water of life. From when He created the world, God has done much work involving the vitality of life, has done much work that brings life to man, and has paid a great price so that man might gain life, for God Himself is eternal life, and God Himself is the way by which man is resurrected. God is never absent from the heart of man, and lives among man at all times. He has been the driving force of man's living, the fundament of man's existence, and a rich deposit for man's existence after birth. He causes man to be reborn, and enables him to tenaciously live in his every role. Thanks to His power, and His inextinguishable life force, man has lived for generation after generation, throughout which the power of God's life has been the mainstay of man's existence, and for which God has paid a price that no ordinary man has ever paid. God's life force can prevail over any power; moreover, it exceeds any power. His life is eternal, His power extraordinary, and His life force not easily overwhelmed by any created being or enemy force. The life force of God exists, and shines its brilliant radiance, regardless of time or place. God's life remains forever unchanged throughout the upheavals of heav-

en and earth. All things pass away, but God's life still remains, for God is the source of the existence of all things, and the root of their existence. Man's life originates from God, the existence of the heaven is because of God, and the existence of the earth stems from the power of God's life. No object possessed of vitality can transcend the sovereignty of God, and no thing with vigor can break away from the ambit of God's authority. In this way, regardless of who they are, everyone must submit under the dominion of God, everyone must live under God's command, and no one can escape from His control.

Perhaps, now, you wish to receive life, or perhaps you wish to gain the truth. Whatever the case, you wish to find God, to find the God that you can rely on, and who can provide you with eternal life. If you wish to gain eternal life, you must first understand the source of eternal life, and must first know where God is. I have already said that only God is immutable life, and only God possesses the way of life. Since His life is immutable, so it is eternal; since only God is the way of life, so God Himself is the way of eternal life. As such, you should first understand where God is, and how to gain this way of eternal life. Let us now fellowship about these two issues separately.

If you truly wish to gain the way of eternal life, and if you are voracious in your search for it, then first answer this question: Where is God today? Perhaps you'll reply that God lives in heaven, of course—He wouldn't be living in your home, would He? Perhaps you might say, God obviously lives among all things. Or you might say that God lives in each person's heart, or that God is in the spiritual world. I don't deny any of this, but I must clarify the issue. It isn't totally correct to say that God lives in the heart of man, but neither is it completely wrong. That is because, among believers in God, there are those whose belief is true and those whose belief is false, there are those of whom God approves and those of whom He disapproves, there are those who please Him and those whom He detests, and there are those whom He makes perfect and those whom He eliminates. And so I say that God lives in but a few people's hearts, and these people are undoubtedly those who truly believe in God, those of whom God approves, those who please Him, and those whom He makes perfect. They are the ones who are led by God. Since they are led by God, so they are the people who have already heard and seen God's way of eternal life. Those whose belief in God is false, those who are not approved by God, those who are despised by God, those who are eliminated by God—they are bound to be rejected

by God, are bound to remain without the way of life, and are bound to remain ignorant of where God is. In contrast, those in whose hearts God lives know where He is. They are the people unto whom God bestows the way of eternal life, and they are the ones who follow God. Do you know, now, where God is? God is both in the heart of man and at man's side. He is not only in the spiritual world, and above all things, but even more on the earth upon which man exists. And so the arrival of the last days has taken the steps of God's work into new territory. God holds sovereignty over all things in the universe, and He is the mainstay of man in his heart, and moreover, He exists among man. Only in this way can He bring the way of life to mankind, and bring man into the way of life. God has come to earth, and lives among man, so that man may gain the way of life, and so that man may exist. At the same time, God also commands all things in the universe, so that they might cooperate with His management among man. And so, if you only acknowledge the doctrine that God is in heaven and in the heart of man, yet do not acknowledge the truth of God's existence among man, then you shall never gain life, and shall never gain the way of truth.

God Himself is life, and the truth, and His life and truth coexist. Those who are incapable of gaining the truth shall never gain life. Without the guidance, support, and provision of the truth, you shall only gain letters, doctrines, and, moreover, death. God's life is ever-present, and His truth and life coexist. If you cannot find the source of truth, then you will not gain the nourishment of life; if you cannot gain the provision of life, then you will surely have no truth, and so apart from imaginations and conceptions, the entirety of your body shall be nothing but flesh, your stinking flesh. Know that the words of books do not count as life, the records of history cannot be feted as the truth, and the doctrines of the past cannot serve as an account of words presently spoken by God. Only that which is expressed by God when He comes to earth and lives among man is the truth, life, God's will, and His actual manner of working. If you apply the records of words spoken by God during past ages to today, then you are an archaeologist, and the best way of describing you is as an expert on historical heritage. That is because you always believe in traces of the work that God did in times gone by, only believe in the shadow of God left from when He previously worked among man, and only believe in the way that God gave to His followers in former times. You do not believe in the direction of God's work today, do not believe in the glorious countenance of God

today, and do not believe in the way of truth presently expressed by God. And so you are undeniably a daydreamer who is completely out of touch with reality. If now you still cling to words that are incapable of bringing life to man, then you are a hopeless piece of deadwood^[a], for you are too conservative, too intractable, too impervious to reason!

God become flesh is called Christ, and so the Christ that can give people the truth is called God. There is nothing excessive about this, for He possesses the substance of God, and possesses God's disposition, and wisdom in His work, that are unattainable by man. Those who call themselves Christ, yet cannot do the work of God, are frauds. Christ is not merely the manifestation of God on earth, but instead, the particular flesh assumed by God as He carries out and completes His work among man. This flesh is not one that can be replaced by just any man, but one that can adequately bear God's work on earth, and express the disposition of God, and well represent God, and provide man with life. Sooner or later, those fake Christs will all fall, for although they claim to be Christ, they possess none of the substance of Christ. And so I say that the authenticity of Christ cannot be defined by man, but is answered and decided by God Himself. In this way, if you truly wish to seek the way of life, you must first acknowledge it is by coming to earth that He bestows the way of life unto man, and you must acknowledge it is during the last days that He comes to earth to bestow the way of life unto man. This is not the past; it is happening today.

Christ of the last days brings life, and brings the enduring and everlasting way of truth. This truth is the path through which man shall gain life, and the only path by which man shall know God and be approved by God. If you do not seek the way of life provided by Christ of the last days, then you shall never gain the approval of Jesus, and shall never be qualified to enter the gate of the kingdom of heaven, for you are both a puppet and prisoner of history. Those who are controlled by regulations, by letters, and shackled by history will never be able to gain life, and will never be able to gain the perpetual way of life. That is because all they have is turbid water that has lain stagnant for thousands of years, instead of the water of life that flows from the throne. Those who are not supplied with the water of life will forever remain corpses, playthings of Satan, and sons of hell. How, then, can they behold God? If you only try to hold on to the past, only try to keep things

Footnotes:

a. A piece of deadwood: a Chinese idiom, meaning "beyond help."

as they are by standing still, and do not try to change the status quo and discard history, then will you not always be against God? The steps of God's work are vast and mighty, like surging waves and rolling thunders—yet you sit and passively await destruction, sticking to your folly and doing nothing. In this way, how can you be considered someone who follows in the footsteps of the Lamb? How can you justify the God that you hold on to as a God who is always new and never old? And how can the words of your yellowed books carry you across into a new age? How can they lead you to seek the steps of God's work? And how can they take you up to heaven? What you hold in your hands is the letters that can provide but temporary solace, not the truths that are capable of giving life. The scriptures you read are that which can only enrich your tongue, not words of wisdom that can help you know human life, much less the ways that can lead you to perfection. Does this discrepancy not give you cause for reflection? Does it not allow you to understand the mysteries contained within? Are you capable of delivering yourself to heaven to meet God on your own? Without the coming of God, can you take yourself into heaven to enjoy family happiness with God? Are you still dreaming now? I suggest, then, that you stop dreaming, and look at who is working now, at who is now carrying out the work of saving man during the last days. If you do not, you shall never gain the truth, and shall never gain life.

Those who wish to gain life without relying on the truth spoken by Christ are the most ridiculous people on earth, and those who do not accept the way of life brought by Christ are lost in fantasy. And so I say that the people who do not accept Christ of the last days shall forever be despised by God. Christ is man's gateway to the kingdom during the last days, which none may bypass. None may be perfected by God except through Christ. You believe in God, and so you must accept His words and obey His way. You must not just think of gaining blessings without receiving the truth, or accepting the provision of life. Christ comes during the last days so that all those who truly believe in Him may be provided with life. His work is for the sake of concluding the old age and entering the new one, and is the path that must be taken by all those who would enter the new age. If you are incapable of acknowledging Him, and instead condemn, blaspheme or even persecute Him, then you are bound to burn for eternity, and shall never enter the kingdom of God. For this Christ is Himself the expression of the Holy Spirit, the expression of God, the One whom God has entrusted to do His work

on earth. And so I say that if you cannot accept all that is done by Christ of the last days, then you blaspheme the Holy Spirit. The retribution that should be suffered by those who blaspheme the Holy Spirit is self-evident to all. I also tell you that if you oppose Christ of the last days, and deny Him, then there is no one who can bear the consequences on your behalf. Furthermore, from this day onward you will not have another chance to gain the approval of God; even if you try to redeem yourself, you will never again behold the face of God. For what you oppose is not a man, what you deny is not some puny being, but Christ. Are you aware of this consequence? You have not made a small mistake, but committed a heinous crime. And so I advise everyone not to bare your fangs before the truth, or make careless criticisms, for only the truth can bring you life, and nothing except the truth can allow you to be reborn and behold the face of God.

YOU OUGHT TO DO ENOUGH GOOD DEEDS TO PREPARE FOR YOUR DESTINATION

I have done much work among you and, of course, have spoken as well. Yet I feel that My words and work have not entirely fulfilled the purpose of My work for the last days. For in the last days, My work is not for the sake of a certain person or people, but to demonstrate My inherent disposition. However, for a myriad of reasons—perhaps a scarcity of time or hectic schedule of work—My disposition has not enabled man to become familiar with Me in the slightest. Therefore I stride forward into My new plan, My final work, to unfold a new page so that all who see Me will beat upon their breast and weep unceasingly for My existence. For I bring the end of mankind to the world, and thereafter, I lay bare all My disposition to mankind so that all who know Me and those who do not will “feast their eyes” and see that I have indeed come among men, onto the earth where all things multiply. This is My plan, My sole “confession” since My creation of mankind. I wish that you could wholeheartedly behold My every move, for My rod once again draws near to mankind, near to all those who oppose Me.

Together with the heavens, I begin the work that I must do. So I travel among the streams of people and move between heaven and earth. No one perceives My movements or notices My words. There-

fore, My plan still progresses smoothly. It is only that all your senses have become so calloused that you do not know the steps of My work in the slightest. One day, however, you will realize My intention. Today, I live among you and suffer with you. I have long understood the attitude that mankind holds toward Me. I do not wish to declare more clearly, much less give further instances of that which pains Me in order to shame you. My only wish is that you keep all that you have done in your heart for the reckoning on the day when we meet again. I do not wish to falsely accuse any one among you, for I have always acted justly, fairly, and with honor. I certainly wish that you are also virtuous and do nothing that goes against heaven and earth and your conscience. This is all that I ask of you. Many are troubled and not at ease for they have committed atrocious wrongs, and many are ashamed that they have never performed a single good deed. Yet there are also many who do not feel disgraced by their sins and instead become worse and worse, completely ripping off their ugly face—which had yet to be fully revealed—to test My disposition. I do not mind or take careful notice of the actions of any one person. Rather, I do the work that I ought to, to learn information, roam the land, or do that which interests Me. At key times, I resume My work among men as planned, lagging not a moment behind, and this is done with ease and conciseness. However, some men are cast aside with every step in My work, for I despise their flattery and feigned subservience. Those abhorrent to Me will certainly be forsaken, whether intentionally or unintentionally. In short, I want all those whom I despise to be far away from Me. Needless to say, I will not spare the wicked ones remaining in My house. As the day of man's punishment is near, I am not anxious to cast out all those despicable souls, for I have a plan of My own.

Now is the time I determine the ending for each man, not the stage at which I began to work man. I write down in My book the words and actions of each man, as well as their path as My follower, inherent characteristics, and final performance. In this way, no manner of man shall escape My hand and all shall be with their own kind as I assign. I decide the destination of each man not on the basis of age, seniority, amount of suffering, or least of all, the degree of misery, but on whether they possess truth. There is no other choice but this. You must realize that all those who do not follow the will of God will be punished. This is an immutable fact. Therefore, all those who are punished are so punished for the righteousness of God and as retribution for their evil acts.

I have not made a single change to My plan since its very inception. It is only that, to man, those to whom I direct My words seem to be diminishing in number, as are those of whom I truly approve. However, I maintain that My plan has never changed; rather, it is the faith and love of man that are ever changing, ever waning, to the extent that it is possible for each man to go from fawning over Me to being cold to Me or even casting Me out. My attitude toward you will be neither hot nor cold until I feel abhorrence and finally appoint punishment. However, on the day of punishment, I will still see you, but you shall no longer be able to see Me. I already feel that life among you is tedious and dull, so needless to say, I have chosen different surroundings in which to live so I can avoid the hurt of your malicious words and steer clear of your sordid behavior so that you may no longer slight Me and make a fool of Me. Before I leave you, I exhort you still to refrain from doing that which is not in accordance with the truth. Rather, you should do that which is pleasing to all and profits all men and your own destination, otherwise he who suffers in disaster will be none other than yourself.

My mercy is for those who love Me and deny themselves. And the punishment brought upon the wicked is proof of My righteous disposition and much more, testimony to My wrath. When disaster comes, famine and plague will befall all those who oppose Me and they will weep. Those who have committed all kinds of evil during their many years as My follower shall not be guiltless; they too will live in a constant state of panic and fear amidst the disaster that has scarcely been seen through the ages. And all My followers who have been loyal to no other shall rejoice and applaud My might. They will experience ineffable contentment and live in a joy that I have never before bestowed upon mankind. For I treasure the good deeds of men and abhor their evil deeds. Since I first began to lead mankind, I have been hoping for a group of men who are of the same mind with Me. And I have never forgotten those not of the same mind; I have loathed them in My heart, awaiting only the opportunity to see My retribution administered on those wrongdoers and relish in such. My day has finally come and I need no longer wait!

My final work is not only to punish man but to arrange the destination of each. Moreover, it is to receive acknowledgement from all for all that I have done. I want each and every man to see that all I have done is in the right and is an expression of My disposition; it is not the doing

of man, least of all nature, that brought forth mankind. On the contrary, it is I who nourish every living being among all things. Without My existence, mankind can only perish and suffer the invasion of plagues. None will ever again see the beauteous sun and moon or the green world; mankind shall encounter only the frigid night and the inexorable valley of the shadow of death. I am mankind's only salvation. I am mankind's only hope and even more, I am He on whom the existence of all mankind rests. Without Me, mankind will immediately become stagnant. Without Me, mankind will suffer catastrophe and be trod upon by all manner of ghosts, even though none take heed of Me. I have done work that can be done by no other only in the hope that man repay Me with good deeds. Though few can repay Me, I still conclude My journey in the world and begin on the work that will next unfold, for My journey among men these many years has been fruitful, and I am very pleased. I care not about the number of men but rather about their good deeds. In any case, I hope that you do sufficient good deeds in preparation for your own destination. Then will I be satisfied; otherwise, none of you shall escape the disaster. The disaster is brought down by Me and of course orchestrated by Me. If you cannot work for good in My presence, then you will not escape suffering the disaster. In times of tribulation, your actions and deeds were not entirely appropriate, for your faith and love were hollow, and you only showed either fear or strength. Regarding this, I will only make a judgment of good or bad. My concern continues to be all for your actions and behavior, on which My determination of your end is based. However, I must make it clear that I will give no more mercy to those who were utterly disloyal to Me in times of tribulation, for My mercy only extends so far. Moreover, I have no liking for any who once betrayed Me, much less do I wish to associate with those who sell out the interests of friends. This is My disposition, regardless of who the person is. I must tell you this: Any who break My heart shall not again receive clemency, and any who have been faithful shall forever remain in My heart.

TO WHOM ARE YOU LOYAL?

Every day that you live through now is crucial and very important to your destination and your fate, so you must cherish all that you possess and every minute that passes. You must make the most of your time to give yourselves the greatest gains, so that you will not have lived this life in vain. Perhaps you feel confused about why I speak these words. Frankly, I am not pleased by the actions of any of you. For the hopes I have had for you are not merely what you are now. Thus, I can express it this way: You are all at the very brink of danger. Your former cries for salvation and previous aspirations to pursue the truth and seek the light are drawing to an end. This is how you recompense Me in the end, which is something that I have never longed for. I do not wish to speak contrary to the fact, for you have greatly disappointed Me. Perhaps you do not wish to leave the matter at that and do not wish to face reality, yet I must solemnly ask you this question: In all these years, what have your hearts been filled with? To whom are your hearts loyal? Do not say that My question comes too suddenly, and do not ask Me why I pose such a question. You must know this: It is because I know you too well, care for you too much, and devote too much of My heart to what you do, that I question you repeatedly and bear untold hardship. However, I am repaid with disregard and unbearable resignation. So remiss are you toward Me; how could I know nothing of it? If you believe that this could be possible, it further proves the fact that you do not truly treat Me with kindness. Then I tell you that you are deceiving yourselves. You are all so clever that you know not what you are doing; then what will you use to give Me an account?

The question of most concern to Me is to whom your hearts are loyal. I would also like each of you to organize your thoughts and ask yourself to whom you are loyal and for whom you live. Perhaps you have never given careful consideration to this question, so let Me reveal the answer to you.

All those with memory will confess this fact: Man lives for himself and is loyal to himself. I do not believe that your answer is entirely correct, for you each exist in your respective lives, each are struggling in your own distress. Therefore, what you are loyal to is the people you love and the things that please you, and you are not entirely loyal to yourselves. Because you are each influenced by the people, occurrences,

and things around you, you are not truly loyal to yourselves. I speak these words not to commend being loyal to yourselves, but to expose your loyalty to any one thing. For throughout these many years, I have never received loyalty from any of you. You have followed Me these many years, yet have never given Me an iota of loyalty. Rather, you have revolved around the people you love and the things that please you, so much so that they are kept close to your hearts and never forsaken, anytime, anywhere. When you are eager or passionate about any one thing that you love, it is always during the time that you are following Me, or even when you are listening to My words. So I say, you are using the loyalty that I ask of you, to instead be loyal to and cherish the objects of your affections. Though you may sacrifice a thing or two for Me, it does not represent your all, and does not show that it is Me to whom you are truly loyal. You involve yourselves in the undertakings which you are passionate about: Some are loyal to sons and daughters, others to husbands, wives, riches, work, superiors, status, or women. For that which you are loyal to, you have never felt wearied or annoyed; rather, you increasingly long to possess greater quantities and quality of the things to which you are loyal, and you have never despaired. Myself and My words are always pushed to the very last position in terms of things about which you are passionate. And you have no choice but to rank them last; some even leave the last place for something to be loyal to that they have yet to discover. They have never kept any amount of Me in their hearts. Perhaps you will think that I ask too much of you or wrongfully accuse you, but have you ever given thought to the fact that when you are happily spending time with your family, you have never once been loyal to Me? At times like this, does it not pain you? When your hearts are filled with joy receiving payment for your labors, do you not feel disheartened that you have not furnished yourselves with sufficient truth? When have you wept for not having received My approval? You rack your brains and take great pains for your sons and daughters, yet still you are not satisfied, still you believe that you have not been diligent toward them, that you have not devoted all of your effort. But to Me, you have always been remiss and careless, keeping Me only in your memories and not enduring in your hearts. My devotion and efforts forever go unfelt by you, and you have never tried to understand. You merely engage in brief reflection and believe that it will suffice. This manner of "loyalty" is not that which I have long yearned for, but that which has long been an abomination to Me.

However, regardless of what I say, you will continue to admit only one or two things and be unable to fully accept it, for you are all very confident, and you always pick and choose what to accept from the words I have spoken. If you are still this way, I do have in reserve methods of countering your self-assuredness, and I shall render it so that you acknowledge all My words are true and not a distortion of the fact.

If I were to now place some riches in front of you and ask you to choose freely, knowing that^[a] I would not condemn you, then most would choose the riches and forsake the truth. The better among you would give up the riches and reluctantly choose the truth, while those in between would seize the riches in one hand and the truth in the other. In this way, would your true colors not be self-evident? When choosing between the truth and anything to which you are loyal, you will all make such a decision, and your attitude will remain the same. Is that not so? Are there not many among you who fluctuated between right and wrong? In contests between positive and negative, black and white, you are surely aware of the choices that you made between family and God, children and God, peace and disruption, riches and poverty, status and commonness, being supported and being cast aside, and so on. Between a peaceful family and a broken one, you chose the former, and without any hesitation; between riches and duty, you again chose the former, even lacking the will to return to shore;^[b] between luxury and poverty, you chose the former; between sons, daughters, wives, husbands, and Me, you chose the former; and between notion and truth, you once again chose the former. Faced with all manner of your evil deeds, I have nothing short of lost My faith in you. I am absolutely astounded that your hearts are so resistant to being softened. Many years of dedication and effort has apparently brought Me only resignation and your despair of Me. Yet My hopes for you grow with each passing day, for My day has already been completely laid out before every one. However, you continue to seek that which belongs to the darkness and evil, and refuse to loosen your hold. As such, what will be your outcome? Have you given careful thought to this before? If you were asked to choose again, what then would be your position? Would it be the former still? Would what you give Me still be disappointment and wretched sorrow? Would your hearts still be the sole bit of

Footnotes:

a. The original text omits “knowing that.”

b. Return to shore: a Chinese idiom, meaning “turn from one’s evil ways.”

warmth? Would you still be unaware of what to do to comfort My heart? At this moment, what is your choice? Will you submit to My words or be weary of them? My day has been laid out before your very eyes, and what you face is a new life and new starting point. However, I must tell you that this starting point is not the beginning of past new work, but the close of the old. That is, this is the final act. I believe you will all understand what is unusual about this starting point. But one day soon, you will understand the true meaning of this starting point, so let us together walk past it and usher in the next finale! However, what I continue to be uneasy about is that when faced with injustice and justice, you always choose the former. But that is all in your past. I also hope to put out of My mind that which has happened in your past, one thing after the other, though this is very difficult to do. Yet I have very good means of accomplishing it. Let the future replace the past and allow the shadows of your past to be dispelled in exchange for your true self of today. This means I will have to trouble you to make the choice once more and see to whom you are loyal.

THREE ADMONITIONS

As a believer of God, you should be loyal to none other than Him in all things and align with His heart in all things. However, though all understand this doctrine, these most apparent and basic of truths to man cannot fully be seen to be embodied in them, due to their difficulties, such as their ignorance, absurdity, or corruption. Therefore, before your end is determined, I ought to first tell you some things, which are of utmost importance to you. Before I continue, you should first understand this: The words I speak are truths directed to all mankind, not only for a specific person or type of person. Therefore, focus solely on receiving My words from the standpoint of truth, and retain an attitude of concentration and sincerity. Do not ignore a single word or truth that I speak, and do not regard My words with disdain. In your lives I see much that you do that is irrelevant to truth, therefore I am expressly asking you to become servants of truth and not be enslaved by wickedness and ugliness. Do not tread on the truth and defile any corner of the house of God. This is My admonition to you. Now I will begin to speak about the topic at hand:

First, for the sake of your fate, you ought to seek to be approved by God. That is to say, since you acknowledge that you are numbered among the house of God, then you ought to bring peace of mind and satisfaction to God in all things. In other words, you must be principled in your actions and conform to the truth in such. If this is beyond your ability, then you shall be detested and rejected by God and spurned by all. Once you are in such a plight, then you cannot be numbered among the house of God. This is what it is to not be approved by God.

Second, you ought to know that God likes an honest man. God has the substance of faithfulness, and so His word can always be trusted. Furthermore, His action is faultless and unquestionable. This is why God likes those who are absolutely honest with Him. Honesty means to give your heart to God; to never play Him false in anything; to be open with Him in all things, never cover the truth; to never do that which deceives those above and deludes those below; and to never do that which is done merely to ingratiate yourself with God. In short, to be honest is to refrain from impurity in your actions and words, and to deceive neither God nor man. What I speak is very simple but is doubly arduous to you. Many would rather be condemned to hell than to speak and act honestly. Little wonder that I have other treatment in place for those who are dishonest. Of course, I understand the great difficulty you face in being an honest man. You are all very clever and adept at judging others from your own perspective, so this renders My work much simpler. And since you each harbor secrets in your heart, well then, I shall send each of you into disaster to undergo a “trial” by fire, so that thereafter you shall be utterly committed to belief in My words. Finally, I shall wrest from your mouth the words “God is a God of faithfulness,” then shall you beat upon your breast and lament that “devious is the heart of man.” What then will be your state of mind? I imagine you will not be so carried away with self-importance as you are now. And much less will you be “too profound to be understood” as you are now. Some behave decently and particularly “well-mannered” in the presence of God, yet become defiant and unrestrained in the presence of the Spirit. Would you number such a man among the ranks of the honest? If you are a hypocrite and one who is adept at “socializing,” then I say that you are definitely one who trifles with God. If your words are riddled with excuses and valueless justifications, then I say that you are one who is very unwilling to practice the truth. If you have many unspeakable confidences and are unwilling to lay bare your

secrets—your difficulties—to others so as to seek the way of the light, then I say that you are one for whom salvation will not be easily received and who will not easily emerge from the darkness. If seeking the way of truth pleases you well, then you are one who lives often in the light. If you are glad to be a service-doer in the house of God, working diligently and conscientiously in obscurity, always giving and never taking, then I say that you are a loyal saint, for you seek no reward and are simply being an honest man. If you are willing to be candid, if you are willing to give your all, if you are able to sacrifice your life for God and stand witness, if you are honest and think only to please God, and never consider yourself or take for yourself, then I say that such people are those who are nourished by the light and shall live forever in the kingdom. You should know whether there is true faith and true loyalty within you, whether in your record you have suffered for God, and whether you wholly submit to God. If you lack these, then within you remains disobedience, deceit, greed, and discontent. As your heart is not honest, you have never received the appreciation of God and never lived in the light. What one's fate will become hinges upon whether he has an honest and blood-red heart, and whether he has a pure soul. If you are one who is most dishonest, with a heart of malice, and an unclean soul, then the record of your fate is certainly in the place where man is punished. If you claim to be very honest, yet never act in accordance with the truth or speak a word of truth, then do you still expect God to reward you? Do you still hope for God to regard you as the apple of His eye? Is this thinking not preposterous? You deceive God in all things, so how can the house of God accommodate one such as you who does not have clean hands?

The third thing is this: All believers in God have resisted and deceived God at some points along their path. Some misdeeds need not be recorded as an offense, but some are unforgivable; for many are that which transgresses the administrative decrees, which is an offense against the disposition of God. Many who are concerned about their own fates may ask what such deeds are. You must know that you are arrogant and haughty by nature, and unwilling to submit to the fact. Therefore, I shall tell you little by little after you have reflected upon yourselves. I exhort you to better understand the content of the administrative decrees and know the disposition of God. Otherwise, you will find it difficult to keep your lips sealed and your tongues from wagging too freely with high-sounding talk. Unknowingly you may offend the

disposition of God and fall into the darkness, losing the presence of the Holy Spirit and the light. For you are unprincipled in your actions. If you do or say that which you should not, then you shall receive a fitting retribution. You must know that though you are unprincipled in your words and actions, God is very principled in both. The reason you receive retribution is because you have offended God, not a man. If, in your life, you commit many offenses against the disposition of God, then you are bound to be a child of hell. To man it may appear that you have only committed a few deeds not in accordance with the truth and nothing more. Are you aware, however, that in the eyes of God, you are already one for whom there is no more sin offering? For you have transgressed the administrative decrees of God more than once and show no sign of repentance, therefore you have no choice but fall into hell where man is punished by God. During their time following God, a small number of people committed deeds that go against the principles, but after being dealt with and guided, they gradually discovered their own corruption, then set on the right track of reality, and they remain well-grounded today. Such men are those who shall remain in the end. It is the honest whom I seek; if you are honest and act with principle, then you can be a confidant of God. If in your actions you do not offend the disposition of God, and you seek the will of God and have a heart of reverence for God, then your faith is up to the standard. Those who do not revere God and do not have a heart that trembles in fear may easily transgress the administrative decrees of God. Many serve God on the basis of passion, and know not the administrative decrees of God, much less understand the implications of His word. So despite their good intentions, they often do that which disrupts the management of God. Those who commit serious disruptions are cast out and no longer have the chance to follow Him; they are cast into hell without any further association with the house of God. These people work in the house of God with ignorant good intentions and end up provoking God's disposition. People bring their ways of serving officials and lords to the house of God, vainly thinking that such ways can be wielded here. Never did they think that God has not the disposition of a lamb but that of a lion. Therefore, those associating with God for the first time are unable to communicate with Him, for the heart of God is unlike that of man. Only after you understand many truths can you continuously know God. This knowledge is not letters or doctrines, but can be used as a treasure of your confidence with God and as proof that He delights in you. If you

lack real knowledge and are not equipped with the truth, then your service with passion will only bring upon you the loathing and abhorrence of God. Now you should understand that belief in God is no mere study in theology.

Though My admonition is brief in length, all I have described is what is most lacking in you. You must know that what I speak of now is for the sake of My final work among man, to determine the ending for man. I do not wish to do much more work that serves no purpose, and neither do I wish to continue leading those men that are as hopeless as driftwood, much less those with sinister intentions. Perhaps one day you will understand the earnest intentions behind My words and the contributions I have made for mankind. Perhaps one day you will grasp a principle that enables you to decide your own ending.

IT IS VERY IMPORTANT TO UNDERSTAND GOD'S DISPOSITION

There are many things I hope for you to achieve. However, your actions and all your lives are unable to entirely meet My demands, so I must be straight to the point and explain to you My heart and mind. Given that your abilities of discernment and appreciation are very poor, as well as the fact that you are almost utterly ignorant of My disposition and substance, it is a matter of urgency that I inform you of such. No matter how much you previously understood or whether you are willing to understand these issues, I must still explain them to you in detail. This issue is not one that is very foreign to you, but you do not seem to understand or be familiar with the meaning it contains. Many have just a glimmer of understanding and mostly a superficial knowledge of this issue. In order to help you better practice the truth, that is, to better put My words into practice, I think it is this issue that you must first come to know. Otherwise, your faith will remain vague, hypocritical, and very colored by religion. If you do not understand the disposition of God, then it will be impossible for you to do the work you should do for Him. If you do not know the substance of God, so too shall it be impossible to retain reverence and fear of Him, only heedless perfunctoriness and prevarication, and moreover, incorrigible blasphemy. Understanding God's disposition is indeed very important, and the knowledge of God's

substance cannot be overlooked, yet none have ever thoroughly examined or delved into this issue. It is plain to see that you have all dismissed the administrative decrees I issued. If you do not understand the disposition of God, then you will easily offend His disposition. Such an offense is tantamount to infuriating God Himself, and ultimately becomes a transgression against the administrative decrees. Now you should realize that you can understand God's disposition when you come to know His substance, and to understand God's disposition is equivalent to understanding the administrative decrees. Certainly, many of the administrative decrees involve the disposition of God, but the entirety of His disposition has not been expressed within them. This requires you to further become familiar with the disposition of God.

I speak with you today not as in ordinary conversation, so you must regard My words with earnestness and, moreover, reflect deeply upon them. What I mean by this is that you have devoted too little effort to the words I have spoken. When it comes to the disposition of God, you are even more unwilling to contemplate it, and very few devote to this. So I say that your faith is merely grandiose words. Even now, not even one of you has dedicated any true effort to your most vital weakness. You have let Me down after all the pain I have taken for you. No wonder that you are all defiant of God and lead lives devoid of truth. How can people such as this be deemed saints? Heaven will not tolerate such a thing! Since you have so scarce an understanding, then I shall have to expend more breath.

The disposition of God is a subject that seems very abstract and one that is not easily accepted, for His disposition is unlike man's personality. God, too, has emotions of pleasure, anger, sorrow, and happiness, but such emotions also differ from those of man. God has His own being and possessions. All that He expresses and manifests are representations of His substance and His identity. His being, possessions, as well as substance and identity cannot be replaced by any man. His disposition encompasses His love for mankind, comforting of mankind, hatred of mankind, and even more so, a thorough understanding of mankind. The personality of man, however, may be optimistic, lively, or callous. The disposition of God is one that belongs to the Ruler of the living beings among all things, to the Lord of all creation. His disposition represents honor, power, nobility, greatness, and most of all, supremacy. His disposition is the symbol of authority and all that is righteous, beautiful, and good. Moreover, it is a symbol of how God

cannot be^[a] suppressed or attacked by the darkness and any enemy force, as well as a symbol of how He cannot be (and indeed is not allowed to be)^[b] offended by any created being. His disposition is the symbol of the highest power. No person or persons may or can disturb His work or His disposition. But the personality of man is no more than a mere symbol of the slight superiority of man over beast. Man in and of himself has no authority, no autonomy, and no ability to transcend the self, just a substance that submits in a cowardly manner to manipulation by any person, occurrence, or thing. The pleasure of God is due to the existence and emergence of righteousness and light; because of the destruction of darkness and evil. He takes pleasure because He has brought the light and a good life to mankind; His pleasure is one of righteousness, a symbol of the existence of all that is positive and, most of all, a symbol of auspiciousness. The anger of God is due to the existence of injustice and the disturbance it causes that are harming His mankind; because of the existence of evil and darkness, the existence of things that drive out the truth, and even more so because of the existence of things that oppose what is good and beautiful. His anger is a symbol that all things negative no longer exist and, moreover, is a symbol of His holiness. His sorrow is due to mankind, for whom He has hopes but who has fallen into darkness, because the work He does on man does not reach His expectations, and because the mankind He loves cannot all live in the light. He feels sorrow for the innocent mankind, for the honest but ignorant man, and for the good but ambivalent man. His sorrow is a symbol of His goodness and of His mercy, a symbol of beauty and of kindness. His happiness, of course, comes from defeating His enemies and gaining the good faith of man. Moreover, it comes from the expulsion and destruction of all enemy forces and mankind receiving a good and peaceful life. The happiness of God is unlike the joy of man; rather, it is the feeling of receiving pleasant fruits, a feeling even greater than joy. His happiness is a symbol of mankind breaking free of suffering and entering a world of light. The emotions of mankind, on the other hand, all exist for the purposes of his own interests, not for righteousness, light, or what is beautiful, and least of all for the grace of Heaven. The emotions of mankind are selfish and belong to the world of darkness. They are not for the will, much

Footnotes:

a. The original text reads "being unable to be."

b. The original text reads "being unable to be (and indeed being not allowed to be)."

less for the plan of God, and so man and God can never be spoken of in the same breath. God is forever supreme and ever honorable, while man is forever low and ever worthless. This is because God is forever making sacrifices and devoting Himself to mankind; man, however, forever takes and labors only for himself. God is forever laboring for the existence of mankind, yet man never contributes anything to the light or righteousness. Even if man labors for a time, it is weak and cannot withstand the slightest blow, for the labor of man is always for himself and not for others. Man is always selfish, while God is forever selfless. God is the source of all that is just, good, and beautiful, while man is the successor and expresser of all ugliness and evil. God will never alter His substance of righteousness and beauty, yet man can, at any time, betray righteousness and stray far from God.

Every sentence I have spoken holds the disposition of God. You would do well to ponder My words carefully, and you will surely profit greatly from them. The substance of God is very difficult to grasp, but I trust that you all have at least some knowledge of the disposition of God. I hope, then, that you will show Me and do more of that which does not offend the disposition of God. Then will I be reassured. For example, keep God in your heart at all times. When you act, keep to His word. Seek His thoughts in all things, and do not do that which disrespects and dishonors God. Furthermore, do not put God in the back of your mind to fill the future void in your heart. If you do so, then you will have offended the disposition of God. If you never make blasphemous remarks or complaints against God and are able to do properly all that He has entrusted to you throughout your life, as well as submit to all the words of God, then you have successfully avoided transgressing the administrative decrees. For example, if you have ever said "Why do I not think that He is God?" "I think that these words are nothing more than some enlightenment of the Holy Spirit," "I do not think that everything God does is right," "The humanity of God is not superior to mine," "The word of God is simply not believable," or other such judgmental remarks, then I exhort you to confess your sins and repent. Otherwise, you will never have a chance at forgiveness, for you offend not a man, but God Himself. You may believe that you are merely judging a man, but the Spirit of God does not consider it that way. Your disrespect of His flesh is equal to disrespecting of Him. If this is so, then have you not offended God's disposition? You must remember that all that is done by the Spirit of God is to support His work in the

flesh and to do such work well. If you disregard this, then I say that you are one who will never be able to succeed in believing in God. For you have provoked the wrath of God, so He must use fitting punishment to teach you a lesson.

Becoming familiar with the substance of God is no trifling matter. You must understand His disposition. In this way, you will gradually become familiar with the substance of God and thus simultaneously move forward to a greater and more beautiful state. In the end, you will come to feel ashamed of your odious soul, so much so that you are ashamed to show your face. At that time, you will less and less offend the disposition of God; your heart will become closer and closer to that of God, and gradually a love for Him will grow in your heart. This is a sign of mankind entering a beautiful state. But as of yet you have not attained this. You exhaust yourselves journeying to and fro for your destiny, so who would think to try and become familiar with the substance of God? Should this continue, you will unknowingly transgress against the administrative decrees for you know far too little of the disposition of God. So is what you do now not laying down a foundation for your offenses against the disposition of God? That I ask for you to understand the disposition of God is not at odds with My work. For if you transgress against the administrative decrees often, then who of you can escape punishment? Would My work then not have been entirely in vain? Therefore, I still ask that in addition to scrutinizing your own actions, that you be cautious with the steps you take. This is the greater demand I will make of you, and I hope that you will all consider it carefully and regard it with importance. Should a day come when your actions provoke Me to a towering rage, then the consequences will be yours alone to consider, and none other will bear the punishment in your place.

HOW TO KNOW THE GOD ON EARTH

All of you are glad to receive rewards before God and to be recognized by God. This is everyone's wish after he begins to have faith in God, for man wholeheartedly seeks higher things and none are willing to fall behind others. This is the way of man. For this reason, many among you always try to gain the favor of the God in heaven, yet in

truth, your loyalty and sincerity to God are far less than your loyalty and sincerity to yourselves. Why do I say this? Because I do not acknowledge your loyalty to God at all, and I further deny the existence of the God that is within your hearts. That is to say, the God that you worship, the vague God that you admire, does not exist at all. The reason I can say this so definitively is that you are too far away from the true God. The loyalty you possess comes from the existence of another idol within your hearts, and as for Me, the God regarded as neither great nor small in your eyes, you acknowledge Me with nothing but words. When I speak of your great distance from God, I am referring to how far away you are from the true God, while the vague God seems to be near at hand. When I say “not great,” it is in reference to how the God that you have faith in this day appears to merely be a man without powerful abilities; a man that is not very lofty. And when I say “not small,” this means that though this man cannot summon the wind and command the rain, He is able to call upon the Spirit of God to do work that shakes the heavens and earth, thus baffling man. Outwardly, you all appear to be very obedient to this Christ on earth, yet in substance you neither have faith in Him nor love Him. What I mean is that the one you truly have faith in is that vague God in your feelings, and the one you truly love is the God you yearn for night and day, yet have never seen in person. As for this Christ, your faith is merely a fraction, and your love for Him is nothing. Faith means belief and trust; love means adoration and admiration in the heart, never parting. Yet your faith in and love of the Christ of this day fall far short of this. When it comes to faith, how do you have faith in Him? When it comes to love, how is it that you love Him? You know not at all of His disposition, much less His substance, so how is it that you have faith in Him? Where is the reality of your faith in Him? How do you love Him? Where is the reality of your love for Him?

Many have followed Me without hesitation to this day, and over these years, you have all suffered much fatigue. I have thoroughly grasped the disposition and habits of each of you. It was supremely arduous to associate with you. The pity is that though I have grasped much knowledge about you, you have not the slightest understanding of Me. No wonder others say you were tricked by a man in a moment of confusion. Indeed, you understand nothing of My disposition, and much less can you fathom what is in My mind. Now your misunderstandings toward Me are an added insult to injury, and your faith in Me

remains one of confusion. As opposed to saying that you have faith in Me, it would be more apt to say that you are all trying to gain My favor and fawn over Me. Your motives are very simple—whosoever can reward me, I shall follow, and whosoever can enable me to escape the great disasters, I shall believe in, be he God or any certain God. None of this is of any concern to me. There are many such men among you, and this situation is very serious. If one day, a test is made to see how many among you have faith in Christ because you have insight into His substance, then I'm afraid that not one of you will be as I desire. Consider this question: The God in which you have faith is vastly different from Me, so what then is the essence of your faith in God? The more you believe in your so-called God, the further away you stray from Me. What, then, is at the core of this issue? I am sure none of you have ever considered this issue, but have you considered the gravity of it? Have you given thought to the consequences if you continue with such manner of faith?

Now, the problems set before you are many, and none of you are adept at bringing about solutions. Should this continue, then the ones who stand to lose are only yourselves. I will help you recognize the problems, but it rests on you to find the solutions.

I very much appreciate those who harbor no doubts about others and very much like those who readily accept the truth; to these two kinds of men I show great care, for in My eyes they are the honest. If you are very cunning, then you will have a guarded heart and thoughts of doubt regarding all matters and all men. For this reason, your faith in Me is built upon a foundation of suspicion. Such manner of faith is one I shall never acknowledge. Without true faith, then your love is far from true love. And if you even doubt God and speculate about Him at will, then you are certainly the most cunning of men. You speculate whether God can be like man: unpardonably sinful, of petty character, without fairness and reason, lacking a sense of righteousness, employing measures of malice, treachery, and cunning, as well as being pleased by evil and darkness, and so on. Is not the reason that man has such thoughts because man has not the slightest knowledge of God? Such manner of faith is nothing short of sin! Moreover, there are even some who believe that I am pleased by none other than those who ingratiate and fawn, and that those who know nothing of such things will be unpopular and be unable to keep their place in the house of God. Is this the knowledge you have received over these many years? Is this

what you have gained? And your knowledge of Me is far from only such misunderstandings; much more, there is your blasphemy against God's Spirit and vilification of Heaven. This is why I say that such manner of faith as yours will only cause you to stray further from Me and be in greater opposition against Me. Throughout many years of work, you have seen many truths, but do you know what My ears have heard? How many among you are willing to accept the truth? You all believe that you are willing to pay the price for the truth, but how many have truly suffered for the truth? All that exists in your hearts is iniquity, and hence you believe that anyone, no matter who, is cunning and crooked. You even believe that God incarnate would be as a normal man: without a heart of kindness or a benevolent love. Moreover, you believe that a noble character and merciful, benevolent nature exist only within the God in heaven. And you believe that such a saint does not exist, and that only darkness and evil reign on earth, while God is merely a glorious goal upon which man places hope, and a legendary figure fabricated by man. In your hearts, the God in heaven is very upright, righteous, and great, worthy of worship and reverence, but this God on earth is merely a substitute and instrument of the God in heaven. You believe this God cannot be equivalent to the God in heaven, much less be mentioned in the same breath as Him. When it comes to the greatness and honor of God, they belong to the glory of the God in heaven, yet when it comes to the nature and corruption of man, they are attributed to the God on earth. The God in heaven is forever lofty, while the God on earth is forever insignificant, weak, and incompetent. The God in heaven is not given to emotion, only righteousness, while the God on earth only has selfish motives and is without any fairness or reason. The God in heaven has not the slightest crookedness and is forever faithful, while the God on earth always has a dishonest side. The God in heaven loves man dearly, while the God on earth cares for man inadequately, even neglecting him entirely. This erroneous knowledge has long been kept within your hearts and may also be perpetuated onward in the future. You regard all deeds of Christ from the standpoint of the unrighteous and judge all His work and His identity and substance from the perspective of the wicked. You have made a grave mistake and done that which has never been done by those before you. That is, you only serve the lofty God in heaven with a crown upon his head and never attend to the God you regard as so insignificant as to be unseen. Is this not your sin? Is this not the typical example of your offense against

the disposition of God? You very much worship the God in heaven. You very much adore lofty figures and esteem those with great eloquence. You are gladly commanded by the God that gives you handfuls of riches, and greatly pine for the God who can fulfill your every desire. The only one you do not worship is this God who is not lofty; your sole object of hatred is association with this God whom no man can regard highly. The only thing you are unwilling to do is to serve this God who has never given you a single penny, and the only one for whom you do not yearn is this unlovely God. Such kind of God cannot enable you to broaden your horizons, to feel as if you have found a treasure, much less fulfill what you wish. Why, then, do you follow Him? Have you given thought to this question?

What you do does not merely offend this Christ, but more importantly, offends the God in heaven. I think that this is not the purpose of your faith in God! You desire greatly for God to delight in you, yet you are very far away from God. What is the matter here? You accept only His words, yet not His dealing or pruning, much less His every arrangement. Moreover, you are unable to have complete faith in Him. What, then, is the matter here? Fundamentally, your faith is an empty eggshell that can never give rise to a chick. For your faith has not brought you the truth or gained you life, and has instead brought you an illusory sense of hope and support. The purpose of your faith in God is for this hope and support rather than for the truth and life. Therefore, I say that the course of your faith in God is none other than trying to gain the favor of God through servility and shamelessness, and can in no way be deemed a true faith. How can a chick appear from faith such as this? In other words, what fruit can such manner of faith bear? The purpose of your faith in God is to fulfill your motives through making use of God. Is this not further a fact showing your offense against the disposition of God? You believe in the existence of the God in heaven but deny that of the God on earth. However, I approve not of your views. I commend only those men who keep their feet on the ground and serve the God on earth, never those who never acknowledge the Christ on earth. No matter how loyal such men are to the God in heaven, in the end, they will not escape My hand that punishes the wicked. Such men are the wicked; they are the wicked ones who resist God and have never gladly obeyed Christ. Of course, their number includes all those who do not know and, further, do not acknowledge Christ. You believe that you can act as you please toward Christ as long as you are

loyal to the God in heaven. Wrong! Your ignorance of Christ is ignorance too of the God in heaven. No matter how loyal you are to the God in heaven, it is merely empty words and pretense, for the God on earth is not only instrumental in man receiving the truth and more profound knowledge, but even more instrumental in the condemnation of man and afterward in seizing the facts to punish the wicked. Have you understood the benefits and consequences here? Have you experienced them? I wish for you to one day soon understand this truth: To know God, you must know not only the God in heaven but, more importantly, the God on earth. Do not confuse what holds priority or allow the subordinate to supersede the dominant. Only in this way can you truly build a good relationship with God, become closer to God, and draw your heart closer to Him. If you have been of the faith for many years and long associated with Me, yet remain distant from Me, then I say it must be that you often offend the disposition of God, and your end will be very difficult to reckon. If the many years of association with Me have not changed you into a man who has humanity and the truth, and instead your evil ways become ingrained in your nature, if you are not only doubly arrogant but your misunderstandings of Me become even more grievous, such that you come to regard Me as your sidekick, then I say that your affliction is not skin deep, but has penetrated into your bones. And all you can do is wait and prepare for your funeral! You need not beseech Me then to be your God, for you have committed a sin deserving of death, an unforgivable sin. Even if I could have mercy on you, the God in heaven will insist on taking your life, for your offense against the disposition of God is no ordinary problem, but one very grave in nature. When the time comes, do not blame Me for not having informed you beforehand. It all comes back to this: When you associate with the Christ—the God on earth—as an ordinary man, that is, when you believe that this God is nothing but a man, it is then that you shall perish. This is My only admonishment to you all.

THE TEN ADMINISTRATIVE DECREES THAT MUST BE OBEYED BY GOD'S CHOSEN PEOPLE IN THE AGE OF KINGDOM

1. Man should not magnify himself, nor exalt himself. He should worship and exalt God.

2. You should do anything that is beneficial to God's work, and nothing that is detrimental to the benefits of God's work. You should defend God's name, God's testimony, and God's work.

3. The money, material objects, and all property in God's household are the offerings that should be given by man. These offerings may be enjoyed by none but the priest and God, for the offerings of man are for the enjoyment of God, God only shares these offerings with the priest, and no one else is qualified or entitled to enjoy any part of them. All of man's offerings (including money and things that can be enjoyed materially) are given to God, not to man. And so, these things should not be enjoyed by man; if man were to enjoy them, then he would be stealing offerings. Anyone who does this is a Judas, for, in addition to being a traitor, Judas also helped himself to what was put in the money bag.

4. Man has corrupt disposition and, moreover, he is possessed of emotions. As such, it is absolutely prohibited for two members of the opposite sex to work together when serving God. Any who are discovered doing so will be expelled, without exception—and no one is exempt.

5. You shall not pass judgment on God, nor casually discuss matters related to God. You should do as man ought to do, and speak as man ought to speak, and must not overstep your limits nor transgress your boundaries. Guard your own tongue and be careful of your own footsteps. All this will prevent you from doing anything that offends God's disposition.

6. You should do that which ought to be done by man, and carry out your obligations, and fulfill your responsibilities, and hold to your duty. Since you believe in God, you should make your contribution to God's work; if you do not, then you are unfit to eat and drink the words of God, and are unfit to live in God's household.

7. In work and matters of the church, apart from obeying God, in everything you should follow the instructions of the man who is used by

the Holy Spirit. Even the slightest infraction is unacceptable. You must be absolute in your compliance, and must not analyze right or wrong; what's right or wrong has nothing to do with you. You must only concern yourself with total obedience.

8. People who believe in God should obey God and worship Him. You should not exalt or look up to any person; you ought not to give first place to God, second place to the people you look up to, and third place to yourself. No person should hold a place in your heart, and you should not consider people—particularly those you venerate—to be on a par with God, to be His equal. This is intolerable to God.

9. Your thoughts ought to be of the work of the church. You should put aside the prospects of your own flesh, be decisive about family matters, wholeheartedly devote yourself to the work of God, and put God's work first and your own life second. This is the decency of a saint.

10. Kin who are not of the faith (your children, your husband or wife, your sisters or your parents, and so on) should not be forced into the church. God's household is not short of members, and there is no need to make up its numbers with people who have no use. All those who do not believe gladly must not be led into the church. This decree is directed at all people. In this matter you should check, monitor and remind each other, and no one may violate it. Even when kin who are not of the faith do reluctantly enter the church, they must not be issued books or given a new name; such people are not of God's household, and their entry into the church must be put a stop to by any means necessary. If trouble is brought upon the church due to the invasion of demons, then you yourself will be expelled or will have restrictions placed upon you. In short, everyone has a responsibility toward this matter, but you should also not be reckless, or use it to settle personal scores.

YOU OUGHT TO CONSIDER YOUR DEEDS

Judging from the actions and deeds in your life, you are all in need of a passage of words every day to supply and replenish you, for you are too lacking, and your knowledge and ability to receive are too meager. In your daily lives, you live in an atmosphere and environment without truth or good sense. You lack the capital for existence and do not have

the foundation to know Me or the truth. Your faith is merely built upon a vague confidence or upon religious rituals and knowledge based wholly on doctrine. Every day I watch your movements and examine your intentions and evil fruits. I have never found one who truly placed his heart and spirit upon My altar, which has never been moved. Therefore, I do not wish to pour out in vain all the words I wish to express upon such mankind. In My heart, I am planning only to complete My unfinished work and to bring salvation to the mankind that I have yet to save. Nevertheless, I wish for all who follow Me to receive My salvation and the truth My word bestows upon man. I hope that one day when you close your eyes, you will see a realm where fragrance fills the air and streams of living waters flow, not a bleak, cold world where darkness clouds the skies and howls never cease.

Each day, the deeds and thoughts of everyone are regarded by Him and, at the same time, are in preparation for their own tomorrow. This is a path that must be walked by all of the living and that I have predestined for all. None can escape this and exceptions are made for none. I have spoken countless words, and moreover have done a numerous amount of work. Every day, I watch as each man naturally carries out all that he is to do in accordance with his inherent nature and how it develops. Unknowingly, many have already set upon the "right track," which I set for the revelation of every kind of man. I have already placed each kind of man in different environments, and in their place each have been expressing their inherent attributes. There is no one to bind them, no one to seduce them. They are free in their entirety and that which they express comes naturally. There is only one thing that keeps them in check, and those are My words. Therefore, a number of men grudgingly read My words only so that their end not be one of death, but never put My words into practice. On the other hand, some men find it difficult to endure the days without My words to guide and supply them, so they naturally hold My words at all times. As time goes by, they then discover the secret of human life, the destination of mankind, and the worth of being human. Mankind is no more than this in the presence of My word, and I simply allow matters to take their course. I do nothing that forces man to live by My words as the foundation of their existence. And so those who never have a conscience or worth in their existence quietly observe how things go and then boldly cast aside My words and do as they wish. They begin to become weary of the truth and all that comes from Me. Moreover, they weary of stay-

ing in My house. These men temporarily lodge within My house for the sake of their destinations and to escape punishment, even if they are doing service. But their intentions never change, nor do their actions. This further encourages their desire for blessings, for a single passage into the kingdom where they may then remain for eternity, and even for passage into eternal heaven. The more they yearn for My day to come one day soon, the more they feel that the truth has become an obstacle, a stumbling block in their way. They can hardly wait to step foot into the kingdom to forever enjoy the blessings of the kingdom of heaven, without needing to pursue the truth or accept judgment and chastisement, and most of all, without needing to lodge subserviently within My house and do as I command. These people enter into My house not to fulfill a heart that seeks the truth nor to work together with My management. They merely aim to be one of those who will not be destroyed in the next age. Hence their hearts have never known what the truth is or how to accept the truth. This is the reason why such men have never practiced the truth or realized the extreme depth of their corruption, and yet have lodged in My house as “servants” unto the end. They “patiently” await the coming of My day, and are tireless as they are tossed about by the manner of My work. No matter how great their effort and what price they have paid, none will see that they have suffered for the truth or sacrificed for Me. In their hearts, they cannot wait to see the day I put an end to the old age, and furthermore, they anxiously wish to know how great My power and authority is. That which they have never hastened to do is to change themselves and to pursue the truth. They love that of which I am weary and are weary of that which I love. They long for that which I hate but at the same time are afraid of losing that which I abhor. They live in this wicked world yet never have hatred of it and are deeply afraid it will be destroyed by Me. The intents they hold are conflicting: They are pleased by this world which I abhor, yet at the same time yearn for Me to soon destroy this world. This way, they will be spared the suffering of destruction and be transformed into lords of the next age before they have strayed from the true way. This is because they love not the truth and are weary of all that comes from Me. Perhaps they will become “obedient people” for a short time for the sake of not losing the blessings, but their anxious-for-blessing mentality and their fear of perishing and entering the lake of burning fire could never be obscured. As My day draws near, their desire steadily grows stronger. And the greater the disaster, the more it renders them helpless, not

knowing where to start so as to make Me rejoice and to avoid losing the blessings that they have long yearned for. Once My hand begins its work, these men are eager to take action to serve as the vanguard. They think only of surging to the very front line of the troops, deeply afraid that I will not see them. They do and say that which they think to be right, never knowing that their deeds and actions have never been relevant to the truth, and merely disrupt and interfere with My plans. Though they may have put in great effort and may be true in their will and intention to endure through hardships, all that they do has nothing to do with Me, for I have never seen that their deeds come from good intentions, much less have I seen them place anything upon My altar. Such are their deeds before Me these many years.

At first I wished to supply you with more truths, but as your attitude toward the truth is much too cold and indifferent, I have to give up. I do not wish for My efforts to be wasted, nor do I wish to see people hold My words yet in all places do that which resists Me, maligns Me, and blasphemes Me. Because of your attitudes and your humanity, I merely supply you with a small part of words that are very important to you as My test among mankind. It is not until now that I truly confirm that the decisions and plans I have made are in accord with what you need, and furthermore, confirm that My attitude toward mankind is correct. Your many years of actions before Me have given Me the answer that I have never previously received. And the question to this answer is: "What is the attitude of man before the truth and the true God?" The effort I have poured into man proves My substance of loving man, and the actions and deeds of man before My presence have also proved man's substance of abhorring the truth and opposing Me. At all times I am concerned for all who have followed Me, yet at no time are those who follow Me able to receive My word; they are completely unable to accept even any suggestions that come from Me. This is what saddens Me most of all. None are ever able to understand Me and, moreover, none are able to accept Me, even though My attitude is sincere and My words are gentle. All are doing the work entrusted by Me in accordance with their original intentions; they seek not My thoughts, much less ask for My requests. They still claim to serve Me loyally, all while they rebel against Me. Many believe that truths which are unacceptable to them or which they cannot practice are not truths. For such men, My truths become something to be denied and cast aside. At the same time, I then become one acknowledged by man in word alone as God, but also considered an outsider

that is not the truth, the way, or the life. None know this truth: My words are the forever unchanging truth. I am the supply of life for man and the only guide for mankind. The worth and meaning of My words are not determined by whether they are recognized or accepted by mankind, but by the substance of the words themselves. Even if not a single person on this earth can receive My words, the value of My words and their help to mankind are inestimable by any man. Therefore, when faced with the many men who rebel against, refute, or are utterly contemptuous of My words, My stance is only this: Let time and facts be My witness and show that My words are the truth, the way, and the life. Let them show that all I have said is right, and is that which man should be furnished with, and, moreover, that which man should accept. I will let all who follow Me know this fact: Those who cannot fully accept My words, those who cannot practice My words, those who cannot find a purpose in My words, and those who cannot receive salvation because of My words, are those who have been condemned by My words and, moreover, have lost My salvation, and My rod shall never stray from them.

April 16, 2003

GOD IS THE SOURCE OF MAN'S LIFE

From the moment you come crying into this world, you begin to perform your duty. You assume your role in the plan of God and in the ordination of God. You begin the journey of life. Whatever your background and whatever the journey ahead of you, none can escape the orchestration and arrangement that Heaven has in store, and none are in control of their destiny, for only He who rules over all things is capable of such work. Since the day man came into existence, God has been steady in His work, managing this universe and directing the change and movement of all things. Like all things, man quietly and unknowingly receives the nourishment of the sweetness and rain and dew from God. Like all things, man unknowingly lives under the orchestration of God's hand. The heart and spirit of man are held in the hand of God, and all the life of man is beheld in the eyes of God. Regardless of whether or not you believe this, any and all things, living or dead, will shift, change, renew, and disappear according to God's thoughts. This is

how God rules over all things.

As the night creeps in, man remains unaware, for the heart of man cannot perceive how the darkness approaches or from whence it comes. As the night quietly slips away, man welcomes the light of day, yet the heart of man is even less clear or aware from whence the light has come and how it has driven away the darkness of the night. Such recurrent alternations of day and night take man into one period after another, moving through the times, while also ensuring that the work of God and His plan are carried out during each period and through all times. Man walked through the ages with God, yet man knows not that God rules the fate of all things and living beings or how God orchestrates and directs all things. This is something that has eluded man since time immemorial to the present day. As for the reason why, it is not because the ways of God are too elusive, or because the plan of God has yet to be realized, but because the heart and spirit of man are too distant from God. Therefore, even as man follows God, he unknowingly remains in the service of Satan. None actively seek out the footsteps or appearance of God, and none wish to exist in the care and keeping of God. Rather, they are willing to rely on the corrosion of Satan and the evil one in order to adapt to this world and to the rules of life the wicked mankind follows. At this point, the heart and spirit of man are sacrificed to Satan and become its sustenance. Moreover, the human heart and spirit become a place in which Satan can reside and a fitting playground for it. In this way, man unknowingly loses his understanding of the principles of being human, and of the worth and purpose of human existence. The laws from God and the covenant between God and man gradually fade away in man's heart until man no longer seeks or pays heed to God. As time passes, man no longer understands why God created man, nor does he understand the words that come from the mouth of God or realize all that is from God. Man begins to resist the laws and decrees from God; the heart and spirit of man become deadened. ... God loses the man of His original creation, and man loses the root of his beginning. This is the sorrow of this mankind. In actuality, from the very beginning until now, God has staged a tragedy for mankind in which man is both the protagonist and the victim, and none can answer as to who is the director of this tragedy.

In the vast world, countless changes have occurred, over and over. None are able to lead and guide this mankind except for He who rules over all things in the universe. There is no mighty one to labor or make

preparations for this mankind, much less a person who is able to lead this mankind toward the destination of light and the liberation from earthly injustices. God laments the future of mankind, and grieves the fall of mankind. He feels sorrow for mankind's slow march toward decline and the path of no return. Mankind has broken the heart of God and renounced Him to seek the evil one. None has ever given thought to the direction in which a mankind such as this will move. It is precisely for this reason that none sense the anger of God. None seek a way to please God or try to become closer to God. Moreover, none seek to comprehend the sorrow and pain of God. Even after hearing the voice of God, man continues on his path away from God, evading the grace and care of God, and shunning the truth of God, and he would rather sell himself to Satan, the enemy of God. And who has given any thought as to how God will act toward an unrepentant man who has dismissed Him? None know that the repeated reminders and exhortations of God are because He holds in His hands an unprecedented disaster that He has prepared, one that will be unbearable for the flesh and soul of man. This disaster is not merely a punishment of the flesh but of the soul as well. You must know this: When the plan of God is made void and when His reminders and exhortations beget no response, what anger will He unleash? This will be like nothing that has heretofore been experienced or heard by any creation. And so I say, this disaster is unprecedented and will never be repeated. This is because only one creation and one salvation are within the plan of God. This is the first time and also the last. Therefore, none can comprehend the kind intention and fervent anticipation of God for mankind's salvation.

God created this world and brought man, a living being unto which He bestowed life, into it. In turn, man came to have parents and kin and was no longer alone. Ever since man first laid eyes on this material world, he was destined to exist within the ordination of God. It is the breath of life from God that supports each living being throughout his growth into adulthood. During this process, none believes that he lives and grows up under the care of God. Rather, man holds that he grows up under the love and care of his parents, and that his growth is governed by the instinct of life. This is because man knows not who bestowed life or from whence it came, much less how the instinct of life creates miracles. Man knows only that food is the basis of the continuation of life, that perseverance is the source of existence of life, and that the belief in his mind is the wealth of his survival. Man does not feel the

grace and provision from God. Man then squanders the life bestowed upon him by God. ... Not one man whom God looks upon day and night takes the initiative to worship Him. God continues to work as He has planned on man for whom He holds no expectations. He does so in the hope that one day, man will awaken from his dream and suddenly comprehend the value and purpose of life, understand the cost at which God has given man everything, and know how fervently God longs for man to turn back to Him. None have ever considered the secrets to the origin and continuation of man's life. And yet, only God who understands all of this silently endures the hurt and blows from man, who has received everything from God but is not thankful. Man takes for granted all that life brings, and "as a matter of course," God is betrayed, forgotten, and extorted by man. Is the plan of God truly of such importance? Is man, the living being that came from the hand of God, truly of such importance? The plan of God is of absolute importance; however, the living being created by the hand of God exists for His plan. Therefore, God cannot lay waste to His plan out of hatred for this mankind. It is for the sake of His plan and the breath He exhaled that God endures all torment, not for the flesh of man but for the life of man. He wishes to take back not the flesh of man but the life He breathed out. This is His plan.

All who come into this world must experience life and death, and many have experienced the cycle of death and rebirth. Those living will soon die and the dead soon return. All of this is the course of life arranged by God for each living being. However, this course and cycle are the truth that God wishes for man to see, that the life bestowed upon man by God is endless and unfettered by flesh, time, or space. This is the mystery of life bestowed upon man by God and proof that life came from Him. Though many may not believe that life came from God, man inevitably enjoys all that comes from God, whether they believe in or deny His existence. Should God one day have a sudden change of heart and wish to reclaim all that exists in the world and to take back the life He has given, then all shall be no more. God uses His life to supply all things both living and lifeless, bringing all to good order by virtue of His power and authority. This is a truth which none can conceive or easily comprehend, and these incomprehensible truths are the very manifestation of and testament to the life force of God. Now let Me tell you a secret: The greatness and power of the life of God cannot be fathomed by any creature. It is thus now, was thus then, and will be thus in time to come. The second secret I shall impart is this: The

source of life comes from God, for all creation, whatever the difference in form or structure. Whatever kind of living being you are, you cannot move counter to the path of life that God has set. In any case, all I wish is for man to understand that without the care, keeping, and provision of God, man cannot receive all that he was meant to receive, no matter how great the effort or struggle. Without the supply of life from God, man loses the sense of value in living and loses the sense of purpose in life. How could God allow a man who wastes the value of His life to be so carefree? Then again, do not forget that God is the source of your life. If man fails to cherish all that God has bestowed, not only will God take back all that was given, but more than that, man shall pay twofold to make reparation for all that God has spent.

May 26, 2003

THE SIGHING OF THE ALMIGHTY

There is an enormous secret in your heart. You never know it there because you have been living in a world without light shining. Your heart and your spirit have been taken away by the evil one. Your eyes are covered by darkness; you cannot see the sun in the sky, nor the twinkling star in the night. Your ears are clogged with deceptive words and you hear not the thunderous voice of Jehovah, nor the sound of the rushing waters from the throne. You have lost everything that should have belonged to you and everything that the Almighty bestowed upon you. You have entered an endless sea of bitterness, with no strength of a rescue, no hope of survival, left only to struggle and to bustle about. ... From that moment, you are doomed to be afflicted by the evil one, kept far away from the blessings of the Almighty, out of reach of the provisions of the Almighty, and you embark on a road of no return. A million calls can hardly rouse your heart and your spirit. You sleep deeply in the hands of the evil one, who has lured you into the boundless realm, with no direction, with no road signs. Henceforth, you have lost your original purity, innocence, and started to hide from the care of the Almighty. The evil one steers your heart in every matter and becomes your life. You no longer fear him, no longer avoid him, no longer doubt him. Instead, you treat him as the God in your heart. You begin to en-

shrine him, worship him, be inseparable like a shadow of his, and mutually commit to each other in life and death. You have no idea at all from where you originate, why you exist, or why you die. You view the Almighty as a stranger; you don't know His origin, let alone all that He has done for you. Everything from Him has become hateful to you. You neither cherish them nor know their value. You walk with the evil one, from the same day you started to receive provisions from the Almighty. You and the evil one walk through thousands of years of tempest and storm. Together with him, you counter God, who was the source of your life. You do not repent, let alone know that you have come to the point of perishment. You forget that the evil one has tempted you, afflicted you; you forget your origin. Just like that, the evil one has been damaging you step by step, even to now. Your heart and your spirit are desensitized and decayed. You no longer complain about the distress of the world, no longer believe the world is unjust. You don't even care about the existence of the Almighty. This is because you have deemed the evil one as your true father, and you no longer can be apart from him. This is the secret in your heart.

As dawn arrives, a morning star arises from the east. It is a star never there before. It lights up the still starry skies and ignites the extinguished light in the hearts of people. People are no longer lonely, because of this light, the light that shines upon you and upon others. But only you remain soundly asleep in the dark night. You are unable to hear the sound, nor see the light, unable to notice the advent of a new heaven and a new earth, a new age. Because your father tells you, "My child, do not get up, it is still early. The outdoors are cold, stay inside, lest the sword and spear pierce your eyes." You believe only in your father's exhortation, because you believe that father is correct as father is older than you, and that father truly loves you. Such exhortation and such love cause you to no longer believe the legend that there is light in the world, and no longer care whether the world has truth. You no longer dare to hope for rescue from the Almighty. You are content with the status quo, no longer hope for the advent of light, and no longer keep an eye out for the coming of the legendary Almighty. In your eyes, all that is beautiful can no longer be resurrected, nor continue to exist. In your eyes, the tomorrow and the future of mankind disappears and dooms. You clench tightly to your father's clothes, willing to suffer together, fearing the loss of your travel partner and the direction of your distant journey. The vast and hazy world has made many of you, un-

flinching and dauntless in filling the different roles of this world. It has formed many “warriors” that do not fear death at all. More than that, it has created batches of desensitized and paralyzed humans who do not understand the purpose of their creation. The eyes of the Almighty look around the severely afflicted mankind, hearing the wailing of those suffering, seeing the shamelessness of those afflicted, and feeling the helplessness and dread of the mankind who has lost salvation. Mankind rejects His care, walks their own path, and avoids the searching of His eyes. They would rather taste all the bitterness of the deep sea, along with the enemy. The sighing of the Almighty can no longer be heard. The hands of the Almighty are no longer willing to touch the tragic mankind. He repeats His work, regaining and losing, time and again. From that moment, He grows tired, and feels weary, so He stops the work in His hand, and no longer wanders among the people. ... People are not at all aware of these changes, not aware of the coming and going, the sorrow and disappointment of the Almighty.

All that is in this world is fast changing with the Almighty’s thoughts, under His eyes. Things mankind has never heard of can abruptly arrive. And yet, what mankind has always owned can unknowingly slip away. No one can fathom the Almighty’s whereabouts, and further, no one can feel the transcendence and greatness of the Almighty’s life power. His transcendence lies in how He can perceive what humans cannot. His greatness lies in how He is the One who is renounced by mankind yet saves mankind. He knows the meaning of life and death. Moreover, He knows the rules of living for mankind, whom He created. He is the basis for human existence and the Redeemer for mankind to resurrect again. He weighs down happy hearts with distress and lifts up sorrowful hearts with happiness. This is all for His work, and His plan.

Mankind, who left the supply of life from the Almighty, does not know why they exist, and yet fears death. There is no support, no help, but mankind is still reluctant to close their eyes, braving it all, drags out an ignoble existence in this world in bodies without the consciousness of souls. You live like such, with no hope; he exists like such, with no aim. There is only the Holy One in the legend who will come to save those who moan in suffering and long desperately for His arrival. This belief cannot be realized so far in the people who are unconscious. However, the people still yearn for it so. The Almighty has mercy on these people who suffer deeply. At the same time, He is fed up with these people who have no consciousness, because He has to wait too

long for the answer from humans. He desires to seek, seek your heart and your spirit. He wants to bring you food and water and to awaken you, so you are no longer thirsty, no longer hungry. When you are weary and when you begin to feel the desolation of this world, do not be perplexed, do not cry. Almighty God, the Watcher, will embrace your arrival any time. He is watching by your side, waiting for you to turn back. He is waiting for the day your memory suddenly recovers: becoming conscious of the fact that you came from God, somehow and somewhere once lost, falling unconscious on the roadside, and then, unknowingly having a “father.” You further realize that the Almighty has been watching there, awaiting your return all along. He longs bitterly, waiting for a response without an answer. His watching is priceless and is for the heart and the spirit of humans. Perhaps this watching is indefinite, and perhaps this watching is at its end. But you should know exactly where your heart and spirit are now.

May 28, 2003

MAN CAN ONLY BE SAVED AMIDST THE MANAGEMENT OF GOD

Everyone feels that the management of God is strange, because people think that the management of God is completely unrelated to man. They think that this management is the work of God alone, is God’s own business, and so mankind is indifferent to the management of God. In this way, the salvation of mankind has become vague and indistinct, and is now nothing but empty rhetoric. Even though man follows God in order to be saved and enter the beautiful destination, man has no concern for how God conducts His work. Man does not care for what God plans to do and the part he must play in order to be saved. How tragic that is! The salvation of man is inseparable from the management of God, much less can it be divorced from the plan of God. Yet man thinks nothing of the management of God, and thus grows ever more distant from God. Consequently, increasing numbers of people are becoming followers of God who don’t know things that are closely related to the salvation of man such as what creation is, what belief in God is, how to worship God, and so on. At this point, then, we must have a

talk about the management of God, so that each follower may clearly know the significance of following God and believing in Him. They will also be able to choose the path that they should tread more accurately, instead of following God solely to gain blessings, or avoid disaster, or become successful.

Although the management of God may seem profound to man, it is not incomprehensible to man, for all the work of God is connected to His management, is related to the work of mankind's salvation, and concerns the life, living, and destination of mankind. The work that God does among and on man is, it can be said, very practical and meaningful. It can be seen by man, experienced by man, and is far from abstract. If man is incapable of accepting all the work that God does, then what is the significance of this work? And how can such management lead to man's salvation? Many of those who follow God are only concerned with how to gain blessings or avoid disaster. At the mention of the work and management of God, they fall silent and lose all interest. They believe that knowing such tedious questions will not grow their lives or be of any benefit, and so although they have heard messages about the management of God, they treat them casually. And they do not see them as something precious to be accepted, much less do they receive them as part of their lives. Such people have one very simple aim in following God: to gain blessing, and they are too lazy to attend to anything that doesn't involve this aim. For them, believing in God to gain blessings is the most legitimate of goals and the very value of their faith. They are unaffected by anything that cannot achieve this objective. Such is the case with most of those who believe in God today. Their aim and motivation seem legitimate, because at the same time as believing in God, they also expend for God, dedicate themselves to God, and perform their duty. They give up their youth, forsake family and career, and even spend years busying about away from home. For the sake of their ultimate goal, they change their interests, alter their outlook on life, and even change the direction they seek, yet they cannot change the aim of their belief in God. They run about for the management of their own ideals; no matter how far the road is, and no matter how many hardships and obstacles there are along the way, they stick to their guns and remain fearless of death. What power makes them continue to dedicate themselves in this way? Is it their conscience? Is it their great and noble character? Is it their determination to do battle with the forces of evil to the very end? Is it their faith in which they bear

witness to God without seeking recompense? Is it their loyalty for which they are willing to give up everything to achieve the will of God? Or is it their spirit of devotion in which they've always forgone personal extravagant demands? For people who have never known the work of God's management to give so much is, quite simply, a wondrous miracle! For the moment, let us not discuss how much these people have given. Their behavior, however, is highly worthy of our analysis. Apart from the benefits that are so closely associated with them, could there be any other reason for these people who never understand God to give so much to Him? In this, we discover a previously unidentified problem: Man's relationship with God is merely one of naked self-interest. It is the relationship between the receiver and giver of blessings. To put it plainly, it is like the relationship between employee and employer. The employee works only to receive the rewards bestowed by the employer. In a relationship like this, there is no affection, only a deal; there is no loving and being loved, only charity and mercy; there is no understanding, only resignation and deception; there is no intimacy, only a gulf that cannot be bridged. When things get to this point, who is able to reverse such a trend? And how many people are capable of truly understanding how desperate this relationship has become? I believe that when people immerse themselves in the joyousness of being blessed, none are able to imagine how embarrassing and unsightly such a relationship with God is.

The saddest thing about mankind's belief in God is that man conducts his own management amidst the work of God and is heedless of God's management. Man's biggest failure lies in how, at the same time as seeking to submit to God and worship Him, man is constructing his own ideal destination and calculating how to receive the greatest blessing and the best destination. Even if people understand how pitiable, hateful, and pathetic they are, how many are there who could readily abandon their ideals and hopes? And who is able to halt their own steps and stop thinking only of themselves? God needs those who will co-operate closely with Him and complete His management. He requires those who will devote their mind and body to the work of His management in order to submit to Him; He does not need people who will hold out their hands and beg from Him every day, much less does He need those who give a little and then wait to be repaid the favor. God despises those who make a small contribution and then rest on their laurels. He hates those cold-blooded people who resent the work of His

management and only want to talk about going to heaven and gaining blessings. He has an even greater loathing for those who take advantage of the opportunity presented by the work He does in saving mankind. That's because these people have never cared about what God wishes to achieve and acquire through the work of His management. They are only concerned with how they can use the opportunity provided by the work of God to gain blessings. They are uncaring of God's heart, being wholly preoccupied with their own future and fate. Those who resent the work of God's management and have not the slightest interest in how God saves mankind and His will, are all doing what pleases them independent of the work of God's management. Their behavior is not commemorated by God, is not approved of by God, much less is it looked upon with favor by God.

How many creatures are there living and reproducing in the vast expanse of the universe, following the law of life over and over, adhering to one constant rule. Those who die take with them the stories of the living, and those who are living repeat the same tragic history of those who have died. And so mankind can't help but ask itself: Why do we live? And why do we have to die? Who is in command of this world? And who created this mankind? Was mankind really created by Mother Nature? Is mankind really in control of its own fate? ... For thousands of years mankind has asked these questions, over and over again. Unfortunately, the more that mankind has become obsessed with these questions, the more of a thirst he has developed for science. Science offers brief gratification and temporary enjoyment of the flesh, but is far from sufficient to free mankind of the solitariness, loneliness, and barely-concealed terror and helplessness deep within his soul. Mankind merely uses scientific knowledge that the naked eye can see and the brain can comprehend to anesthetize his heart. Yet such scientific knowledge cannot stop mankind from exploring mysteries. Mankind does not know who is the Sovereign of all things in the universe, much less does he know the beginning and future of mankind. Mankind merely lives, perforce, amidst this law. None can escape it and none can change it, for among all things and in the heavens there is but One from everlasting to everlasting who holds sovereignty over everything. He is the One who has never been beheld by man, the One whom mankind has never known, in whose existence mankind has never believed, yet He is the One who breathed the breath into mankind's ancestors and gave life to mankind. He is the One who supplies and nourishes man-

kind for its existence, and guides mankind up to the present day. Moreover, He and He alone is whom mankind depends on for its survival. He holds sovereignty over all things and rules all living beings beneath the universe. He commands the four seasons, and it is He who calls forth wind, frost, snow, and rain. He gives mankind sunshine and brings the coming of night. It was He who laid out the heavens and earth, providing man with mountains, lakes and rivers and all the living things within them. His deed is everywhere, His power is everywhere, His wisdom is everywhere, and His authority is everywhere. Each of these laws and rules are the embodiment of His deed, and every one of them reveals His wisdom and authority. Who can exempt themselves from His sovereignty? And who can discharge themselves from His designs? All things exist beneath His gaze, and moreover, all things live beneath His sovereignty. His deed and His power leave mankind with no choice but to acknowledge the fact that He really does exist and holds sovereignty over all things. No other thing apart from Him can command the universe, much less can it ceaselessly provide for this mankind. Regardless of whether you are able to recognize the deed of God, and irrespective of whether you believe in the existence of God, there is no doubt that your fate lies within the ordination of God, and there is no doubt that God will always hold sovereignty over all things. His existence and authority are not predicated upon whether or not they can be recognized and comprehended by man. Only He knows man's past, present and future, and only He can determine the fate of mankind. Regardless of whether you are able to accept this fact, it will not be long before mankind witnesses all of this with his own eyes, and this is the fact that God will soon bring to bear. Mankind lives and dies under the eyes of God. Mankind lives for the management of God, and when his eyes close for the final time, that is also for the very same management. Over and over again, man comes and goes, back and forth. Without exception, it is all part of the sovereignty and designs of God. The management of God is always going forward and has never ceased. He will make mankind aware of His existence, trust in His sovereignty, behold His deed, and return to His kingdom. This is His plan, and the work that He has been conducting for thousands of years.

The work of God's management began at the creation of the world, and man is at the core of this work. God's creation of all things, it can be said, is for the sake of man. Because the work of His management stretches over thousands of years, and is not carried out in the space of

mere minutes or seconds, or a blink of an eye, or over one or two years, He had to create more things necessary for the survival of man, such as the sun, moon, all sorts of living creatures, and food and a living environment for mankind. This was the start of God's management.

After that, God handed mankind over to Satan, man lived under the domain of Satan, and this gradually led to God's work of the first age: the story of the Age of Law.... During several thousand years of the Age of Law, mankind became accustomed to the guidance of the Age of Law, and they began to take it lightly, and gradually left the care of God. And so, at the same time as sticking to the law, they also worshiped idols and committed evil acts. They were without the protection of Jehovah, and merely lived their lives before the altar in the temple. In fact, the work of God had left them long ago, and even though the Israelites still stuck to the law, and spoke the name of Jehovah, and even proudly believed that only they were the people of Jehovah and were the chosen ones of Jehovah, the glory of God quietly abandoned them....

When God does His work, He always quietly leaves one place while softly carrying out the new work He begins in another place. This seems incredible to people, who are benumbed. People have always treasured the old and regarded new, unfamiliar things with enmity, or seen them as a nuisance. And so, whatever new work God does, from the start to the very end, man is the last to know of it among all things.

As has always been the case, after the work of Jehovah in the Age of Law, God began His new work of the second stage: assuming the flesh, being incarnated as man for ten, twenty years, and speaking and doing His work among believers. Yet without exception, no one knew, and only a small number of people acknowledged that He was God become flesh after the Lord Jesus was nailed to the cross and resurrected. Problematically, there appeared one called Paul, who set himself in mortal enmity to God. Even after he was struck down and became an apostle, Paul's old nature did not change, and he wrote many epistles. Unfortunately, later generations took his epistles as the words of God to be enjoyed, to the extent that they were included in the New Testament and confused with the words spoken by God. This is truly a big disgrace since the advent of Scripture. And wasn't this mistake committed due to the foolishness of man? Little did they know that, in the records of God's work in the Age of Grace, epistles or spiritual writings of man simply should not be there to impersonate the work and words of God.

But this is beside the point, so let's return to our original topic. As soon as the second stage of God's work was completed—after the crucifixion—God's work of recovering man from sin (which is to say, recovering man from the hands of Satan) was accomplished. And so, from that moment onward, mankind had only to accept the Lord Jesus as the Savior for his sins to be forgiven. Nominally speaking, the sins of man were no longer a barrier to his achieving salvation and coming before God and were no longer the leverage by which Satan accused man. That is because God Himself had done real work, had become in the likeness and foretaste of sinful flesh, and God Himself was the sin offering. In this way, man descended from the cross, being redeemed and saved thanks to the flesh of God, the likeness of this sinful flesh. And so, after being taken captive by Satan, man came one step closer to accepting salvation before God. Of course, this stage of work was the management of God that was one step on from the Age of Law, and of a deeper level than the Age of Law.

Such is the management of God: to hand mankind over to Satan—a mankind that doesn't know what God is, what the Creator is, how to worship God, and why it is necessary to submit to God—and give free rein to the corruption of Satan. Step by step, God then recovers man from the hands of Satan, until man fully worships God and rejects Satan. This is the management of God. All this sounds like a mythical story; and it seems perplexing. People feel that it is like a mythical story, and that is because they have no inkling of how much has happened to man over the last several thousand years, much less do they know how many stories have occurred in the expanse of this universe. And furthermore, that is because they cannot appreciate the more astonishing, more fear-inducing world that exists beyond the material world, but which their mortal eyes prevent them from seeing. It feels incomprehensible to man, and that is because man has no understanding of the significance of God's salvation of mankind and the significance of the work of God's management, and does not comprehend how God ultimately wishes mankind to be. Is it a mankind akin to Adam and Eve, uncorrupted by Satan? No! The management of God is in order to gain a group of people who worship God and submit to Him. This mankind has been corrupted by Satan, but no longer sees Satan as his father; he recognizes the ugly face of Satan, and rejects it, and comes before God to accept His judgment and chastisement. He knows what is ugly, and how it contrasts with that which is holy, and he recog-

nizes the greatness of God and the evil of Satan. A mankind such as this will no longer work for Satan, or worship Satan, or enshrine Satan. That's because they are a group of people that have truly been gained by God. This is the significance of God's managing mankind. During the work of God's management of this time, mankind is the object of Satan's corruption, and at the same time is the object of God's salvation, as well as the product God and Satan fight for. At the same time as conducting His work, God gradually recovers man from the hands of Satan, and so man comes ever closer to God....

And then came the Age of Kingdom, which is a more practical stage of work and yet is also the hardest for man to accept. That is because the closer that man comes to God, the nearer God's rod approaches man, and the more clearly God's face appears before man. Following the redemption of mankind, man officially returns to the family of God. Man thought that now was the time for enjoyment, yet he is subjected to a full-frontal assault by God the likes of which has not been foreseen by anyone. As it turns out, this is a baptism that the people of God have to "enjoy." Under such treatment, people have no choice but to stop and think to themselves, I am the lamb, lost for many years, that God spent so much to buy back, so why does God treat me like this? Is it God's way of laughing at me, and revealing me? ... After years have passed, man has become weather-beaten, having experienced the hardship of refinement and chastisement. Although man has lost the "glory" and "romance" of times past, he has unconsciously come to understand the truth of being a man, and has come to appreciate God's years of devotion to saving mankind. Man slowly begins to loathe his own barbarousness. He begins to hate how feral he is, and all the misunderstandings toward God, and the unreasonable demands he has made of Him. Time cannot be reversed; past events become the regretful memories of man, and the words and love of God become the driving force in man's new life. Man's wounds heal day by day, his strength returns, and he stands up and looks upon the face of the Almighty ... only to discover that He has always been at my side, and that His smile and His beautiful countenance are still so stirring. His heart still holds concern for the mankind He created, and His hands are still as warm and powerful as they were at the beginning. It is as if man returned to the Garden of Eden, yet this time man no longer listens to the enticements of the serpent, no longer turns away from the face of Jehovah. Man kneels before God, looks up at God's smiling face, and offers his most

precious sacrifice—Oh! My Lord, my God!

The love and compassion of God permeates each and every detail of His management work, and regardless of whether people are able to understand God's good intentions, He is still tirelessly doing the work that He intends to accomplish. Irrespective of how much people understand of the management of God, the benefits and assistance of the work done by God can be appreciated by everyone. Perhaps, today, you have not felt any of the love or life provided by God, but as long as you do not abandon God, and do not give up on your determination to seek the truth, then there will always be a day when God's smile will be revealed to you. For the aim of the work of God's management is to recover the mankind who is under the domain of Satan, not to abandon the mankind who has been corrupted by Satan and opposes God.

Expressed on September 23, 2005

PART THREE

UTTERANCES OF CHRIST AT THE END

KNOWING GOD IS THE PATH TO FEARING GOD AND SHUNNING EVIL

Everyone should examine anew his life of believing in God to see whether, in the pursuit of God, he has truly understood, truly comprehended, and truly come to know God, whether he truly knows what attitude God bears to the various types of human beings, and whether he truly understands what God is working upon him and how God defines his every act. This God, who is by your side, guiding the direction of your progress, ordaining your destiny, and supplying your needs—how much do you, in the final analysis, understand and how much do you really know about Him? Do you know what He works on you every single day? Do you know the principles and purposes on which He bases His every action? Do you know how He guides you? Do you know the means by which He supplies you? Do you know the methods with which He leads you? Do you know what He wishes to obtain from you and what He wishes to achieve in you? Do you know the attitude He takes to the multifarious ways in which you behave? Do you know whether you are a person beloved of Him? Do you know the origin of His joy, anger, sorrow, and delight, the thoughts and ideas behind them, and His essence? Do you know, ultimately, what kind of God is this God that you believe in? Are these and other questions of the sort something that you have never understood or thought about? In pursuing your belief in God, have you, through real appreciation and experience of God's words, cleared up your misunderstandings about Him? Have you, after receiving God's discipline and chastening, arrived at genuine submission and caring? Have you, in the midst of God's chastisement and judgment, come to recognize the rebelliousness and satanic nature of man and gained a modicum of understanding about God's holiness? Have you, under the guidance and enlightenment of God's words, begun to have a new outlook of life? Have you, in the midst of the trial sent by God, felt His intolerance for man's offenses as well as what He requires of you and how He is saving you? If you do not know what it is to misunderstand God, or how to clear up this misunderstanding, then one can say that you have never entered into true communion with God and have never understood God, or at least one can say you have never wished to understand Him. If you do not know what is God's discipline and chastening, then you surely do not know what are submission and

caring, or at least you have never truly submitted to or cared for God. If you have never experienced God's chastisement and judgment, then you will surely not know what is His holiness, and you will be even less clear as to what man's rebellion is. If you have never truly had a correct outlook on life, or a correct aim in life, but are still in a state of perplexity and indecision over your future path in life, even to the point of being hesitant to go forward, then it is certain that you have never truly received God's enlightenment and guidance, and one can also say that you have never truly been supplied or replenished by God's words. If you have not yet undergone God's trial, then it goes without saying that you will certainly not know what is God's intolerance for man's offenses, nor would you understand what God ultimately requires of you, and even less what, ultimately, is His work of managing and saving man. No matter how many years a person has believed in God, if he has never experienced or perceived anything in God's words, then assuredly he is not walking the path toward salvation, his faith in God is assuredly without actual content, his knowledge of God too is assuredly zero, and it goes without saying that he has no idea at all what it is to revere God.

God's possessions and being, God's essence, God's disposition—all has been made known in His words to humankind. When he experiences God's words, man will in the process of carrying them out come to understand the purpose behind the words God speaks, and to understand the wellspring and background of God's words, and to understand and appreciate the intended effect of God's words. For humanity, these are all things that man must experience, realize, and access in order to access truth and life, realize God's intentions, become transformed in his disposition, and become able to submit to God's sovereignty and arrangements. At the same time that man experiences, realizes, and accesses these things, he will gradually have gained an understanding of God, and at this time he will also have gained different degrees of knowledge about Him. This understanding and knowledge does not come out of something man has imagined or composed, but rather from what he appreciates, experiences, feels, and corroborates within himself. Only after appreciating, experiencing, feeling, and corroborating these things does man's knowledge of God acquire content, only the knowledge that he obtains at this time is actual, real, and accurate, and this process—of attaining genuine understanding and knowledge of God through appreciating, experiencing, feeling, and corroborating His

words—is no other than true communion between man and God. In the midst of this kind of communion, man comes truly to understand and comprehend God's intentions, comes truly to understand and know God's possessions and being, comes truly to understand and know God's essence, comes gradually to understand and know God's disposition, arrives at real certainty about, and a correct definition of, the fact of God's dominion over all creation, and gains a substantive bearing on and knowledge of God's identity and position. In the midst of this kind of communion, man changes, step by step, his ideas about God, no longer imagining Him out of thin air, or giving rein to his own suspicions about Him, or misunderstanding Him, or condemning Him, or passing judgment on Him, or doubting Him. In consequence, man will have fewer debates with God, he will have fewer conflicts with God, and there will be fewer occasions on which he rebels against God. Conversely, man's caring for and submission to God will grow greater, and his reverence for God will become more real as well as more profound. In the midst of this kind of communion, man will not only attain the provision of truth and the baptism of life, but he will at the same time also attain true knowledge of God. In the midst of this kind of communion, man will not only be transformed in his disposition and receive salvation, but he will at the same time also garner the true reverence and worship of a created being toward God. Having had this kind of communion, man's faith in God will no longer be a blank sheet of paper, or a promise offered up in lip service, or a form of blind pursuit and idolization; only with this kind of communion will man's life grow toward maturity day by day, and only now will his disposition gradually become transformed, and his faith in God will, step by step, pass from a vague and uncertain belief into genuine submission and caring, into real reverence; man will also, in his pursuit of God, gradually progress from a passive to an active stance, from one who is acted upon into one who takes positive action; only with this kind of communion will man arrive at true understanding and comprehension of God, at true knowledge of God. Because the great majority of people have never entered into true communion with God, their knowledge of God stops at the level of theory, at the level of letters and doctrines. That is to say, the great majority of people, no matter how many years they have believed in God, are as far as knowing God is concerned still in the same place where they started, stuck at the foundation of traditional forms of homage, with their trappings of legendary color and feudal supersti-

tion. That man's knowledge of God should be stalled at its starting point means that it is practically non-existent. Apart from man's affirmation of God's position and identity, man's faith in God is still in a state of vague uncertainty. This being so, how much can man have of true reverence for God?

No matter how firmly you believe in His existence, this cannot take the place of your knowledge of God, nor of your reverence for God. No matter how much you have enjoyed of His blessings and His grace, this cannot take the place of your knowledge of God. No matter how willing and eager you are to consecrate your all and expend your all for His sake, this cannot take the place of your knowledge of God. Or perhaps you have grown so familiar with the words He has spoken that you know them by heart and can rattle them off backward; even so, this cannot take the place of your knowledge of God. However intent man may be on following God, if he has never had genuine communion with God, or had a genuine experience of God's words, then his knowledge of God would be no more than a sheer blank or an endless reverie; for all that you may have "brushed shoulders" with God in passing, or met Him face to face, your knowledge of God would still be zero, and your reverence for God no more than an empty catchword or an ideal.

Many people hold up God's words to read day by day, even to the point of carefully committing to memory all the classic passages therein as their most prized possession, and moreover preach God's words everywhere, supplying and aiding others by means of His words. They think that to do this is to bear witness to God, to bear witness to His words, that to do this is to follow God's way; they think that to do this is to live by God's words, that to do this is to bring His words into their actual lives, that doing this will enable them to receive God's commendation, and to be saved and perfected. But, even as they preach the words of God, they never comply with God's words in practice, or try to bring themselves in line with what is revealed in God's words. Rather, they use God's words to gain the adoration and trust of others by trickery, to enter into management on their own, and to embezzle and steal God's glory. They hope, vainly, to use the opportunity afforded by spreading God's words to be awarded God's working and His commendation. How many years have gone by, but not only have these people been incapable of earning God's commendation in the process of preaching God's words, and not only have they been incapable of discovering the way that they should follow in the process of bearing

witness to God's words, and not only have they not aided or supplied themselves in the process of supplying and aiding others by means of God's words, and not only have they been incapable of knowing God, or awakening in themselves genuine reverence for God, in the process of doing all these things; but, on the contrary, their misunderstandings about God grow ever deeper, their mistrust of Him ever graver, and their imaginings about Him ever more hyperbolic. Supplied and guided by their theories about God's words, they appear as if completely in their element, as if plying their skills with effortless ease, as if they have found their purpose in life, their mission, and as if they have won new life and been saved, as if, with God's words rolling crisply off the tongue in recital, they have gained access to the truth, grasped God's intentions, and discovered the path to knowing God, as if, in the process of preaching God's words, they often come face to face with God. Also, they are often "moved" to bouts of weeping, and, often led by the "God" in God's words, they appear to be ceaselessly grasping at His earnest solicitude and kind intention, and at the same time to have grasped God's salvation of man and His management, to have come to know His essence, and to have understood His righteous disposition. Based on this foundation, they seem to believe even more firmly in God's existence, to be more cognizant of His exalted state, and to feel even more deeply His grandeur and transcendence. Steeped in the superficial knowledge of God's words, it would appear that their faith has grown, their resolve to endure suffering has strengthened, and their knowledge of God has deepened. Little do they know that, until they actually experience God's words, all their knowledge of God and their ideas about Him come out of their own wishful imagination and conjecture. Their faith would not hold up under any kind of test from God, their so-called spirituality and stature would simply not hold up under God's trial or inspection, their resolution is but a castle built upon the sand, and their so-called knowledge of God too no more than a figment of their imagination. In fact, these people, who have, as it were, put a lot of effort into God's words, have never ever realized what is real faith, what is real submission, what is real caring, or what is real knowledge of God. They take theory, imagination, knowledge, gift, tradition, superstition, and even the moral values of humanity, and make them into "investment capital" and "military arms" for believing in God and pursuing Him, even making them into the foundations of their belief in God and their pursuit of Him. At the same time, they also take this capital and

weaponry and make them into a magic talisman for knowing God, for meeting and contending with God's inspection, trial, chastisement, and judgment. In the end, what they garner still consists of nothing more than conclusions about God that are steeped in religious connotation, in feudal superstition, and in all that is romantic, grotesque, and enigmatic, and their way of knowing and defining God is stamped in the same mold as that of people who believe only in Heaven Above, or the Old Man in the Sky, while God's realness, His essence, His disposition, His possessions and being, and so forth, all that has to do with the real God Himself, are things that their knowing has failed to grasp, is completely irrelevant to and even poles apart from. In this way, although they live under the provision and nourishment of God's words, they are nevertheless unable truly to tread the path of fearing God and shunning evil. The true reason for this is that they have never become acquainted with God, neither have they ever had genuine contact or communion with Him, and so it is impossible for them to arrive at mutual understanding with God, or to awaken in themselves genuine belief in, pursuit of, or worship for God. That they should thus regard God's words, that they should thus regard God—this perspective and attitude has doomed them to return empty-handed from their endeavors, has doomed them never in all eternity to be able to tread the path of fearing God and shunning evil. The goal for which they are aiming, and the direction in which they are going, signifies that they are God's enemies through eternity, and that through eternity they will never be able to receive salvation.

If, in the case of a man who has followed God for many years and enjoyed the provision of His words for many years, his definition of God be, in its essence, the same as that of someone who prostrates himself in homage before idols, then this would signify that this man has not attained to the reality of God's words. Looking into the cause of this, one sees that he has simply not entered into the reality of God's words, and for this reason the reality, the truth, the intentions, and the demands upon humanity, all of which inhere in God's words, have nothing whatsoever to do with him. That is to say, no matter how hard such a man may work on the surface meaning of God's words, all is futile: Because what he pursues is mere words, therefore what he gets will also of necessity be mere words. Whether the words spoken by God are, in outward appearance, plain or abstruse, they are all truths indispensable to man as he enters into life; they are the fount of living waters

that enables him to survive in both spirit and flesh. They provide what man needs to stay alive; the dogma and creed for conducting his daily life; the path, goal, and direction through which he must pass in order to receive salvation; every truth that he should possess as a created being before God; and every truth about how man obeys and worships God. They are the guarantee that ensures man's survival, they are man's daily bread, and they are also the sturdy support that enables man to be strong and stand up. They are rich in the reality of the truth of normal humanity as it is lived out by created mankind, rich in the truth by which mankind breaks free from corruption and eludes Satan's snares, rich in the tireless teaching, exhortation, encouragement, and solace that the Creator gives to created humanity. They are the beacon that guides and enlightens men to understand all that is positive, the guarantee which ensures that men will live out and come into possession of all that is righteous and good, the criterion by which people, events, and objects are all measured, and also the navigation marker that leads men toward salvation and the path of light. Only in the real experience of God's words is man supplied with the truth and with life; only herein does he come to understand what is normal humanity, what is a meaningful life, what is a genuine created being, what is real obedience to God; only herein does he come to understand how he should care for God, how to fulfill the duty of a created being, and how to possess the likeness of a real man; only herein does he come to understand what is meant by genuine faith and genuine worship; only herein does he understand who is the Ruler of the heavens and earth and all things; only herein does he come to understand the means by which the One who is the Master of all creation rules over, leads, and provides for creation; and only herein does he come to understand and grasp the means by which the One who is the Master of all creation exists, becomes manifest, and works.... Separated from the real experience of God's words, man has no real knowledge of or insight into God's words and the truth. Such a man is a downright living corpse, a consummate shell, and all knowledge relating to the Creator has nothing whatsoever to do with him. In God's eyes, such a man has never believed in Him, nor has he ever followed Him, and so God recognizes him neither as His believer nor as His follower, even less as a genuine created being.

In order to be a genuine created being, one must know who the Creator is, what man's creation is for, how to carry out the responsibilities of a created being, and how to worship the Lord of all creation, must

understand, grasp, know, and care for the Creator's intentions, wishes, and demands, and must act in accordance with the way of the Creator—fear God and shun evil.

What is to fear God? And how to shun evil?

“To fear God” does not mean nameless fright and horror, nor to evade, nor to put at a distance, nor is it idolization or superstition. Rather, it is admiration, esteem, trust, understanding, caring, obedience, consecration, love, as well as unconditional and uncomplaining worship, requital, and surrender. Without genuine knowledge of God, humanity will not have genuine admiration, genuine trust, genuine understanding, genuine caring or obedience, but only dread and unease, only doubt, misunderstanding, evasion, and avoidance; without genuine knowledge of God, humanity will not have genuine consecration and requital; without genuine knowledge of God, humanity will not have genuine worship and surrender, only blind idolization and superstition; without genuine knowledge of God, humanity cannot possibly act in accordance with the way of God, or fear God, or shun evil. Conversely, every activity and behavior in which man engages will be filled with rebellion and defiance, with slanderous imputations and calumnious judgments about Him, and with evil conduct running contrary to the truth and to the true meaning of God's words.

Having real trust in God, humanity will really know how to follow God and depend on Him; only with real trust in and dependence on God can humanity have genuine understanding and comprehension; along with real comprehension of God comes real caring for Him; only with genuine caring for God can humanity have genuine obedience; only with genuine obedience to God can humanity have genuine consecration; only with genuine consecration to God can humanity have requital that is unconditional and without complaint; only with genuine trust and dependence, genuine understanding and caring, genuine obedience, genuine consecration and requital, can humanity truly come to know God's disposition and essence, and to know the identity of the Creator; only when they have truly come to know the Creator can humanity awaken in themselves genuine worship and surrender; only when they have real worship for and surrender to the Creator will humanity be able truly to put aside their evil ways, that is to say, to shun evil.

This constitutes the whole process of “fearing God and shunning evil,” and is also the content in its entirety of fearing God and shunning

evil, as well as the path that must be traversed in order to arrive at fearing God and shunning evil.

Fearing God and shunning evil and knowing God are indivisibly connected by a myriad threads, and the connection between them is self-evident. If one wishes to attain to shunning evil, one must first have real fear of God; if one wishes to attain to real fear of God, one must first have real knowledge of God; if one wishes to attain to knowledge of God, one must first experience God's words, enter into the reality of God's words, experience God's chastening and discipline, His chastisement and judgment; if one wishes to experience God's words, one must first come face to face with God's words, come face to face with God, and beg God to furnish opportunities to experience God's words in the form of all sorts of environments involving people, events, and objects; if one wishes to come face to face with God and with God's words, one must first possess a simple and honest heart, readiness to accept the truth, the will to endure suffering, the resolution and the courage to shun evil, and the aspiration to become a genuine created being.... In this way, going forward step by step, you will draw ever closer to God, your heart will grow ever more pure, and your life and the value of being alive will, along with your knowledge of God, become ever more meaningful and wax ever more radiant. Until, one day, you will feel that the Creator is no longer a riddle, that the Creator has never been hidden from you, that the Creator has never concealed His face from you, that the Creator is not at all far from you, that the Creator is no longer the One that you constantly long for in your thoughts but that you cannot reach with your feelings, that He is really and truly standing guard to your left and right, supplying your life, and controlling your destiny. He is not on the remote horizon, nor has He secreted Himself high up in the clouds. He is right by your side, presiding over your all, He is everything that you have, and He is the only thing you have. Such a God allows you to love Him from the heart, cling to Him, hold Him close, admire Him, fear to lose Him, and be unwilling to renounce Him any longer, disobey Him any longer, or any longer to evade Him or put Him at a distance. All you want is to care for Him, obey Him, requite all that He gives you, and surrender to His dominion. You no longer refuse to be guided, supplied, watched over, and kept by Him, no longer refuse what He dictates and ordains for you. All you want is to follow Him, walk alongside Him to His left or right, all you want is to accept

Him as your one and only life, to accept Him as your one and only Lord, your one and only God.

August 18, 2014

HOW TO KNOW GOD'S DISPOSITION AND THE RESULT OF HIS WORK

First, let's sing a hymn: The Kingdom Anthem (I) The Kingdom Has Descended on the World

Accompaniment: The people are cheering happily to God, the people are praising Him, countless voices are speaking of the one true God, the kingdom has descended on the world.

1. The people are cheering happily to God, the people are praising Him, countless voices are speaking of the one true God, countless people are looking on at His deeds. The kingdom has descended on the world, and God's person is rich and bountiful, rich and bountiful. Who does not rejoice for this (who does not rejoice for this)? Who does not dance for this (who does not dance for this)? Zion (Zion), Zion (Zion), raise your banner of victory to celebrate for God! Sing your song of victory to spread God's holy name! Oh all things to the very ends of the earth, quickly cleanse yourselves to sacrifice for God, to sacrifice for God! Oh stars in the sky, quickly return to your original positions to display God's might in the heavens! God is listening closely to the people's voices on earth; they're pouring boundless love and respect for God into their songs! On the day when all things are reborn, God personally comes to the world, personally comes to the world, and on this occasion, the flowers bloom, the birds sing, and all things are full of jubilation! The flowers bloom, the birds sing, and all things are full of jubilation! On this occasion, Satan's kingdom collapses at the sound of the salute of God's kingdom, and is destroyed beneath the reverberations of the kingdom anthem, never to rise again!

2. Who among the world's people dares to rise up and resist? For God has descended on earth, and thereafter God has brought down burning, has brought down wrath, has brought down all of the disasters, all of the disasters. The kingdom of the world has become, has become, the kingdom of God! Up in the sky, clouds are floating and bil-

lowing on by; under heaven (under heaven), under heaven (under heaven), the water in the lakes and rivers is turbulently playing a touching tune. Roosting animals have emerged from their caves, sleeping people have been awoken by God, the day awaited by everyone has finally arrived, finally arrived! They dedicate the most beautiful songs, the most beautiful songs, to God, to God, to God!

What do you think about every time you sing this song? (Very excited; thrilled; think about how glorious the beauty of the kingdom is, and mankind and God will be joined forever.) Has anyone thought about the form man must take on in order to be with God? In your imaginations, how must a person be in order to join with God and enjoy the glorious life that follows in the kingdom? (They should have a changed disposition.) They should have a changed disposition, but changed to what extent? What will they be like after it has been changed? (They will become holy.) What is the standard for holiness? (All their thoughts and considerations are compatible with Christ.) How does such a compatibility manifest? (They don't resist God, don't betray God, but offer absolute obedience to God, and fear God in their hearts.) Some of your answers are on the right track. Open your hearts, all of you, and share what your heart is telling you. (People who live with God in the kingdom can do their duty, faithfully do their duty, by pursuing the truth and not being restrained by any person, event, or object. And it becomes possible to break away from the influence of darkness, align their hearts with God, and fear God and shun evil.) (Our perspective of looking at things can be aligned with God, and we can break away from the influence of darkness. The minimum standard is to not be exploited by Satan, to cast off any corrupt disposition, to achieve obedience to God. We believe that breaking away from the influence of darkness is the key point. If someone cannot break away from the influence of darkness, cannot break free from Satan's bonds, then they have not attained God's salvation.) (The standard for being perfected by God is man being of one heart and mind with God. Man doesn't resist God anymore; he can know himself, put truth into practice, attain an understanding of God, love God, and align with God. That's all one needs to do.)

The Outcome's Weight in People's Hearts

It seems like you have got something in your hearts about the way

you should walk in and you have developed a good grasp and understanding of it. But whether everything you said turns out to be hollow words or actual reality depends on what you pay attention to in your day-to-day practice. You have reaped a harvest from all aspects of the truth over the years, both in doctrines and in the content of the truth. This proves that people nowadays put an emphasis on striving for the truth. And as a result, every aspect and every item of the truth has surely put down roots in the hearts of some people. However, what is it that I fear the most? That though the subjects of the truth, and these theories, have put down their roots, the actual content just doesn't hold much weight in your hearts. When you encounter issues, faced with trials, faced with choices—how much will you be able to put the reality of these truths to good use? Will they help you pass through your difficulties and emerge from your trials having satisfied God's intentions? Will you stand firm in your trials and testify loud and clear for God? Have you been interested in these matters before? Allow Me to ask you: In your hearts, in all your daily thoughts and contemplations, what is it that is most important to you? Have you ever come to a conclusion? What do you believe is the most important thing? Some people say "it's putting truth into practice, of course"; some people say "of course it's reading God's word every day"; some people say "it's placing myself before God and praying to God every day, of course"; and then there are those who say "of course it's doing my duty properly every day"; there are some people yet who say they are only ever thinking about how to satisfy God, how to obey Him in all things, and how to act in harmony with His will. Is this how it is? Is this all there is? For example, there are some who say: "I only want to obey God, but when something happens I can't obey Him." Some people say: "I only want to satisfy God. Even if I could satisfy Him just once, that would be enough, but I can never satisfy Him." And some people say: "I only want to obey God. In times of trial I only want to submit to His orchestrations, obeying His sovereignty and arrangements, without any complaints or requests. Yet almost every time I fail to be obedient." Some other people say: "When I'm faced with decisions, I can never choose to put truth into practice. I always want to satisfy the flesh, always want to satisfy my personal selfish desires." What's the reason for this? Before God's test comes, have you already challenged yourselves multiple times, and tried and tested yourselves multiple times? See if you can really obey God, really satisfy God, and be certain not to betray God. See whether you can not

satisfy yourselves, not satisfy your selfish desires, but only satisfy God, devoid of your individual choices. Is anyone like that? Actually, there is only one fact that has been placed before your very eyes. It's what every one of you is most interested in, what you most want to know, and that is the matter of everyone's outcome and destination. You may not realize it, but this is something that no one can deny. I know there are some people who, when it comes to the truth of man's outcome, God's promise to humanity, and what kind of destination God intends to bring man into, have already studied God's word on these matters several times. Then there are those who are repeatedly looking for it and thinking it over in their minds, and they still get no result, or maybe arrive at some ambiguous conclusion. In the end they still aren't certain about what kind of outcome awaits them. When accepting communication of the truth, when accepting church life, when performing their duty, most people always want to know a definitive answer to the following questions: What will my outcome be? Can I walk the path right up to its end? What is God's attitude toward man? Some people even worry: I've done some things in the past, I've said some things, I've been disobedient to God, I've done some things that have betrayed God, there were some matters where I did not satisfy God, hurt God's heart, made God disappointed in me, made God hate me and loathe me, so perhaps my outcome is unknown. It's fair to say that most people feel uneasy about their own outcome. No one dares say: "I feel with one hundred percent certainty that I will be a survivor; I am one hundred percent certain that I can satisfy God's intentions; I am a person who is after God's heart; I am a person who God praises." Some people think it's particularly hard to follow God's way, and that putting truth into practice is the hardest thing of all. Consequently, these people think they're beyond help, and don't dare to get their hopes up about a good outcome. Or maybe they believe that they can't satisfy God's intentions, and can't become a survivor, and because of this will say that they don't have an outcome, and can't attain a good destination. Regardless of how exactly people think, everyone is wondering about their outcome many times. On questions of their future, on questions of what they'll get when God finishes His work, these people are always calculating, always planning. Some people pay double the price; some people abandon their families and their jobs; some people give up on their marriage; some people resign to spend for God; some people leave their homes to do their duty; some people choose hardship, and begin to take on the most bit-

ter and tiring task; some people choose to dedicate wealth, dedicate their all; still some people choose to pursue truth, and pursue knowing God. No matter how you choose to practice, is the manner in which you do so important? (Not important.) How do we explain that it's not important, then? If the manner isn't important, then what is? (Outward good behavior is not representative of putting truth into practice.) (What everyone thinks is not important. The key here is whether we have put truth into practice, and whether we love God.) (The fall of antichrists and false leaders helps us understand that outward behavior isn't the most important thing. They outwardly seem to have forsaken much, and they seem to be willing to pay the price, but upon dissection we can see that they simply don't have a heart that fears God; in all respects they oppose Him. They are always standing with Satan at critical times, interfering with God's work. Thus, the main considerations here are which side we stand on when the time comes, and our viewpoints.) You all speak well, and it seems like you already have a basic understanding of and a standard for putting truth into practice, God's intentions, and what God demands of man. That you're able to speak like this is very moving. Although there are a few inappropriate words here and there, your statements are already nearing an explanation worthy of the truth. This proves that you have developed your own real understandings of the people, events, and objects around you, all of your surroundings that God has arranged, and everything that you can see. These understandings are nearing the truth. Even though what you said isn't totally comprehensive, and a few words aren't very appropriate, your understandings are already nearing the reality of the truth. Hearing you speak this way makes Me feel good.

People's Beliefs Cannot Substitute for the Truth

There are some people who can bear hardships; they can pay the price; their outward behavior is very good; they are well respected; and they have the admiration of others. What do you think: Can this kind of outward behavior be regarded as putting truth into practice? Can you say that this person is satisfying God's intentions? Why is it that time and time again people see this kind of individual and think that they are satisfying God, think that they are walking the path of putting truth into practice, that they are walking in God's way? Why do some people think this way? There's only one explanation for it. And what explana-

tion is that? It's that for a great many people, questions like what it is to put truth into practice, what it is to satisfy God, what it is to really have the reality of the truth—these questions aren't very clear. So there are some people who are often deceived by those who outwardly seem spiritual, seem noble, seem to have lofty images. As for those people who can speak of letters and doctrines, and whose speech and actions appear worthy of admiration, their admirers have never looked at the essence of their actions, the principles behind their deeds, what their goals are. And they have never looked at whether these people truly obey God, and whether or not they are someone who truly fears God and shuns evil. They have never discerned the substance of the humanity of these people. Rather, from the first step of getting acquainted, bit by bit, they come to admire these people, venerate these people, and in the end these people become their idols. Moreover, in some people's minds, the idols who they worship, who they believe can abandon their families and jobs, and pay the price on the surface—these idols are the ones who are really satisfying God, the ones who can really receive a good outcome and a good destination. In their minds, these idols are the people who God praises. What causes people to have this kind of belief? What's the essence of this issue? What are the consequences it can lead to? Let's first discuss the matter of its essence.

These issues regarding people's viewpoints, people's practices, which principles people choose to practice, and what everyone normally emphasizes, essentially these all have nothing to do with God's demands on mankind. Regardless of whether people are focusing on shallow matters or deep ones, on letters and doctrines or reality, people don't adhere to that which they should adhere to most, and they don't know that which they should know the most. The reason for this is that people don't like the truth at all. Therefore, people aren't willing to put time and effort into finding and practicing principles in God's word. Instead, they prefer to use shortcuts, and sum up what they understand, what they know, to be good practice and good behavior. This summary then becomes their own goal to pursue, becomes truth to be practiced. The direct consequence of this is people using human good behavior as a substitute for putting truth into practice, which also satisfies people's desire to curry favor with God. This gives people capital with which to contend with the truth, and to reason with and dispute God. At the same time, people also unscrupulously put God aside, and place their heart's idol in God's position. There is only one root cause

which makes people have these ignorant actions, ignorant viewpoints, or one-sided viewpoints and practices, and today I'll tell you about it. The reason is that although people may follow God, pray to Him every day, and read the word of God every day, they don't actually understand God's intentions. This is the root of the problem. If someone understands God's heart, understands what God likes, what God loathes, what God wants, what God rejects, what kind of person God loves, what kind of person God dislikes, what kind of standard God applies to His demands on man, what kind of approach He takes for perfecting man, can that person still have their own personal ideas? Can they just go and worship another person? Could an ordinary person become their idol? If one understands God's intentions, their viewpoint is a bit more rational than that. They aren't going to arbitrarily idolize a corrupted person, nor will they, while walking the path of putting truth into practice, believe that arbitrarily adhering to a few simple rules or principles is tantamount to putting truth into practice.

There Are Many Opinions Concerning the Standard With Which God Establishes Man's Outcome

Let's come back to this topic and continue discussing the matter of outcome.

Since every person is concerned with their outcome, do you know how God determines that outcome? In what manner does God establish a person's outcome? And what kind of standard does He use to establish a person's outcome? And when man's outcome has yet to be established, what does God do to reveal this outcome? Does anyone know this? As I just said, there are some who have already researched God's word a long time. These people are searching for clues about mankind's outcome, about the categories that this outcome is divided into, and about the different outcomes awaiting different kinds of people. They also want to know how God's word establishes man's outcome, the type of standard that God uses, and the manner in which He establishes man's outcome. Yet in the end these people never manage to find anything. In actual fact, there is precious little said on the matter among God's word. Why is this? So long as man's outcome has yet to be revealed, God doesn't want to tell anyone what's going to happen in the end, nor does He want to inform anyone of their destination ahead of time. The reason for this is that God's doing so

would not have any benefit to man. Right now, I only want to tell you about the manner in which God establishes the outcome of man, about the principles He employs in His work to establish the outcome of man, and to manifest this outcome, as well as the standard He uses to establish whether or not someone can survive. Isn't this what you're most concerned about? So then, how do people conceive the way by which God establishes man's outcome? You spoke a bit on this matter just now. Some of you said it's a question of doing their duty faithfully, spending for God; some people said obeying God and satisfying God; some people said being at the mercy of God; and some people said leading a low-key life.... When you put these truths into practice, when you practice the principles of your imagination, do you know what God thinks? Have you considered whether or not going on like this is satisfying God's intentions? Whether it caters to God's standard? Whether it caters to God's demands? I believe that most people don't really think this over. They just mechanically apply a portion of God's word, or a portion of the sermons, or the standards of certain spiritual men they adore, forcing themselves to do this, to do that. They believe that this is the correct way, so they keep adhering to it, doing it, no matter what happens in the end. Some people think: "I've believed for some many years; I've always practiced this way; I feel like I have really satisfied God; I also feel like I've gotten a lot out of it. For I've come to understand a lot of truths during this period, and come to understand many things I did not understand before—in particular, many of my ideas and views have changed, my life values have changed a lot, and I have a pretty good understanding of this world." Such people believe that this is a harvest, and it is the final result of God's work for man. In your opinion, with these standards and all of your practices taken together—are you satisfying God's intentions? Some people will say with all certainty: "Of course! We are practicing according to God's word; we are practicing according to what the brother preached and fellowshipped; we're always doing our duty, always following God, and we have never left God. Therefore we can say with complete confidence that we're satisfying God. No matter how much we understand of God's intentions, no matter how much we understand of God's word, we have always been on the path of seeking to be compatible with God. If we act correctly, and practice correctly, then the result will be correct." What do you think about this perspective? Is it correct? Perhaps there are some who say: "I've

never thought about these things before. I only think that if I continue to do my duty and keep acting according to the requirements of God's word, then I can survive. I have never considered the question of whether I can satisfy God's heart, and I have never considered whether I am achieving the standard required by Him. Since God has never told me, nor provided me with any clear instructions, I believe that as long as I keep going, God will be satisfied and He shouldn't have any additional demands of me." Are these beliefs correct? As far as I'm concerned, this way of practicing, this way of thinking, and these viewpoints—they all bring with them fancies and a bit of blindness. When I say this, perhaps there are some of you who feel a little disheartened: "Blindness? If it's a 'blindness,' then our hope of salvation, our hope of surviving is very small, and very uncertain, is it not? Isn't Your phrasing it like that akin to pouring cold water on us?" No matter what you believe, the things I say and do aren't meant to make you feel as if cold water is being poured on you. Rather, it's meant to improve your understanding of God's intentions, and improve your grasp on what God is thinking, what God wants to accomplish, what kind of person that God likes, what God loathes, what God despises, what type of person God wants to gain, and what type of person God spurns. It's meant to give your minds clarity, to help you clearly know how far the actions and thoughts of each and every one of you have strayed from the standard required by God. Is it necessary to discuss these topics? Because I know you have believed for so long, and have listened to so much preaching, but these are precisely the things that are most lacking. You may have recorded every truth in your notebook, you may have also recorded that which you personally believe to be important in your mind, and in your heart. Plan to use it when you're practicing, to satisfy God; use it when you find yourself in need; use it to get through the difficult times that lie before your eyes; or simply let these truths accompany you while you live your life. As far as I'm concerned, if you're only practicing, how exactly you're practicing isn't important. What, then, is the very important thing? It's that while you're practicing, your heart knows with all certainty whether or not everything you're doing, every deed, is what God wants; whether or not everything you do, everything you think, and the result and the goal in your heart satisfy God's intentions, cater to God's demands, and whether or not God approves of them. These are the important things.

Walk in God's Way: Fear God and Shun Evil

There's a saying you should take note of. I believe this saying is very important, because for Me it comes to mind countless times every single day. Why is that? Because every time I'm faced with someone, every time I hear someone's story, every time I hear of someone's experience or their testimony of believing in God, I always use this saying to weigh whether or not this individual is the type of person God wants, the type of person God likes. So what's this saying, then? Now you are all eagerly waiting. When I reveal the saying, perhaps you will feel disappointed because there are those who have been paying it lip service for many years. But as for Me, I've never paid it any lip service. This saying resides in My heart. So what is this saying? It's "walk in God's way: fear God and shun evil." Is this not an exceedingly simple phrase? Yet though the saying may be simple, someone who genuinely has a deep understanding of it will feel that it's of great weight; that it has a lot of value for practice; that it's language of life with the reality of the truth; that it's a lifelong objective to strive toward for those seeking to satisfy God; and that it's a lifelong way to be followed by anyone who's considerate of God's intentions. So what do you think: Is this saying truth? Does it have this kind of significance? Perhaps there are some people who are thinking about this saying, trying to figure it out, and some yet who are suspicious of it: Is this saying very important? Is it very important? Is it so necessary and worthy of emphasis? Perhaps there are some people who don't much like this saying because they think taking God's way and distilling it into this one saying is too much of an oversimplification. To take all of which God said and boil it down to one saying—isn't this making God out to be a little too insignificant? Is that how it is? It could be that most of you don't fully understand the profound meaning behind these words. Though you have made note of it, you don't intend to place this saying in your heart; you just write it down, and revisit it and mull it over in your spare time. There are some other people who won't even bother memorizing the saying, let alone trying to put it to good use. But why do I discuss this saying? Regardless of your perspective, or what you will think, I have to discuss this saying because it is extremely relevant to how God establishes the outcomes of man. No matter what your current understanding of this saying is, or how you treat it, I'm still going to tell you: If someone can properly prac-

tice this saying and achieve the standard of fearing God and shunning evil, then they're assured as a survivor, then they're assured as someone with a good outcome. If you can't attain the standard laid out by this saying, then it could be said that your outcome is an unknown. Thus I speak to you about this saying for your own mental preparation, and so that you know what kind of standard God uses to measure you. As I just discussed, this saying is extremely relevant to God's salvation of man, and how He establishes man's outcome. Where does this relevance lie? You would really like to know, so we will talk about it today.

God Makes Use of Different Trials to Test Whether People Fear God and Shun Evil

In every age, God bestows some words upon man when He works in the world, telling man of some truths. These truths serve as the way to be adhered to by man, the way that is to be walked in by man, the way that enables man to fear God and shun evil, and the way that people should put into practice and adhere to in their lives and over the course of their life journeys. It's for these reasons that God bestows these words on man. These words that come from God should be adhered to by man, and to adhere to them is to receive life. If a person does not adhere to them, does not put them into practice, and does not live out God's words in their lives, then this person is not putting truth into practice. And if they're not putting truth into practice, then they're not fearing God and shunning evil, nor can they satisfy God. If someone can't satisfy God, then they cannot receive God's praise; this kind of person has no outcome. So how in the course of God's work does He establish a person's outcome, then? What method does God use to establish man's outcome? Perhaps you're not too clear on this right now, but when I tell you the process it will become quite clear. This is because a lot of people have already experienced it themselves.

Over the course of God's work, from the beginning up until now, God has set out trials for every person—or you could say, every person who follows Him—and these trials come in different sizes. There are those who have experienced the trial of being rejected by their family; those who have experienced the trial of adverse environment; those who have experienced the trial of being arrested and tortured; those who have experienced the trial of being faced with a choice; and those

who have faced the trials of money and status. Generally speaking, every one of you has faced all sorts of trials. Why does God work like that? Why does God treat everyone like that? What kind of result does He want to see? This is the important point of what I want to tell you: God wants to see whether this person is the type who is fearing God and shunning evil. What this means is that when God is giving you a trial, making you face up to some circumstance, He wants to test whether or not you are that person who fears God, that person who shuns evil. If someone is faced with the duty of safekeeping an offering, and they come into contact with God's offering, then do you think this is something that God has arranged? No question! Everything you face is something God has arranged. When you're faced with this matter, God will observe you in secret, watching how you choose, how you practice, what you're thinking about. The end result is what God is most concerned with, since it's the result that will allow Him to measure whether or not you have achieved God's standard in this trial. However, when people are faced with some matter, they often don't think about why they're being faced with it, or the standard being demanded by God. They don't think about what God wants to see of them, what He wants to obtain from them. When faced with this matter, this kind of person is only thinking: "This is something I'm faced with; I must be careful, not careless! No matter what, this is God's offering and I can't touch it." This person believes that they can fulfill their responsibility possessing such a simplistic thinking. Would God be satisfied by the result of this trial? Or would He not be satisfied? You can discuss this. (If someone fears God in their heart, then when faced with the duty that allows them to contact God's offering, they would consider just how easy it would be to offend God's disposition, so they would be sure to proceed with caution.) Your response is on the right track, but it's not quite there yet. Walking in God's way is not about observing rules on the surface. Rather, it means that when you're faced with a matter, first of all, you view it as a circumstance that has been arranged by God, a responsibility bestowed on you by Him, or something that He has entrusted to you, and that when you're facing this matter, you should even view it as a trial from God. When facing this matter, you must have a standard, you must think that it has come from God. You must think about how to deal with this matter such that you can fulfill your responsibility, and be faithful to God; how to do it and not infuriate God, or offend His disposition. We just spoke about the safekeeping of offer-

ings. This matter involves offerings, and it also involves your duty, your responsibility. You are duty-bound to this responsibility. Yet when you're faced with this matter, is there any temptation? There is! Where does this temptation come from? This temptation comes from Satan, and it also comes from man's evil, corrupt disposition. Since there's temptation, this involves standing testimony; standing testimony is also your responsibility and duty. Some people say: "This is such a small matter; is it really necessary to make a big deal out of it?" Yes it is! Because in order to walk in God's way, we cannot let go of anything to do with ourselves, or anything that happens around us, even the little things. No matter whether we think we should pay attention to it or not, as long as any matter is facing us we should not let it go. All of it should be viewed as God's test for us. How's this kind of attitude? If you have this kind of attitude, then it confirms one fact: Your heart fears God, and your heart is willing to shun evil. If you have this desire to satisfy God, then what you put into practice isn't far from the standard of fearing God and shunning evil.

There are often those who believe that the matters which aren't paid much heed by people, the matters that aren't usually mentioned—these are merely minor trifles, and they don't have anything to do with putting truth into practice. When these people are faced with just such a matter, they don't give it much thought and let it slide. But in actual fact, this matter is a lesson for which you should be studying, a lesson on how to fear God, on how to shun evil. Moreover, what you should be even more concerned about is knowing what God is doing when this matter arises to face you. God is right at your side, observing every one of your words and deeds, observing your actions, your mind changes—this is God's work. Some people say: "Then why don't I feel it?" You haven't felt it because the way of fearing God and shunning evil hasn't been your most important way to be adhered to. Therefore, you can't feel the subtle work of God in man, which manifests itself according to people's different thoughts and different actions. You're a scatterbrain! What's a big matter? What's a small matter? All matters that involve walking in God's way aren't divided into big or small ones. Can you accept that? (We can accept it.) In terms of everyday matters, there are some which people view as very big and significant, and others that are viewed as minor trifles. People often view these big matters as being the very important ones, and they consider them to be sent by God. However, over the course of these big matters playing out, owing

to the immature stature of man, and owing to man's poor caliber, man is often not up to God's intentions, cannot obtain any revelations, and cannot acquire any actual knowledge that is of value. So far as the small matters are concerned, these are simply overlooked by man, left to slip away little by little. Thus, they have lost many opportunities to be examined before God, to be tested by Him. Should you always overlook these matters and circumstances that God arranges for you, what will this mean? It means that every day, even every moment, you're always renouncing God's perfection of you, and God's leadership. Whenever God arranges a circumstance for you, He is watching in secret, looking upon your heart, looking upon your thoughts and considerations, looking at how you think, looking at how you will act. If you are a careless person—a person who has never been serious about God's way, God's word, or the truth—then you won't be mindful, you won't pay attention to that which God wants to complete, and that which God demands of you when He arranges circumstances for you. You also won't know how these everyday matters relate to the truth or God's intentions. After you face repeated circumstances and repeated trials like this, with God not seeing any achievements to your name, how will God proceed? After repeatedly facing trials, you don't magnify God in your heart, and you don't treat the circumstances God arranges for you as they are—as God's trials or God's tests. Rather you reject the opportunities that God bestows on you one after the other, and let them slip away time and time again. Is this not huge disobedience by man? (It is.) Will God be grieved because of this? (He will.) God won't be grieved! Hearing Me speak like this has shocked you once more. After all, wasn't it said earlier that God always grieves? God won't be grieved? When will God be grieved then? Anyway, God will not be grieved by this situation. Then what's God's attitude toward the type of behavior outlined above? When people reject the trials, the tests, that God sends them, when they shirk from them, there's only one attitude that God has toward these people. What attitude is this? God spurns this kind of person from the bottom of His heart. There are two layers of meaning for the word "spurn." How do I explain them? Deep down, the word carries connotations of loathing, of hate. And as for the second layer of meaning? That's the part that implies giving up on something. You all know what "give up" means, correct? In short, spurn means God's ultimate reaction and attitude toward those people who are behaving in such a way. It is extreme hatred toward them, disgust,

and thus the decision to abandon them. This is God's final decision toward a person who has never walked in God's way, who has never feared God and shunned evil. Can all of you now see the importance of this saying I have spoken?

Now do you understand the method God uses to establish man's outcome? (Arranging different circumstances every day.) "Arranging different circumstances"—this is what people can feel and touch. Then what's God's motive for this? The motive is that God wants to give each and every person trials in different ways, at different times, and in different places. What aspects of man are tested in a trial? Whether or not you are the kind of person who fears God and shuns evil in every matter you face, you hear about, you see, and you personally experience. Everyone will face this kind of trial, because God is fair toward all people. Some people say: "I've believed in God for many years; how come I have not faced a trial?" You feel you haven't faced a trial because whenever God has arranged circumstances for you, you haven't taken them seriously, and haven't wanted to walk in God's way. So you just don't have any sense of God's trials. Some people say: "I've faced a few trials, but I don't know the proper way of practice. Even though I practiced, I still don't know whether I stood firm during the trials." People with this type of situation are definitely not in the minority. So what is the standard by which God measures people then? It is just as I said moments ago: Everything you do, everything you think, and everything you express—is it fearing God and shunning evil? This is how to determine whether or not you're a person who fears God and shuns evil. Is this a simple concept? It's easy enough to say, but is it easy to put into practice? (It's not so easy.) Why is it not so easy? (Because people don't know God, don't know how God perfects man, and so when they're faced with matters they don't know how to seek out truth to solve their problem; people must go through various trials, refinements, chastisements, and judgments, before they have the reality of fearing God.) You put it like that, but as far as you're concerned, fearing God and shunning evil, seems easily doable right now. Why do I say this? Because you have listened to a lot of sermons, and received no small amount of watering of the reality of the truth. This has allowed you to understand how to fear God and shun evil in terms of theory and thinking. With regard to your practice of fearing God and shunning evil, this has all been helpful and made you feel like such a thing is easily achievable. Then why in actual fact can people never achieve it? This

is because the essence of man's nature does not fear God, and likes evil. That's the real reason.

To Not Fear God and Shun Evil Is to Oppose God

Let's begin by addressing where this saying "fear God and shun evil" came from. (The Book of Job.) Now that you've mentioned Job, let's discuss him. In Job's time, was God working for the conquest and salvation of man? He wasn't, was He? And so far as Job was concerned, how much knowledge did he have of God at the time? (Not a lot of knowledge.) And how did that knowledge of God compare to the knowledge you have right now? How can it be that you don't dare answer this? Was Job's knowledge more or less than the knowledge you have right now? (Less.) This is a very easy question to answer. Less! This is certain! You are now face-to-face with God, and face-to-face with God's word. Your knowledge of God is much more than Job's. Why do I bring this up? Why do I speak like this? I'd like to explain a fact to you, but before I do, I want to ask you a question: Job knew very little of God, yet he could fear God and shun evil. So why is it that people these days fail to do so? (Deep corruption.) "Deep corruption"—that's the surface of the question, but I'll never view it like that. You often take doctrines and letters that you commonly speak of, like "deep corruption," "rebellious against God," "disloyalty toward God," "disobedience," "not liking the truth," and you use these catch phrases to explain the essence of every single question. This is a flawed way of practicing. Using the same answer to explain questions with differing natures inevitably raises suspicions of blaspheming the truth and God. I don't like hearing this kind of answer. Think about it! None of you have thought about this matter, but every single day I can see it, and every single day I can feel it. Thus, you are doing, and I am watching. When you are doing it, you can't feel the essence of this matter. But when I see it, I can see its essence, and I can feel its essence as well. So what is this essence then? Why can't people these days fear God and shun evil? Your answers are quite a ways from being able to explain the essence of this question, and they can't solve the essence of this question. That's because there's a source here that you don't know about. What is this source? I know you want to hear about it, so I'll tell you about the source of this question.

At the very beginning of God's work, what did He regard man as?

God rescued man; He regarded man as a member of His family, as the target of His work, as that which He wanted to conquer, to save, and as that which He wanted to perfect. This was God's attitude toward man at the outset of His work. But what was man's attitude toward God at that time? God was strange to man, and man regarded God as a stranger. It could be said that man's attitude toward God was incorrect, and man wasn't clear on how he should treat God. So he treated Him however he liked, and did whatever he liked. Did man have a viewpoint on God? In the beginning, man did not have any viewpoint on God. Man's so-called viewpoint was just some conceptions and imaginings concerning God. That which conformed to people's conceptions was accepted; that which did not conform was obeyed on the surface, but in their hearts people strongly clashed with and opposed it. This was man and God's relationship in the beginning: God viewed man as a family member, yet man treated God as a stranger. But after a period of God's work, man came to understand what God was trying to achieve. People came to know that God was the true God, and they came to know what man could obtain from God. What did man regard God as at this time? Man regarded God as a lifeline, hoping to obtain grace, obtain blessings, obtain promises. And what did God regard man as at this juncture? God regarded man as the target of His conquest. God wanted to use words to judge man, to test man, to give man trials. But as far as mankind was concerned at this point in time, God was an object that he could use to achieve his own goals. People saw that the truth issued by God could conquer and save them, and that they had an opportunity to obtain the things they wanted from God, the destination that they wanted. Because of this, a tiny bit of sincerity formed in their hearts, and they were willing to follow this God. Some time passed, and people had some superficial and doctrinal knowledge of God. It could be said that they were getting more and more "familiar" with God. With the word spoken by God, His preaching, the truth He had issued forth, and His work—people were more and more "familiar." So, people mistakenly thought that God was no longer strange, and that they were already walking the path of compatibility with God. Up until now, people have listened to a lot of sermons on the truth, and have experienced a lot of God's work. Yet under the interferences and obstructions of many different factors and circumstances, most people can't attain putting truth into practice, and can't attain satisfying God. People are increasingly slack, increasingly lacking in confidence. They increasingly feel like

their own outcome is an unknown. They don't dare have any extravagant ideas, and don't seek to make any progress; they just reluctantly follow along, going forward step-by-step. With regard to the present state of man, what is God's attitude toward man? God's only desire is to give these truths to man, and imbue His way unto man, and then arrange various circumstances in order to test man in different ways. His goal is to take these words, these truths, and His work, and bring about an outcome where man can fear God and shun evil. Most people I've seen just take God's word and regard it as doctrines, regard it as letters, regard it as regulations to be observed. When they go about things and speak, or face trials, they don't regard God's way as the way that they should observe. This is especially true when people are faced with major trials; I have not seen anyone who was practicing in the direction of fearing God and shunning evil. Because of this, God's attitude toward man is full of extreme loathing and aversion. After God has repeatedly given trials to people, even hundreds of times, they still don't have any clear attitude to demonstrate their determination—I want to fear God and shun evil! Since people don't have this determination, and they don't make this kind of display, God's present attitude toward them is no longer the same as in the past, when He extended mercy, extended tolerance, extended forbearance and patience. Instead, He is extremely disappointed in man. Who caused this disappointment? The kind of attitude God has toward man, who does this depend on? It depends on every person who follows God. During the course of His many years of work, God has made many demands of man, and arranged many circumstances for man. But no matter how man has performed, and no matter what man's attitude toward God is, man cannot practice in clear accordance to the goal of fearing God and shunning evil. Thus, I'll sum it up in one saying, and use this saying to explain everything we just spoke of on why people cannot walk in God's way—fear God and shun evil. What is this saying? This saying is: God regards man as the object of His salvation, the object of His work; man regards God as his enemy, as his antithesis. Are you clear on this matter now? What man's attitude is; what God's attitude is; what the relationship between man and God is—these are all very clear. No matter how much preaching you've listened to, those things that you've summed up for yourselves—like being faithful to God, obeying God, seeking the way of compatibility with God, wanting to spend a lifetime for God, living for God—to Me those things aren't consciously walking in God's way, which is fearing

God and shunning evil. Instead, they're channels through which you can attain certain goals. To achieve these goals, you reluctantly observe some regulations. And it's precisely these regulations that take people even further from the way of fearing God and shunning evil, and place God in opposition to man once more.

The question we are discussing today is a little heavy, but no matter what, I still hope that when you go through the experiences to come, and the times to come, you can do what I've just told you. Don't neglect God and regard Him as empty air, feeling like He exists at times when He is of use to you, but when He is of no use feeling like He does not exist. When you subconsciously hold this kind of understanding, you have already infuriated God. Perhaps there are people who say: "I don't regard God as empty air, I always pray to God, I always satisfy God, and everything I do falls within the scope and standard and principles demanded by God. I'm definitely not proceeding according to my own ideas." Yes, the manner in which you're going about things is correct. But how do you think when you come face-to-face with a matter? How do you practice when you're faced with a matter? Some people feel that God exists when they pray to Him, and appeal to Him. But when faced with a matter, they come up with their own ideas and want to abide by them. This regards God as empty air. This type of situation renders God non-existent. People think that God should exist when they need Him, and when they don't need God He shouldn't exist. People think that going by their own ideas to practice is enough. They believe they can do things however it pleases them. They simply think they don't need to seek out God's way. People who are currently in this kind of condition, this kind of state—are they not at the edge of danger? Some people say: "Regardless of whether I am on the edge of danger or not, I have believed for so many years, and I believe that God won't abandon me because He couldn't bear to abandon me." Other people say: "Even from the time I was in my mother's womb, I believed in the Lord, all the way up until now, forty or fifty years in all. In terms of time, I'm most qualified to be saved by God; I am most qualified to survive. Over this period of four or five decades, I abandoned my family and my job. I gave up all that I had, like money, status, enjoyment and family time; I have not eaten many delicious foods; I have not enjoyed many amusing things; I have not visited many interesting places; I have even experienced suffering that ordinary people couldn't endure. If God can't save me because of all this, then I am being treated unjustly and I can't be-

lieve in this type of God.” Are there a lot of people with this kind of view? (There are a lot of them.) Then today I’ll help you understand a fact: Each and every one of those who hold this kind of view are shooting themselves in the foot. This is because they’re using their own imaginations to cover their eyes. It is precisely their imaginations, and their own conclusions that replace the standard of what God demands of man, holding them back from accepting God’s true intentions, making it so they cannot feel God’s true existence, and making them lose their opportunity to be perfected by God and have no part or share in God’s promise.

How God Establishes Man’s Outcome and the Standard by Which He Establishes Man’s Outcome

Before you have any of your own views or conclusions, you should first understand God’s attitude toward you, what God is thinking, and then decide whether or not your own thinking is correct. God has never used units of time to establish a person’s outcome, and He has never used the amount of suffering endured by someone to establish their outcome. Then what does God use as a standard for establishing man’s outcome? Using time units to establish a person’s outcome—this is what most conforms to people’s conceptions. And there are also those individuals who you often see, those who at one point devoted a lot, spent a lot, paid a lot, suffered a lot. These are ones who, in your views, can be saved by God. All that these people show, all that they live out, is precisely mankind’s conception of the standard by which God establishes the outcome of man. Regardless of what you believe, I won’t list out these examples one by one. Generally speaking, so long as it isn’t the standard of God’s own thinking, then it comes from man’s imagination, and it’s all man’s conception. What’s the consequence of blindly insisting on your own conception and imagination? Obviously, the consequence can only be God spurning you. This is because you always flaunt your qualifications before God, compete with God, and dispute with God, and you do not try to truly comprehend God’s thinking, nor do you try to comprehend God’s intentions and God’s attitude toward humanity. Proceeding like this is honoring yourself above all, not honoring God. You believe in yourself; you don’t believe in God. God doesn’t want this type of person, and God won’t save this type of person. If you can let go of this kind of viewpoint, and then rectify these

incorrect viewpoints of the past; if you could proceed according to God's demands; start practicing the way of fearing God and shunning evil from this point forward; manage to honor God as great in all things; don't use your own personal fancies, viewpoints, or beliefs to define yourself, define God. And instead, you seek out God's intentions in all respects, you achieve a realization and understanding of God's attitude toward humanity, and you use God's standard to satisfy God—that would be wonderful! This would mean you are about to embark on the way of fearing God and shunning evil.

Since God doesn't use how people think this way or that way, their ideas and viewpoints, as a standard to establish the outcome of man, then what kind of standard does He use? God uses trials to establish the outcome of man. There are two standards for using trials to establish man's outcome: The first is the number of trials that people undergo, and the second is the people's result in these trials. It is these two indicators that establish man's outcome. Now we will elaborate on these two standards.

First of all, when you are faced with a trial from God (note: It's possible that in your eyes this trial is a small one and isn't worth mentioning), God will make you distinctly aware that this is the hand of God upon you, and that it is God who has arranged this circumstance for you. When your stature is immature, God will arrange trials in order to test you. These trials will correspond to your stature, that which you're able to understand, and that which you're able to withstand. Test what part of you? Test your attitude toward God. Is this attitude very important? Of course it's important! Moreover, it's especially important! Because this attitude of man is the result God wants, it is the most important thing as far as God is concerned. Otherwise God wouldn't spend His efforts on people by engaging in these kinds of work. God wants to see your attitude toward Him by way of these trials; He wants to see whether or not you are on the right path; and He wants to see whether or not you are fearing God and shunning evil. Therefore, regardless of whether you understand a lot or a little of the truth at that particular time, you will still be faced with God's trial, and following any increase in the amount of truth you understand, God will continue to arrange corresponding trials for you. When you are once again faced with a trial, God wants to see whether your viewpoint, your ideas, and your attitude toward God have had any growth in the meantime. Some people say: "Why does God always want to see people's attitudes?"

Hasn't God seen how they put truth into practice? Why would He still want to see people's attitudes?" This is mindless drivel! Since God proceeds like this, then God's intentions must lie therein. God always observes people from their side, watching their every word and deed, their every act and movement, even their every thought and idea. Everything that happens to people: their good deeds, their faults, their transgressions, and even their rebellions and betrayals, God will record it all as evidence in establishing their outcome. As God's work builds up step-by-step, you hear more and more truth, you accept more and more positive things, positive information, and the reality of the truth. Over the course of this process, God's requirements of you will also increase. At the same time, God will arrange heavier trials for you. His goal is to examine whether your attitude toward God has matured in the meantime. Of course, during this time, the viewpoint God demands of you conforms to your understanding of the reality of the truth.

As your stature gradually builds up, the standard God demands of you will also gradually build up. When you're immature, God will give you a very low standard; when your stature is a little bigger, God will give you a little higher of a standard. But what will God be like after you understand all of the truth? God will have you face even bigger trials. Amid these trials, what God wants to obtain, what God wants to see, is your deeper knowledge of God and your true fear. At this time, God's demands of you will be higher and "harsher" than when your stature was more immature (note: People view it as harsh, but God actually views it as reasonable). When God is giving trials to people, what kind of reality does God want to create? God is constantly asking that people give Him their heart. Some people will say: "How does one give that? I do my duty, I abandoned my home and livelihood, I spent for God. Are these not all examples of giving my heart to God? How else could I give my heart to God? Could it be that these aren't examples of giving my heart to God? What is God's specific requirement?" This requirement is very simple. In fact, there are some people who have already given their heart to God in varying degrees at various stages of their trials. But the vast majority of people never give their heart to God. When God gives you a trial, God sees whether your heart is with God, with the flesh, or with Satan. When God gives you a trial, God sees whether you are standing in opposition to God or whether you are standing in a position that is compatible with Him, and He sees whether your heart is on the same side as Him. When you are immature and facing trials, your con-

fidence is very low, and you can't know exactly what it is you need to do in order to satisfy God's intentions because you have a limited understanding of the truth. Despite all this, you can still genuinely and sincerely pray to God, be willing to give your heart to God, make God your sovereign, and be willing to offer unto God those things that you believe to be most precious. This is what it is to have already given your heart to God. As you listen to more and more preaching, and you understand more and more truth, your stature will also gradually mature. The standard which God demands of you at this time is not the same as that when you were immature; He demands a higher standard than that. When man's heart is gradually given to God, it is getting closer and closer to God; when man can truly get near to God, they increasingly have a heart that fears Him. God wants this kind of heart.

When God wants to obtain someone's heart, He will give them numerous trials. During these trials, if God does not obtain this person's heart, nor does He see that this person has any attitude—that is to say He doesn't see that this person goes about things or behaves in a way that fears God, and He doesn't see an attitude and resolution that shuns evil from this person. If this is how it is, then after numerous trials, God's patience toward this individual will be withdrawn, and He will not tolerate this person anymore. He will no longer give trials to them, and He will no longer work on them. Then what does that mean this person's outcome is? It means that they will have no outcome. It's possible that this person has done no evil. It's also possible that they have done nothing to disrupt or disturb. It's also possible they have not openly resisted God. However, this person's heart is hidden from God. They have never had a clear attitude and viewpoint toward God, and God cannot clearly see that their heart has been given to Him, and He can't clearly see that this person is seeking to fear God and shun evil. God no longer has patience for these people, He will no longer pay any price, He will no longer extend mercy, and He will no longer work on them. The life of this person's belief in God is already over. This is because in all of the many trials that God has given this person, God has not obtained the result He wants. Thus, there are a number of people in whom I have never seen the enlightenment and illumination of the Holy Spirit. How is it possible to see this? This kind of person might have believed in God for many years, and on the surface they have been very active. They have read many books, handled many affairs, made a lot of notes, and mastered a lot of letters and doctrines. However, there

is never any visible growth, and never any visible viewpoint toward God from this person, nor is there any clear attitude. That is to say that you cannot see this person's heart. Their heart is always wrapped up, their heart is sealed—it's sealed to God, so God has not seen this person's true heart, He has not seen this person's true fear toward God, and even more, He has not seen how this person walks in God's way. If up until now God has not gained this type of person, can He gain them in the future? He can't! Will God keep pushing for things that cannot be obtained? He won't! What is God's current attitude toward these people, then? (He spurns them, He doesn't heed them.) He doesn't heed them! God doesn't heed this kind of person; He spurns them. You have memorized these words very quickly, very accurately. It seems like you have understood what you've heard!

There are some people who, at the outset of following God, are immature and ignorant; they don't understand God's intentions; they also don't know what it is to believe in God, adopting a man-made and mistaken way of believing in God, following God. When this kind of person is faced with a trial, they aren't aware of it, and are numb to the guidance and enlightenment of God. They don't know what it is to give their heart to God, and what it is to stand firm during a trial. God will give this person a limited amount of time, and during this time, He will let them understand what God's trial is, what God's intentions are. Afterward, this person needs to display their viewpoint. Regarding those people who are at this stage, God is still waiting. Regarding those people whose viewpoints are still wavering back and forth, who want to give their heart to God but are not reconciled to doing so, who, although they have put some basic truths into practice, when faced with a major trial, they shirk it and want to give up—what is God's attitude toward these people? God still has a little bit of expectation toward these people. The result depends on their attitudes and performances. How does God respond if people aren't active to make progress? He gives up. This is because before God gives up on you, you already gave up on yourself. Thus, you can't blame God for doing so, can you? Is this fair? (It's fair.)

A Practical Question Brings About All Kinds of Embarrassments in People

There is another type of person who has the most tragic outcome of

all. These are the ones that I like mentioning the least. It's not tragic because this person receives God's punishment, or that God's demands on them are harsh and they have a tragic outcome. Rather, it's tragic because they do it to themselves, as it's often said: They dig their own grave. What type of person is this? This person does not walk the correct path, and their outcome is revealed in advance. God views this type of person as the utmost target of His loathing. As people put it, these ones are the most tragic of all. This type of person is very enthusiastic at the outset of following God; they pay many prices; they have a good opinion on the outlook of God's work; they are full of imagination about their own future; they are particularly confident in God, believing that God can make man complete, and bring man a glorious destination. Yet for whatever reason, this person then runs away in the course of God's work. What does it mean that this person runs away? It means that they disappear without a goodbye, without a sound. They leave without a word. Although this kind of person claims to believe in God, they never really put down any roots on the path of believing in God. Thus, no matter how long they have believed for, they can still turn away from God. Some people leave to go into business, some people leave to live their life, some people leave to get rich, some people leave to get married, have a child.... Among those who leave, there are some who have an attack of conscience and want to come back, and others who are getting by very poorly, drifting in the world for years and years. These drifters have experienced a lot of suffering, and they believe that being in the world is too painful, and that they cannot be separated from God. They want to return to God's house to receive comfort, peace, joy, and continue believing in God in order to escape disaster, or to be saved and obtain a beautiful destination. That's because these people believe that God's love is boundless, that God's grace is inexhaustible and that it cannot be used up. They believe that no matter what someone has done, God should forgive them and be tolerant of their past. These people say they want to come back and do their duty. There are those who even donate some of their belongings to the church, hoping that this is their way back to God's house. What is God's attitude toward this type of person? How should God establish their outcome? Feel free to speak up. (Thought that God would admit this type of person, but after hearing that just now, maybe they won't be admitted again.) And what's your reasoning? (This type of person comes before God so that their outcome won't be

one of death. They don't come out of genuine sincerity. Rather, out of knowledge that God's work will soon be finished, they come under the delusion of receiving blessings.) You're saying that this person doesn't sincerely believe in God, so God can't admit them? Is that it? (Yes.) (My understanding is that this kind of person is an opportunist, and they don't sincerely believe in God.) They have not come to believe in God; they're an opportunist. Well said! These opportunists are the type of person that everyone hates. They just go with the flow, and can't be bothered to do anything unless they get something out of it. Of course they're despicable! Do any other brothers or sisters have a viewpoint? (God will not admit them anymore because God's work is about to be complete and now is when people's outcomes are being set. It's at this time that these people want to come back. It's not because they really want to pursue the truth; they want to come back because they see disasters descending, or they're being influenced by external factors. If they really had a heart which was seeking after the truth, they would have never run away in the middle of the course.) Are there any other opinions? (They won't be admitted. God really gave them opportunities, but their attitude toward God was to always pay Him no heed. No matter what this person's intentions are, and even if they really do repent, God still won't admit them. This is because God already gave them lots of opportunities, yet they already demonstrated their attitude: They wanted to leave God. Therefore, when they come back now, God won't admit them.) (I also accept that God won't admit this type of person, because if a person has seen the true way, experienced God's work for such a long period of time, and can still return to the world, return to Satan's embrace, then this is a big betrayal of God. Despite the fact that the essence of God is mercy, is love, it depends what kind of person it's being directed at. If this person comes before God looking for comfort, looking for something to put their hope in, then this kind of person simply is not the type who sincerely believes in God, and God's mercy toward them only goes this far.) God's essence is mercy, so why does He not give this kind of person a little more mercy? With a little mercy, do they not then get an opportunity? Before, it would often be said: God wants every person to be saved, and does not want anyone to perish. If one among a hundred sheep is lost, God will leave the ninety-nine and search for the missing one. Nowadays, with regard to this type of person, if it's for the sake of their true belief in God, should God admit them and give them a

second chance? It's actually not a difficult question; it's very simple! If you truly comprehend God and have a real understanding of God, then not much explanation is needed; not much speculation is needed either, right? Your answers are on the right track, but there's still some distance between them and God's attitude.

Just now there were some of you who were certain that God couldn't admit this type of person. Others weren't too clear, believing that God might admit them, and might not admit them—this attitude is the more moderate one; and then there were those whose viewpoint was that they hope God admits this kind of person—this is the ambiguous attitude. The ones with the certain attitude believe that God has worked until now and His work is complete, so God doesn't need to be tolerant of these people, and He won't admit them again. The moderate people believe that these matters should be handled according to their circumstances: If this person's heart is inseparable from God, and they're still a person who truly believes in God, a person who seeks after the truth, then God shouldn't remember their previous weaknesses and faults; He should forgive them, give them another chance, let them return to God's house, and accept God's salvation. However, if this person runs away once again, that's when God can no longer want this person and it cannot be considered doing them an injustice. There's another group who hope that God can admit this person. This group doesn't clearly know if God is admitting them or not. If they believe that God should admit them, but God doesn't admit them, then it seems that they are a little bit out of conformity with God's viewpoint. If they believe that God shouldn't admit them, and God happens to say that His love toward man is indefinite and that He's willing to give this person another chance, then is this not an example of human ignorance being laid bare? In any case, you all have your own viewpoints. These viewpoints are a knowledge in your own thoughts; they're also a reflection of the depth of your understanding of the truth and your understanding of God's intentions. Well put, no? It's wonderful that you have opinions on this matter! But as to whether your opinions are correct or not, there is still a question mark. Aren't you all a little bit worried? "What is correct then? I can't see clearly, and don't know exactly what God is thinking. God didn't tell me anything. How can I know what God is thinking? God's attitude toward man is love. According to God's past attitude, He should admit this person. But I'm not too clear on God's present attitude—I can

only say that maybe He will admit this person, and maybe He won't." Isn't this ridiculous? This has really stumped you. If you don't have a proper view on this matter, then what will you do when your church is truly faced with this kind of person? If you don't deal with it properly, then maybe you'll offend God. Is this not a dangerous issue?

Why do I want to ask about your views on what I was just discussing? I want to test your viewpoints, test how much knowledge of God you have, how much understanding you have of God's intentions and God's attitude. What's the answer? The answer lies within your viewpoints. Some of you are very conservative, and some of you are using their imaginations to guess. What is "guessing"? It's when you have no idea how God thinks, so you come up with groundless ideas on how God should think this way or that. You don't actually know if your guess is right or wrong, so you voice an ambiguous viewpoint. Faced with this fact, what do you see? When following God, people seldom pay attention to God's intentions, and seldom take heed of God's thoughts and God's attitude toward man. You don't understand God's thoughts, so when asked questions involving God's intentions, involving God's disposition, you get into a muddle; you are deeply uncertain, and you either guess or gamble. What is this attitude? It proves this fact: Most people who believe in God regard Him as empty air, as indistinct. Why do I put it like that? Because every time you are faced with a matter, you don't know God's intentions. Why don't you know? It's not that you just don't know right now. Rather, from the beginning to the end you don't know what God's attitude is toward this matter. In those times that you cannot see and you don't know God's attitude, have you pondered it over? Have you sought it? Have you communicated it? No! This confirms a fact: The God of your belief and the true God are not connected. You, who believe in God, only ponder your own will, only ponder your leaders' will, and only ponder the superficial and doctrinal meaning of God's word, but do not truly try to know and seek God's will at all. Isn't that how it is? The essence of this matter is awful! Over many years, I have seen lots of people who believe in God. What form does this belief take on? Some people believe in God as if He were empty air. These people have no answer to questions of God's existence because they can't feel or be aware of God's presence or absence, let alone clearly see or understand it. Subconsciously, these people think that God doesn't exist. Some others believe in God as if He were a man. These people believe that God is

unable to do all of the things that they are unable to do, and that God should think however they think. This person's definition of God is "an invisible and untouchable person." There's also a group of people who believe in God as if He were a puppet. These people believe that God has no emotions, that God is a statue. When faced with a matter, God has no attitude, no viewpoint, no ideas; He's at the mercy of man. People just believe however they want to believe. If they make Him great, He's great; if they make Him small, He's small. When people sin and need God's mercy, need God's tolerance, need God's love, then God should extend His mercy. These people think up a God in their own minds, and make this God fulfill their demands and satisfy all of their desires. No matter when or where, and no matter what this person does, they will adopt this fancy in their treatment of God, and their belief in God. There are even those who believe that God can save them after they have aggravated God's disposition. This is because they believe that God's love is boundless, God's disposition is righteous, and that no matter how people offend God, God won't remember any of it. Since man's faults, man's trespasses, and man's disobedience are momentary expressions of that person's disposition, God will give people chances, and be tolerant and patient with them. God will still love them as before. So the hope of their salvation is still great. In fact, no matter how someone believes in God, so long as they are not seeking after the truth, then God holds a negative attitude toward them. This is because while you're believing in God, maybe you treasure that book of God's word, you study it every day, you read it every day, but you set aside the real God, you regard Him as empty air, regard Him as a person, and some of you simply regard Him as a puppet. Why do I put it this way? Because from how I see it, regardless of whether you're faced with a matter or encounter a circumstance, those things that exist in your subconscious, those things that are developed within—none of them have any connection with God's word or seeking after the truth. You only know what you yourself are thinking, what your own viewpoints are, and then your own ideas, your own viewpoints are forced onto God. They become God's viewpoints, which are used as standards to be unwaveringly adhered to. Over time, proceeding like this puts you further and further away from God.

Understand God's Attitude and Drop All Misconceptions of God

This God that you currently believe in, have you ever thought about what kind of God He is? When He sees an evil person doing evil things, does He despise it? (He despises it.) When He sees the mistakes of ignorant people, what is His attitude? (Sadness.) When He sees people stealing His offerings, what is His attitude? (He despises them.) This is all very clear, right? When He sees someone being careless in their belief in God, and in no way seeking after the truth, what is God's attitude? You're not totally clear on this one, right? Carelessness is an attitude that isn't a sin, and it isn't offending God. People believe that it shouldn't be considered a blunder. Then what do you think God's attitude is? (He's unwilling to respond to it.) Unwilling to respond to it—what attitude is this? It's that God looks down on these people, scorns these people! God deals with these people by giving them the cold shoulder. His approach is to set them aside, not engaging in any work on them, including enlightenment, illumination, chastening, or discipline. This type of person just does not count in God's work. What is God's attitude toward people who aggravate His disposition, and offend His administrative decrees? Extreme loathing! God is extremely enraged by people who are unrepentant about aggravating His disposition! "Enraged" is just a feeling, a mood; it can't represent a clear attitude. But this feeling, this mood, will bring about an outcome for this person: It will fill God with extreme loathing! What is the consequence of this extreme loathing? It's that God will set this person aside, and not respond to them for the time being. He will wait for them to be sorted out during the retribution. What does this imply? Does this person still have an outcome? God never intended to give this type of person an outcome! So is it not then normal that God currently doesn't respond to this type of person? (Yes.) How should this type of person prepare now? They should prepare to take on the negative consequences caused by their behavior, and the evil they've done. This is God's response to this kind of person. So I now clearly say to this type of person: Do not hold on to delusions anymore, and don't engage in wishful thinking anymore. God will not be tolerant of people indefinitely; He will not endure their trespasses or disobedience indefinitely. Some people will say: "I've also seen a few people like this. When they pray they are especially touched by God, and they weep bitterly. Usually they're also very happy; they seem to have God's presence, and God's

guidance.” Don’t say that nonsense! Weeping bitterly is not necessarily being touched by God or having God’s presence, let alone God’s guidance. If people anger God, will God still guide them? Generally speaking, when God has determined to eliminate someone, to abandon them, that person already doesn’t have an outcome. It doesn’t matter how complacent they feel about themselves when they pray, and how much confidence they have in God in their heart; this is already unimportant. The important thing is that God doesn’t need this kind of confidence, that God has already spurned this person. How to deal with them afterward is also unimportant. What is important is that in the moment this person angers God, their outcome is already established. If God has determined to not save this type of person, then they will be left behind to be punished. This is God’s attitude.

Though part of God’s essence is love, and He extends mercy toward everyone, people overlook and forget the point that His essence is dignity as well. That He has love doesn’t mean that people can freely offend Him and He doesn’t have any feelings, or any reactions. That He has mercy doesn’t mean that He doesn’t have any principles in how He treats people. God is living; He really exists. He is not an imagined puppet or something else. Since He exists, we should carefully listen to His heart’s voice at all times, pay attention to His attitude, and understand His feelings. We shouldn’t use people’s imaginings to define God, and we shouldn’t impose the thoughts and wishes of people onto God, making God employ man’s style and thinking in how He treats mankind. If you do so, then you’re angering God, you’re tempting God’s wrath, and you’re challenging God’s dignity! Thus, after you’ve understood the severity of this matter, I urge each and every one of you here to be cautious and prudent in your actions. Be cautious and prudent in your speaking. And regarding how you treat God, the more cautious and prudent you are, the better! When you don’t understand what God’s attitude is, don’t speak carelessly, don’t be careless in your actions, and don’t carelessly apply labels. Even more, don’t arbitrarily come to conclusions. Instead, you should wait and seek; this is also a manifestation of fearing God and shunning evil. If you can achieve this point above all, and possess this attitude above all, then God will not blame you for your stupidity, your ignorance, and your unreasonableness. Instead, owing to your fear of offending God, your respect for God’s intentions, and your attitude of willingness to obey Him, God will remember you, guide and enlighten you, or tolerate your immaturity and ignorance.

Conversely, should your attitude toward Him be irreverent—arbitrarily judging God, arbitrarily guessing and defining God's meaning—God will give you a conviction, discipline, even punishment; or He will give you a statement. Perhaps this statement involves your outcome. Therefore, I still want to emphasize this once more, and inform everyone present to be cautious and prudent toward everything that comes from God. Don't speak carelessly, and don't be careless in your actions. Before you say anything, you should think: Would doing this anger God? Is doing this fearing God? Even for simple matters, you should still really try to figure these questions out, really consider them. If you can truly practice according to these principles everywhere, in all things, and all of the time, especially with regard to the matters you don't understand, then God will always guide you, and will always give you a path to follow. No matter what people are displaying, God sees it all clearly, plainly, and He will provide you with an accurate and suitable evaluation of these displays. After you've experienced the final trial, God will take all of your behavior and sum it up completely to establish your outcome. This result will convince everyone beyond the shadow of a doubt. What I'd like to tell you is that your every deed, your every action, and your every thought will decide your fate.

Who Sets the Outcome of Man

There's another most important matter, and that's your attitude toward God. This attitude is crucial! It determines whether ultimately you will walk toward destruction, or into a beautiful destination that God has prepared for you. In the Age of Kingdom, God has already worked for more than 20 years, and over the course of these 20 years perhaps your hearts have been a bit unsure about your performance. However, in God's heart, He has made an actual and truthful record for each and every one of you. Beginning from when each person starts following Him and listening to His preaching, understanding more and more of the truth, all the way to when they perform their duty—God has a record of each and every one of these displays. When someone does their duty, when they're being faced with all manner of circumstances, all manner of trials, what is the person's attitude? How do they perform? How do they feel toward God in their heart? ... God has an account of all of this, a record of all of it. Perhaps from your point of view, these issues are confusing. However, from where God stands, they're all crystal clear, and

there isn't even the slightest hint of sloppiness. This is an issue that involves the outcome of each and every person, and their fates and future prospects as well. Even more, this is where God expends all of His painstaking efforts. Hence God doesn't dare to neglect it in the slightest, and won't tolerate any sloppiness. God is recording this account of mankind, recording an account of the entire course of man following God, from the beginning right up to the end. Your attitude toward God in this time will determine your fate. Is this not true? Up until now, do you believe that God is righteous? Are God's actions appropriate? Do you still have any other picture of God in your heads? (No.) Then do you say that man's outcome is for God to set or for man himself to set? (It's for God to set.) Who is it that sets it? (God.) You're not sure, are you? Brothers and sisters of the Hong Kong churches, speak up—who sets it? (Man sets it himself.) Man sets it himself? Then doesn't that mean it has nothing to do with God? Who wants to speak up from the Korean churches? (God establishes man's outcome based on all of their actions and deeds, and based on the path they walk.) This is a very objective response. There's a fact here that I must inform all of you: In the course of God's salvation work, He sets a standard for man. This standard is that man can obey the word of God, and walk in God's way. It is this standard that is used to weigh man's outcome. If you practice in accordance with this standard of God, then you can obtain a good outcome; if you don't, then you cannot obtain a good outcome. Then who is it you say that sets this outcome? It's not God alone who sets it, but rather God and man together. Is this correct? (Yes.) Why is that? Because it's God who actively wants to engage in the work of mankind's salvation, and prepare a beautiful destination for man; man is the target of God's work, and this outcome, this destination, is what God prepares for man. If there was no target for His work, then God wouldn't need to do this work; if God didn't do this work, then man wouldn't have an opportunity for salvation. Man is the target for salvation, and although man is the passive side in this process, it is the attitude of this side that determines whether or not God will be successful in His work to save mankind. If not for the guidance that God gives you, then you wouldn't know His standard, and you would have no objective. If you have this standard, this objective, yet you don't cooperate, you don't put it into practice, you don't pay the price, then you still won't obtain this outcome. This is why we say that this outcome cannot be separated from God, and it cannot be separated from man. And now you know who sets man's outcome.

People Tend to Define God Based on Experience

When communicating the topic of knowing God, have you noticed something? Have you noticed that God's current attitude has undergone a change? Is God's attitude toward mankind unchangeable? Will God always endure like this, extending all of His love and mercy to man indefinitely? This matter also involves the essence of God. Let's return to the question of the so-called prodigal son from before. After this question was asked, your answers weren't very clear. In other words, you still don't well understand God's intentions. Once people know that God loves mankind, they define God as a symbol of love: No matter what people do, no matter how they behave, no matter how they treat God, and no matter how disobedient they are, none of it matters because God has love, and God's love is unlimited and immeasurable. God has love, so He can be tolerant with people; God has love, so He can be merciful toward people, merciful toward their immaturity, merciful toward their ignorance, and merciful toward their disobedience. Is this really the way it is? For some people, when they have experienced God's patience once, or a few times, they will treat it as capital in their own understanding of God, believing that God will once and forever be patient toward them, be merciful toward them, and over the course of their life they will take God's patience and regard it as the standard of how God treats them. There are also those people who, when they have experienced God's tolerance once, will once and forever define God as tolerance, and this tolerance is indefinite, unconditional, and even totally unprincipled. Are these beliefs correct? Every time matters of God's essence or God's disposition are discussed, you seem bewildered. Seeing you like this makes Me a little angry. You have heard a lot of truth concerning God's essence; you have also listened to many topics concerning God's disposition. However, in your minds these issues, and the truth of these aspects, are just memories based on theory and written words. None of you are ever able to experience just what God's disposition is in your real lives, nor can you see just what God's disposition is. Therefore, you're all muddleheaded in your beliefs, you all blindly believe, to the point that you have an irreverent attitude toward God, that you brush Him aside. What does your having this kind of attitude toward God lead to? It leads to you always making conclusions about God. Once you acquire a little bit of knowledge, you feel very satisfied, you feel like you have obtained God in His entirety. Afterward, you conclude that this is

how God is, and you don't let Him move freely. And whenever God does something new, you just don't admit that He is God. One day, when God says: "I don't love man anymore; I don't extend mercy to man anymore; I don't have any tolerance or patience toward man anymore; I am full of extreme loathing and antipathy toward man," people will clash with this kind of statement from the bottom of their hearts. Some of them will even say: "You're not my God anymore; You're no longer the God that I want to follow. If this is what You say, then You're no longer qualified to be my God, and I don't need to keep following You. If You don't give me mercy, don't give me love, don't give me tolerance, then I will not follow You anymore. Only if You are tolerant of me indefinitely, are always patient with me, and let me see that You are love, that You are patience, that You are tolerance, only then can I follow You, and only then can I have the confidence to follow to the end. Since I have Your patience and mercy, my disobedience and my trespasses can be forgiven indefinitely, be pardoned indefinitely, and I can sin anytime and anywhere, confess and be pardoned anytime and anywhere, and anger You anytime and anywhere. You shouldn't have any of Your own ideas or conclusions concerning me." Though you may not think about this kind of question in such a subjective and conscious manner, whenever you consider God to be a tool for having your sins forgiven and an object to be used for obtaining a beautiful destination, you have already imperceptibly placed the living God in opposition to you, as your enemy. This is what I see. You may keep on saying, "I believe in God"; "I seek after the truth"; "I want to change my disposition"; "I want to break free from the influence of darkness"; "I want to satisfy God"; "I want to obey God"; "I want to be faithful toward God, and do my duty well"; and so forth. However, no matter how nice whatever you say sounds, no matter how much theory you know, no matter how imposing that theory is, how dignified it is, the fact of the matter is that there are now many of you who have already learned how to use the regulation, the doctrine, the theory you've mastered to draw conclusions about God, and place Him in opposition to yourselves in a totally natural way. Although you have mastered letters and mastered doctrines, you have not really entered the reality of the truth, so it's very hard for you to get close to God, to know God, to understand God. This is pathetic!

I saw this scene on a video: A few sisters were holding a book of *The Word Appears in the Flesh*, and they were holding it up very high. They were holding this book in the middle of them, higher than their own

heads. Although this is just an image, what it evokes inside Me isn't an image. Rather, it makes Me think that what every person holds high in their heart isn't God's word, but the book of God's word. This is a very depressing matter. This way of practicing is simply not a case of holding God high. It's because you don't understand God such that an obvious question, a very small question, has you coming up with your own notions. When I ask things of you, when I'm being serious with you, you respond with conjecture and your own imaginings; some of you even adopt a doubtful tone and ask back. This confirms it even more clearly to Me that the God you believe in is not the true God. After reading God's word for so many years, you use God's word, use God's work, and more doctrines to draw conclusions about God once again. Moreover, you never attempt to understand God; you never try to figure out God's intentions; you don't attempt to understand what God's attitude toward man is; or how God thinks, why He is sad, why He is angry, why He spurns people, and other such questions. What's more, even more people believe that God has always been silent because He's just watching mankind's actions, because He has no attitude toward them, nor does He have His own ideas. Another group takes it even further. These people believe that God doesn't utter a sound because He has acquiesced, God doesn't utter a sound because He is waiting, God doesn't utter a sound because He has no attitude, because God's attitude has already been elaborated fully in books, it has already been expressed in its entirety to mankind, and doesn't need to be repeatedly told to people time and time again. Although God is silent, He still has an attitude, has a viewpoint, and has a standard He demands of people. Though people don't try to understand Him, and don't try to seek Him, His attitude is very clear. Consider someone who once passionately followed God, but at some point abandoned Him and left. Should this person want to come back now, surprisingly enough, you don't know what God's viewpoint would be, and what God's attitude would be. Isn't this pathetic? In fact, this is a fairly superficial matter. If you truly understood God's heart, you would know His attitude toward this kind of person, and you wouldn't give an ambiguous answer. Since you don't know, allow Me to fill you in.

God's Attitude Toward Those Who Run Away During His Work

You'll find this kind of person everywhere: After they have been cer-

tain about God's way, for various reasons, they depart silently and without a parting word to go off and do whatever their heart desires. For the time being, we won't get into why this person leaves. First we'll take a look at what God's attitude is toward this kind of person. It's very clear! From the moment this person leaves, in God's eyes, the span of their belief is over. It's not this person that ended it, but God. That this person left God means that they have already rejected God, that they already don't want God. It means that they already don't accept God's salvation. Since this person doesn't want God, can God still want them? Moreover, when this person has this attitude, this view, and is determined to leave God, they have already aggravated God's disposition. Even though they didn't fly into a rage and curse God, even though they didn't engage in any vile or excessive behavior, and even though this person is thinking: If there comes a day when I've had my fill of fun on the outside, or when I still need God for something, I will come back. Or if God calls on me, I will come back. Or they say: When I am hurt on the outside, when I see that the outside world is too dark and too wicked and I no longer want to go with the flow, I will come back to God. Even though this person has calculated in their mind at what point they're coming back, even though they leave the door open for their return, they don't realize that no matter how they think and how they plan, this is all just wishful thinking. Their biggest mistake is being unclear about how God feels when they want to leave. Starting from that moment when this person determines to leave God, God has completely abandoned them; God has already established their outcome in His heart. What outcome is that? That this person is one of the hamsters, and will perish along with them. Thus, people often see this kind of situation: Someone abandons God, but they don't receive a punishment. God operates according to His own principles. People are able to see some things, and some things are only concluded in God's heart, so people cannot see the result. That which people see isn't necessarily the true side of things; but the other side, the side you do not see—this is the true thoughts and conclusions of God's heart.

People Who Run Away During God's Work Are Those Who Abandon the True Way

So why can God give this kind of person such a serious punishment? Why is God so enraged toward them? First of all we know that God's

disposition is majesty, is wrath. He is not a sheep to be slaughtered by anyone; even more, He is not a puppet to be controlled by people however they want. He is also not empty air to be bossed around by people. If you really believe that God exists, you should have a heart that fears God, and you should know that God's essence is not to be angered. This anger may be caused by a word; perhaps a thought; perhaps some kind of vile behavior; perhaps mild behavior, behavior that's passable in the eyes and ethics of man; or perhaps it is caused by a doctrine, a theory. However, once you anger God, your opportunity is lost and your end days have arrived. This is a terrible thing! If you don't understand that God cannot be offended, then maybe you aren't afraid of God, and maybe you offend Him all the time. If you don't know how to fear God, then you're unable to fear God, and you don't know how to put yourself on the path of walking in God's way—fearing God and shunning evil. Once you become aware, you can be conscious that God cannot be offended, then you will know what it is to fear God and shun evil.

Walking in the way of fearing God and shunning evil isn't necessarily about how much truth you know, how many trials you have experienced, or how much you have been disciplined. Rather, it depends on what the essence of your heart is with regard to God, and what your attitude toward God is. People's essence and their subjective attitudes—these are very important, very key. With regard to those people who have renounced and left God, their contemptible attitude toward God and their hearts that despise the truth have aggravated God's disposition, thus so far as God is concerned they will never be forgiven. They have known about God's existence, they have had the information that God has already arrived, they have even experienced God's new work. Their departure isn't a case of being deluded, nor is it that they're hazy about it. It's even less a case of them being forced into it. Rather they have consciously, and with a clear mind, chosen to leave God. Their departure isn't losing their way; it's not their being cast off. Therefore, in God's eyes, they are not a lamb who has strayed from the flock, let alone a prodigal son who lost his way. They departed with impunity, and such a condition, such a situation, aggravates God's disposition, and it is out of this aggravation that He gives them a hopeless outcome. Is this kind of outcome not frightful? So if people don't know God, they can offend God. This is no small matter! If someone doesn't take God's attitude seriously, and still believes that God is looking forward to their return—because they are one of God's lost lambs and God is still waiting

for them to have a change of heart—then this person is not that far removed from their day of punishment. God won't just refuse to admit them. This is their second time aggravating His disposition; it's an even more terrible matter! This person's irreverent attitude has already offended God's administrative decree. Will God still admit them? God's principles regarding this matter are: If someone has been certain about the true way yet can still consciously and with a clear mind reject God, and distance themselves from God, then God will block off the road to their salvation, and the gate into the kingdom will henceforth be closed to them. When this person comes knocking once more, God will not open the door for them again. This person will be shut out forever. Perhaps some of you have read the story of Moses in the Bible. After Moses was anointed by God, the 250 leaders were dissatisfied with Moses because of his actions and other various reasons. Who did they refuse to obey? It wasn't Moses. They refused to obey God's arrangements; they refused to obey God's work on this matter. They said the following: "You take too much on you, seeing all the congregation are holy, every one of them, and the LORD is among them...." In your eyes, are these words very serious? They're not serious! At least the literal meaning of the words is not serious. In a legal sense, they don't break any laws, because on their very surface it's not hostile language, or vocabulary, much less has any blasphemous meaning. A common sentence is all there is, nothing more. Yet why is it that these words can trigger such rage from God? It's because they are not spoken to people, but to God. The attitude and disposition expressed by them is precisely what aggravates God's disposition, especially that of God's disposition which cannot be offended. We all know what their outcome was in the end. Regarding those who abandoned God, what is their viewpoint? What is their attitude? And why does their viewpoint and attitude lead to God dealing with them in such a manner? The reason is that they clearly know He is God yet they still choose to betray Him. That is why they are totally stripped of their chance for salvation. Just like the Bible says: "For if we sin willfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins." Are you clear on this matter now?

Man's Fate Is Decided by His Attitude Toward God

God is a living God, and just as people perform differently in differ-

ent situations, God's attitude toward these performances differs because He is not a puppet, nor is He empty air. Getting to know God's attitude is a worthy pursuit for mankind. People should learn how, by knowing God's attitude, they can know God's disposition and understand His heart bit by bit. When you come to understand God's heart bit by bit, you won't feel that fearing God and shunning evil is a difficult thing to accomplish. What's more, when you understand God, it's harder for you to make conclusions about Him. When you stop making conclusions about God, you're less likely to offend Him, and unwittingly God will lead you to have a knowledge of Him, and thereby you will fear God in your heart. You will stop defining God using the doctrines, the letters, and the theories you've mastered. Rather, by always seeking out God's intentions in all things, you will unconsciously become a person who is after God's heart.

God's work is unseen and untouchable by mankind, but as far as God is concerned, the actions of each and every person, along with their attitude toward Him—these are not just perceptible by God, but visible as well. This is something that everyone should recognize and be clear about. You might be always asking yourself: "Does God know what I'm doing here? Does God know what I'm thinking about right now? Maybe He does, maybe He doesn't." If you adopt this kind of viewpoint, following and believing in God yet doubting His work and His existence, then sooner or later there will come a day when you anger Him, because you're already teetering on the edge of a dangerous precipice. I've seen people who have believed in God for many years, but they still haven't gained the reality of the truth, nor do they even understand God's will. Their life stature doesn't make any progress, adhering only to the shallowest of doctrine. This is because these people have never taken God's word as their own life, and they have never faced up to and accepted His existence. Do you think that God sees such people and is filled with enjoyment? Do they comfort Him? In that case, it's the method of people's belief in God that decides their fate. Whether it's the question of how you seek after God or how you treat God, it's your own attitude that is the most important thing. Don't neglect God like He is empty air in the back of your head. Always think of the God of your belief as a living God, a real God. He's not up there in the third heaven with nothing to do. Rather, He's constantly looking into everyone's hearts, looking at what you're up to, into every little word and every little deed, looking into how you behave and what your attitude toward

God is. Whether you're willing to give yourself to God or not, all of your behavior and your innermost thoughts and ideas are before God, being looked upon by Him. It's according to your behavior, according to your deeds, and according to your attitude toward God, that His opinion of you, and His attitude toward you, is constantly changing. I'd like to offer some advice to those who would place themselves like a little baby in the hands of God, as if He should dote on you, as if He could never leave you, as if His attitude toward you is fixed and could never change: Quit dreaming! God is righteous in His treatment of each and every person. He approaches the work of mankind's conquest and salvation earnestly. That's His management. He treats every single person seriously, not like a pet to play with. God's love for man is not the pampering or spoiling kind; His mercy and tolerance toward mankind is not indulgent or unmindful. On the contrary, God's love for mankind is to cherish, to pity, and to respect life; His mercy and tolerance convey His expectations of man; His mercy and tolerance are what humanity needs to survive. God is alive, and God actually exists; His attitude toward mankind is principled, not a dogmatic rule at all, and it can change. His will for humanity is gradually changing and transforming with time, with circumstance, and with the attitude of each and every person. So you should be crystal clear on this, and understand that the essence of God is immutable, and His disposition will issue forth at different times, and in different contexts. You might not think that this is a serious issue, and you use your own personal conceptions to imagine how God should do things. But there are times when the total opposite of your viewpoint is true, and that by using your own personal conceptions to try and gauge God, you've already angered Him. This is because God doesn't operate like you think He does, and God won't treat this matter like you say He will. And so I remind you to be careful and prudent in your approach to everything around you, and learn how to follow the principle of walking in God's way in all things—fearing God and shunning evil. You must develop a firm understanding on matters of God's will and God's attitude; find enlightened people to communicate it to you, and seek earnestly. Don't view the God of your belief as a puppet—arbitrarily judging, arriving at arbitrary conclusions, not treating God with the respect He deserves. In the process of God's salvation, when He defines your outcome, no matter if He grants you mercy, or tolerance, or judgment and chastisement, His attitude toward you is not fixed. It depends on your attitude toward God,

and your understanding of God. Don't let one passing aspect of your knowledge or understanding of God define Him in perpetuity. Don't believe in a dead God; believe in a living one. Remember this! Though I've discussed some truths here, truths you needed to hear, in light of your present state and present stature, I won't make any greater demands so as not to sap your enthusiasm. Doing so could fill your hearts with too much bleakness, and make you feel too much disappointment toward God. Instead I hope you can use the love of God in your hearts, and use an attitude that is respectful of God when walking the path ahead. Don't muddle through the matter of how to treat the belief of God. Treat it as one of the biggest questions there is. Place it in your heart, put it into practice, connect it with real life—don't just pay it lip service. For this is a matter of life and death, and it's one that will determine your destiny. Don't treat it like a joke, like a child's game! After sharing these words with you today, I wonder what the harvest of understanding has been in your minds. Are there any questions you wish to ask about what I've said here today?

Although these topics are a bit new, and a bit removed from your views and what you usually pursue and pay attention to, I think that after they've been communicated for a period of time, you'll develop a common understanding of everything I've said here. As these are new topics, topics that you've never considered before, I hope that they won't add to your burden. I speak these words today not to frighten you, nor do I try to deal with you; rather, My aim is to help you understand the truth of the fact. After all, there is a distance between mankind and God: Though man believes in God, he has never understood God; he has never known God's attitude. Man has also never been enthusiastic in his concern for God's attitude. Rather, he has believed blindly, he has proceeded blindly, and he has been careless in his knowledge and understanding of God. So I feel compelled to clear up these issues for you, and help you understand just what kind of God this God you believe in is; what He is thinking; what His attitude is in His treatment of different kinds of people; how far you are from fulfilling His requirements; and the disparity between your actions and the standard He demands. The goal in your knowing this is to give you a yardstick in your hearts with which to measure against and know what kind of harvest the road you're on has led to, what you haven't obtained on this road, and what areas you simply haven't got involved in. When you're communicating amongst yourselves, you usually speak on a few com-

monly-discussed topics; the scope is narrow, and the content is very shallow. There is a distance, a gap, between that which you discuss and God's intentions, between your discussions and the scope and standard of God's demands. Proceeding like this over time will make you deviate further and further from God's way. You are just taking existing words from God and turning them into objects of worship, into ritual and regulation. That's all this is! In fact, God simply has no place in your hearts, and God has never obtained your hearts. Some people think that to know God is very difficult—this is the truth. It's difficult! If people are asked to do their duty and get things done on the outside, if they are asked to work hard, then people will think that believing in God is very easy, because all of this falls within the scope of man's abilities. Yet the moment the topic shifts toward the areas of God's intentions and God's attitude toward man, then things get a lot more difficult so far as everyone is concerned. That's because this involves people's understanding of the truth and their entry into reality; of course there's a degree of difficulty! But after you get through the first door, after you start entering into it, it gradually gets easier and easier.

The Starting Point for Fearing God Is to Treat Him Like God

Someone just raised a question: How is it that we know more of God than Job did, yet we still can't fear God? We touched on this matter a little bit previously, right? In fact, the essence of this question has also been discussed before, that though Job didn't know God back then, he treated Him like God, and regarded Him as the Master of all things in heaven and earth. Job did not consider God to be an enemy. Rather, he worshiped Him as the Creator of all things. Why is it that people nowadays resist God so much? Why can't they fear God? One reason is that they have been deeply corrupted by Satan. With their satanic nature deeply ingrained, people become an enemy of God. Thus, even though they believe in God and acknowledge God, they can still resist God and place themselves in opposition to Him. This is determined by human nature. The other reason is that although people believe in God, they simply don't treat Him as God. Instead, they consider God to be opposed to man, regarding Him as man's enemy, and they are irreconcilable with God. It's that simple. Wasn't this matter broached during the previous session? Think about it: Is that the reason? Though you

have a bit of knowledge of God, just what is this knowledge? Is this not what everyone is talking about? Is it not what God told you? You only know the theoretical and doctrinal aspects; have you ever experienced the real aspect of God? Do you have subjective knowledge? Do you have practical knowledge and experience? If God didn't tell you, could you know this? Your knowledge of theory doesn't represent real knowledge. In short, no matter how much you know and how you came to know it, prior to your attaining a real understanding of God, God is your enemy, and prior to your actually treating God as such, He is placed in opposition to you, for you are an embodiment of Satan.

When you're together with Christ, perhaps you can serve Him three meals a day, perhaps serve Him tea, attend to His life's needs, seemingly treating Christ as God. Whenever something happens, people's viewpoints are always contrary to God's. They always fail to understand God's viewpoint, fail to accept it. Though people might get along with God on the surface, this doesn't mean that they are compatible with Him. As soon as something happens, the truth of man's disobedience emerges, confirming the hostility that exists between man and God. This hostility is not God opposing man; it's not God wanting to be hostile to man, and it's not God placing man in opposition and treating man as such. Rather, it's a case of this oppositional essence toward God lurking in man's subjective will, and in man's subconscious mind. Since man regards all that which comes from God as the object of his research, his response toward that which comes from God and that which involves God is, above all, to guess, and to doubt, and then to quickly adopt an attitude that conflicts with God, and oppose God. After that, man will take these passive moods and dispute God or contest God, even to the point where he'll doubt whether this kind of God is worth him following. Despite the fact that man's rationality tells him he shouldn't proceed like this, he will still choose to do so in spite of himself, such that he will proceed without hesitation to the very end. For example, what is the first reaction of some people when they hear some rumor or slander about God? Their first reaction is: I don't know if this rumor is true or not, whether it exists or not, so I'll wait and see. Then they start to ponder: There's no way to verify this; does it exist? Is this rumor true or not? Though this person is not showing it on the surface, their heart has already started to doubt, already started to deny God. What is the essence of this kind of attitude, this kind of viewpoint? Is it not betrayal? Before they are faced with the matter, you can't see what

this person's viewpoint is—it seems like they don't conflict with God, like they don't regard God as an enemy. However, as soon as they're faced with it, they immediately stand with Satan and oppose God. What does this suggest? It suggests that man and God are opposed! It's not that God regards man as an enemy, but that the very essence of man itself is hostile toward God. Regardless of how long someone follows God, how much they pay; regardless of how someone praises God, how they keep themselves from resisting God, even urging themselves to love God, they can never manage to treat God as God. Is this not determined by man's essence? If you treat Him as God, you truly believe that He is God, can you still have any doubt toward Him? Can there still be any question marks concerning Him in your heart? There can't. The trends of this world are so evil, this human race is so evil—how is it that you don't have any conceptions about them? You yourself are so wicked—how is it that you don't have any conceptions about that? Yet just a few rumors, some slander, can produce such big conceptions about God, can produce so many ideas, which shows just how immature your stature is! Just the “buzzing” of a few mosquitos, a few repulsive flies, that's all it takes to deceive you? What kind of person is this? Do you know what God thinks about this kind of person? God's attitude is actually very clear in how He treats these people. It's only that God's treatment of these people is to give them the cold shoulder—His attitude is to not pay any attention to them, and to not be serious with these ignorant people. Why is that? Because in His heart He never planned on obtaining those people who have pledged to be hostile toward Him to the very end, and who have never planned on seeking out the way of compatibility with Him. Perhaps these words I have spoken hurt a few people. Well, are you willing to always let Me hurt you like this? Regardless of whether you're willing or not, everything I say is the truth! If I always hurt you like this, always expose your scars, will it affect the lofty image of God in your hearts? (It won't.) I agree that it won't. For there simply is no God in your hearts. The lofty God that inhabits your hearts, the one you strongly defend and protect, simply isn't God. Rather it's a figment of man's imagination; it simply does not exist. So it's all the better that I expose the answer to this riddle. Is this not the whole truth? The real God is not the imaginings of man. I hope you can all face this reality, and it will help in your knowledge of God.

Those People Who Are Not Acknowledged by God

There are some people whose belief has never been acknowledged in God's heart. In other words, God does not recognize that these people are His followers, because God does not praise their belief. For these people, regardless of how many years they have followed God, their ideas and views have never changed. They are like the non-believers, adhering to the non-believers' principles and manner of doing things, adhering to their laws of survival and belief. They never accepted the word of God as their life, never believed that God's word is truth, never intended on accepting God's salvation, and never recognized God as their God. They regard believing in God as some kind of amateur hobby, treating God merely as spiritual sustenance, so they don't think it's worth it to try and understand God's disposition, or God's essence. You could say that all that which corresponds to the true God has nothing to do with these people. They're not interested, and they can't be bothered to respond. This is because deep in their hearts there's an intense voice that's always telling them: God is invisible and untouchable, and God doesn't exist. They believe that trying to understand this kind of God would not be worth their efforts; it would be fooling themselves. They just acknowledge God in words, and don't take any real stand. They also don't do anything in practical terms, thinking that they're pretty clever. How does God look upon these people? He views them as non-believers. Some people ask: "Can non-believers read God's word? Can they do their duty? Can they say these words: 'I'll live for God'?" What man often sees are the surface displays of people, not their essence. Yet God doesn't look at these surface displays; He only sees their inner essence. Thus, God has this kind of attitude, this kind of definition, toward these people. Regarding what these people say: "Why does God do this? Why does God do that? I can't understand this; I can't understand that; this doesn't conform to the notions of man; You must explain that to me; ..." My answer is: Is it necessary to explain this matter to you? Does this matter have anything to do with you? Who do you think you are? Where did you come from? Are you qualified to give out pointers to God? Do you believe in Him? Does He acknowledge your belief? Since your belief has nothing to do with God, what business are His doings to you? You don't know where you stand in God's heart, yet you're qualified to dialogue with God?

Words of Admonishment

Aren't you uncomfortable after hearing these remarks? Though you may be unwilling to listen to these words, or unwilling to accept them, they are all facts. Because this stage of the work is for God to perform, if you aren't concerned with God's intentions, aren't concerned with God's attitude, and don't understand God's essence and disposition, then in the end you're the one who will lose out. Don't blame My words for being hard to listen to, and don't blame them for deflating your enthusiasm. I speak the truth; I don't mean to discourage you. No matter what I ask of you, and no matter how you're required to do it, I hope that you walk the correct path, and hope that you follow God's way and do not deviate from this path. If you do not proceed in accordance to God's word, and don't follow His way, then there can be no doubt that you are rebelling against God and have wandered from the correct path. Thus I feel there are some matters that I must clarify for you, and make you believe unequivocally, clearly, without a shred of uncertainty, and help you explicitly know God's attitude, God's intentions, how God perfects man, and in what way He sets the outcomes of man. Should there come a day when you're unable to embark upon this path, then I bear no responsibility, because these words have already been spoken to you very clearly. As for how you treat your own outcome—this matter is entirely up to you. God has different attitudes regarding the outcomes of different kinds of people. He has His own ways of measuring man, and His own standard of requirements. His standard of measuring people is one that's fair to everyone—there is no doubt about that! So some people's fears are unnecessary. Are you relieved now? That's it for today. Goodbye!

April 29, 2014

GOD'S WORK, GOD'S DISPOSITION,
AND GOD HIMSELF I

Today we are communicating an important topic. This is a topic that has been discussed since the commencement of God's work until now, and is of vital significance to every single person. In other words, this is

an issue that everyone will come into contact with throughout the process of their belief in God and an issue that must be touched upon. It's a crucial, unavoidable issue mankind cannot separate itself from. Speaking of importance, what is the most important thing for every believer in God? Some people think the most important thing is understanding God's will; some believe it is most important to eat and drink more of God's words; some feel the most important thing is to know themselves; others are of the opinion that the most important thing is knowing how to find salvation through God, how to follow God, and how to fulfill God's will. We will put all of these issues aside for today. So what are we discussing then? We are discussing a topic about God. Is this the most important topic to every person? What is the content of a topic about God? Of course, this topic certainly cannot be separated from God's disposition, God's essence, and God's work. So today, let's discuss "God's Work, God's Disposition, and God Himself."

From the time man started believing in God, they have been in touch with topics such as God's work, God's disposition, and God Himself. When we speak of God's work, some people will say: "God's work is done on us; we experience it every day, so we are not unfamiliar with it." Speaking of God's disposition, some people will say: "God's disposition is a topic we study, explore, and focus on our entire lives, so we should be familiar with it." As for God Himself, some people will say: "God Himself is who we follow, who we have faith in, and the One we pursue, so we are also not uninformed about Him." God has never stopped His work since creation, throughout which He has continued to express His disposition and used various ways to express His word. At the same time, He has never stopped expressing Himself and His essence to mankind, expressing His will toward man and what He requires from man. So from a literal perspective, these topics should not be foreign to anyone. For people who follow God today, however, God's work, God's disposition, and God Himself are actually all very unknown to them. Why is that the case? As man experiences God's work, they are also coming into contact with God, making them feel as though they understand God's disposition or know a part of what it is like. Accordingly, man does not think he is a stranger to God's work or God's disposition. Rather, man thinks he is very familiar with God and understands a lot about God. But based on the current situation, many people's understanding of God is restricted to what they've read in books, limited to the scope of personal experiences, restrained by their

imaginations, and above all, confined to facts they can see with their own eyes. All of this is very far off from the true God Himself. So just how far is this “far”? Perhaps man is not sure himself, or perhaps man has a bit of a sense, a bit of an inkling—but when it comes to God Himself, man’s understanding of Him is much too far off from the essence of the true God Himself. This is why we necessarily have to use a topic like “God’s Work, God’s Disposition, and God Himself” to systematically and specifically communicate this information.

In fact, God’s disposition is open to everyone and is not hidden, because God has never consciously avoided any person and has never consciously sought to conceal Himself so that people will not be able to know Him or understand Him. God’s disposition has always been open and has always been facing each person in a frank manner. During God’s management, God does His work, facing everyone; and His work is done on every single person. As He does this work, He is continuously revealing His disposition, continuously using His essence and what He has and is to guide and provide for each single person. In every age and on every stage, regardless of whether the circumstances are good or bad, God’s disposition is always open to each individual, and His possessions and being are always open to each individual, in the same way that His life is constantly and unceasingly providing for mankind and supporting mankind. Despite all of this, God’s disposition remains hidden to some. Why is that so? It is because even though these people live within God’s work and follow God, they have never sought to understand God or wanted to get to know God, let alone get closer to God. For these people, understanding God’s disposition means their end is coming; it means they are about to be judged and convicted by God’s disposition. Therefore, these people have never desired to understand God or His disposition, and don’t covet a deeper understanding or knowledge of God’s will. They don’t intend to comprehend God’s will through conscious cooperation—they just forever enjoy and never tire of doing the things they want to do; believe in the God they want to believe in; believe in the God that exists only in their imaginations, the God that exists only in their conceptions; and believe in a God that cannot be separated from them in their daily lives. When it comes to the true God Himself, they are completely dismissive, with no desire to understand Him, to pay heed to Him, and have even less intention of growing closer to Him. They are only using the words God expresses to gloss over themselves, to package themselves. For them, that already makes them

successful believers and people with faith in God inside their hearts. In their hearts, they are guided by their imaginations, their conceptions, and even their personal definitions of God. The true God Himself, on the other hand, has absolutely nothing to do with them. Because once they understand the true God Himself, understand God's true disposition, and understand what God has and is, this means that their actions, their faith, and their pursuits will be condemned. That is why they are not willing to understand God's essence, and why they are reluctant and unwilling to actively seek or pray to better understand God, better know God's will, and better understand God's disposition. They would rather God be something made up, hollow and elusive. They would rather God be someone who is exactly as they have imagined Him, someone who can be at their beck and call, inexhaustible in supply and always available. When they want to enjoy God's grace, they ask God to be that grace. When they need God's blessing, they ask God to be that blessing. When they are faced with adversity, they ask God to embolden them, to be their safety net. These people's knowledge of God is stuck within the ambit of grace and blessing. Their understanding of God's work, God's disposition, and God is also restricted to their imaginations and merely letters and doctrines. But there are some people who are eager to understand God's disposition, want to genuinely see God Himself, and truly understand God's disposition and what He has and is. These people are in pursuit of the reality of truth and God's salvation, and seek to receive God's conquest, salvation, and perfection. These people use their hearts to look upon God's word, use their hearts to appreciate every situation and every person, happening, or thing God has arranged for them, and pray and seek with sincerity. What they want most is to know God's will and to understand God's true disposition and essence. This is so they will no longer offend God, and through their experiences, will be able to see more of God's loveliness and see His true side. It is also so that a genuinely real God will exist inside their hearts, and so that God will have a place in their hearts, such that they will no longer be living among imaginations, conceptions, or elusiveness. For these people, the reason they have a pressing desire to understand God's disposition and His essence is because God's disposition and essence are things mankind could need at any moment in their experiences, things that supply life throughout their lifetimes. Once they understand God's disposition, they will be able to better revere God, better cooperate with God's work, and be more considerate toward God's will and do

their duty to the best of their abilities. These are the two types of people when it comes to their attitudes toward God's disposition. The first don't want to understand God's disposition. Even though they say they want to understand God's disposition, get to know God Himself, see what God has and is, and genuinely appreciate God's will, deep down inside they would rather that God does not exist. It is because this type of people consistently disobey and resist God; they fight God for position in their own hearts and often suspect or even deny God's existence. They don't want to let God's disposition or let the real God Himself occupy their hearts. They only want to satisfy their own desires, imaginations, and ambitions. So, these people may believe in God, follow God, and can also give up their families and jobs for Him, but they don't put an end to their evil ways. Some even steal or squander offerings, or curse God in private, while others might use their positions to repeatedly testify about themselves, aggrandize themselves, and compete with God for people and status. They use various methods and measures to make people worship them, constantly trying to win people over and control them. Some even intentionally mislead people into thinking that they are God so they can be treated like God. They would never tell people they have been corrupted, that they are also corrupt and arrogant, and not to worship them, and that no matter how well they do, it is all due to God's exaltation and what they ought to be doing anyway. Why don't they say these things? Because they are deeply afraid of losing their place in people's hearts. This is why such people never exalt God and never bear witness to God, as they have never tried to understand God. Can they know God without understanding Him? Impossible! Thus, while the words in the topic "God's Work, God's Disposition, and God Himself" may be simple, their meaning is different to everyone. For someone who often disobeys God, resists God, and is hostile toward God, it means condemnation; whereas for someone who seeks the reality of the truth and often comes before God to seek God's will, it is undoubtedly like a fish to water. So among you, when some hear talk of God's disposition and God's work, they will start to get a headache, their hearts will grow full of resistance, and they will become extremely uncomfortable. But there will be others among you who will think: This topic is exactly what I need, because this topic is so beneficial to me. It's a part that cannot be missing in my life experience; it is the crux of the crux, the foundation of faith in God, and something mankind cannot afford to abandon. For all of you, this topic might seem

both near and far, unknown yet familiar. But no matter what, this is a topic that everyone sitting here must listen to, must know, and must understand. No matter how you deal with it, no matter how you look upon it or how you receive it, the importance of this topic cannot be ignored.

God has been doing His work since creating mankind. At the start, the work was very simple, but even so, it still contained expressions of God's essence and disposition. While God's work has now been elevated, with Him putting an enormous amount of concrete work into every person who follows Him and expressing a significant amount of His word, from the beginning until now, God's person has been hidden from mankind. Although He has been incarnated twice, from the time of the biblical accounts to modern days, who has ever seen God's real person? Based on your understanding, has anyone ever seen God's real person? No. No one has seen God's real person, meaning no one has ever seen God's true self. This is something everybody is in consensus with. That is to say, God's real person, or God's Spirit, is concealed from all of humanity, including Adam and Eve, whom He created, and including the righteous Job, whom He had accepted. Even they did not see God's real person. But why does God knowingly mask His real person? Some people say: "God's afraid of scaring people." Others say: "God hides His real person because man is too small and God is too big; humans are not allowed to see Him, or else they will die." There are also those who say: "God is busy managing His work every day, He might not have the time to appear to let people see Him." No matter what you believe, I have a conclusion here. What is that conclusion? It's that God doesn't even want people to see His real person. Being hidden from humanity is something God does deliberately. In other words, it is God's intent for people to not see His real person. This should be clear to all by now. If God has never shown His person to anyone, then do you think God's person exists? (He exists.) Of course He does. The existence of God's person is indisputable. But as for how big God's person is or what He looks like, are these questions mankind should investigate? No. The answer is negative. If God's person is not a topic we should be exploring, then what is a question we should look into? (God's disposition.) (God's work.) Before we begin communicating the official topic, however, let's return to what we were discussing just then: Why has God never shown His person to mankind? Why does God intentionally hide His person from mankind? There is only one

reason, and that is: Although the created man has been through thousands of years of God's work, there isn't a single person who knows God's work, God's disposition, and God's essence. Such people, in God's eyes, are in opposition to Him, and God would not show Himself to people who are hostile toward Him. This is the sole reason God has never shown mankind His person and why He deliberately shields His person from them. Are you now clear on the importance of knowing God's disposition?

Since the existence of God's management, He has always been fully dedicated to carrying out His work. Despite veiling His person from them, He has always been by man's side, doing work on them, expressing His disposition, guiding all of humanity with His essence, and doing His work on every single person through His might, His wisdom, and His authority, thus bringing the Age of Law, the Age of Grace, and now the Age of Kingdom into being. Though God conceals His person from man, His disposition, His being and possessions, and His will toward mankind, are unreservedly revealed to man for man to see and to experience. In other words, though human beings cannot see or touch God, the disposition and essence of God that humanity has been in contact with are absolutely expressions of God Himself. Isn't that the truth? Regardless of in what method or from what angle God does His work, He always treats people to His true identity, doing what He is supposed to do and saying what He is supposed to say. No matter what position God speaks from—He could be standing in the third heaven, or standing in the flesh, or even as an ordinary person—He always speaks to man with all His heart and all His mind, without any deception or concealment. When He carries out His work, God expresses His word and His disposition, and expresses what He has and is, without any reservation whatsoever. He guides mankind with His life and His being and possessions. This is how man lived through the Age of Law—the cradle era of humanity—under the guidance of the unseeable and untouchable God.

God became flesh for the first time after the Age of Law, an incarnation that lasted thirty-three and a half years. For a human being, is thirty-three and a half years a long time? (Not long.) Since the lifespan of a human being is usually much longer than thirty-something years, this is not a very long time for man. But for God incarnate, these thirty-three and a half years is very long. He became a person—an ordinary person who bore God's work and commission. This meant that He had

to take on work an ordinary person cannot handle, while also endure suffering that ordinary people cannot withstand. The amount of suffering endured by the Lord Jesus during the Age of Grace, from the start of His work to when He was nailed to the cross, may not be something the people of today could have witnessed in person, but can you at least appreciate a bit of it through the stories in the Bible? Irrespective of how many details there are in these recorded facts, all in all, God's work during this period was full of hardship and suffering. For a corrupted human, thirty-three and a half years is not a long time; a little suffering is no big deal. But for the holy, unblemished God, who has to bear all of mankind's sins, and eat, sleep, and live with sinners, this pain is too great. He is the Creator, the Master of all things and the Ruler of everything, yet when He came to the world He had to endure the oppression and cruelty of corrupted humans. In order to complete His work and rescue humanity from misery, He had to be condemned by man, and bear the sins of all mankind. The extent of the suffering He went through cannot possibly be fathomed or appreciated by ordinary people. What does this suffering represent? It represents God's devotion to humankind. It stands for the humiliation He suffered and the price He paid for man's salvation, to redeem their sins, and to complete this stage of His work. It also means man would be redeemed from the cross by God. This is a price paid in blood, in life, a price created beings cannot afford. It is because He has God's essence and is equipped with what God has and is that He can bear this kind of suffering and this type of work. This is something no created being can do in His stead. This is the work of God during the Age of Grace and a revelation of His disposition. Does this reveal anything about what God has and is? Is it worth mankind getting to know?

In this age, though man did not see God's person, they received God's sin offering and were redeemed from the cross by God. Mankind may not be unfamiliar with the work God did during the Age of Grace, but is anyone familiar with the disposition and will expressed by God during this period? Man merely knows about details of God's work during different ages through various channels, or knows of stories related to God that took place at the same time God was carrying out His work. These details and stories are at most just some information or legends about God, and have nothing to do with God's disposition and essence. So no matter how many stories people know about God, it doesn't mean that they have a deep understanding and knowledge of God's disposition or

His essence. Like it was in the Age of Law, though people from the Age of Grace had experienced an up-close and intimate contact with God in the flesh, their knowledge of God's disposition and God's essence was virtually non-existent.

In the Age of Kingdom, God became flesh again, in the same way He did the first time. During this period of work, God still unreservedly expresses His word, does the work He should be doing, and expresses what He has and is. At the same time, He continues to endure and tolerate man's disobedience and ignorance. Doesn't God continuously reveal His disposition and express His will during this period of work too? Therefore, from the creation of man until now, God's disposition, His being and possessions, and His will, have always been open to every person. God has never deliberately hidden His essence, His disposition, or His will. It's just that mankind doesn't care about what God is doing, what His will is—that's why man's understanding of God is so pitiful. In other words, while God conceals His person, He is also standing by mankind at every moment, openly projecting His will, disposition, and essence at all times. In a sense, God's person is also open to people, but due to man's blindness and disobedience, they are always unable to see God's appearance. So if that is the case, then shouldn't understanding God's disposition and God Himself be easy for everyone? That is a very difficult question to answer, right? You can say it's easy, but while some people seek to know God, they can't really get to know Him or get a clear understanding of Him—it's always hazy and vague. But if you say it's not easy, that's not correct either. Having been the subject of God's work for so long, everyone should, through their experiences, have had genuine dealings with God. They should at least have sensed God to some extent in their hearts or previously collided with God on a spiritual level, and so they should at least have some emotional awareness of God's disposition or gained some understanding of Him. From the time man began to follow God until now, mankind has received far too much, but due to all sorts of reasons—man's poor caliber, ignorance, rebelliousness, and various intentions—mankind has also lost too much of it. Has God not already given mankind enough? Though God hides His person from humans, He supplies them with what He has and is, and even His life; humanity's knowledge of God should not only be what it is now. That is why I think it is necessary to further fellowship with you about the topic of God's work, God's disposition, and God Himself. The purpose is so that

the thousands of years of care and thought God has poured into man does not end up in vain, and so that mankind can genuinely understand and appreciate God's will toward them. It is so people can move forward onto a new step in their knowledge of God. It will also return God to His rightful place in people's hearts, that is, to do Him justice.

To understand God's disposition and God Himself we must begin with something very little. But from a little bit of what shall we start? First of all, I have dug up some chapters of the Bible. The information below contains Bible verses, all of which are related to the topic of God's work, God's disposition, and God Himself. I specifically found these excerpts as reference materials to help you know God's work, God's disposition, and God Himself. Here I will share them with you to see what kind of disposition and essence God has revealed through His past work but people don't know about. These chapters may be old, but the topic we are communicating is something new that people don't have and have never heard of. Some of you might find it inconceivable—isn't bringing up Adam and Eve and going back to Noah retracing the same steps again? No matter what you think, these chapters are very beneficial to the communication of this topic and can act as the teaching texts or first-hand materials for today's fellowship. You will understand My intentions behind choosing these sections by the time I finish this fellowship. Those who have read the Bible before may have seen these few verses, but might not truly understand them. Let's take a rough look first before going through them one by one in more detail.

Adam and Eve are mankind's ancestors. If we are to mention characters from the Bible, then we must start from the two of them. Next is Noah, mankind's second ancestor. Do you see that? Who is the third character? (Abraham.) Do you all know of Abraham's story? Some of you may know it, but for others it may not be very clear. Who is the fourth character? Who is mentioned in the story of the destruction of Sodom? (Lot.) But Lot isn't referenced here. Who does it refer to? (Abraham.) The main thing mentioned in the story of Abraham is what Jehovah God had said. Do you see it? Who is the fifth character? (Job.) Doesn't God mention a lot of Job's story during this stage of His work? Then do you care very much about this story? If you do care very much, have you read Job's story in the Bible carefully? Do you know what things Job said, what things he did? Those who have read it the most, how many times have you read it? Do you read it often? Sisters from Hong Kong, please tell us. (I read it a couple of times before when we

were in the Age of Grace.) You haven't read it again since? If so, then that's a huge shame. Let Me tell you: During this stage of God's work He mentioned Job many times, which is a reflection of His intentions. That He mentioned Job many times but did not arouse your attention is a testament to a fact: You have no interest in being people who are good and people who fear God and shun evil. This is because you are satisfied with just having a rough idea about the story of Job cited by God. You are content with merely understanding the story itself, but you don't care about and don't try to comprehend the details of who Job is as a person and the purpose behind why God refers to Job on multiple occasions. If you're not even interested in such a person that God has praised, then what exactly are you paying attention to? If you don't care about and don't try to understand such an important person God has mentioned, then what does that say about your attitude toward God's word? Isn't that a deplorable thing? Doesn't it prove that most of you don't engage in practical things and are all not in pursuit of the truth? If you do seek the truth, you will pay the requisite attention to the people that God approves of and the characters' stories God has spoken of. Regardless of whether you can appreciate it or find it palpable, you will quickly go and read it, try to comprehend it, find ways to follow its example, and do what you can to the best of your ability. That is the behavior of someone who longs for the truth. But the fact is that most of you sitting here have never read the story of Job. This really tells something.

Let's return to the topic I was just discussing. This part of the scriptures dealing with the Age of Law of the Old Testament is mainly characters' stories I had excerpted. These are stories familiar to the vast majority of people who have read the Bible. These characters are very representative. Those who have read their stories will be able to feel that the work God has done on them and the words God has spoken to them are tangible and accessible to the people of today. When you read these stories and records from the Bible, you will be able to better understand how God went about His work and treated people at the time. But the purpose of Me finding these chapters today is not so you can try to grasp these stories and the characters in them. Rather, it is so you can, through these characters' stories, see God's deeds and His disposition, thus making it easier to get to know and understand God, to see the real side of Him, to halt your imagination, to stop your conceptions about Him, and to put an end to your faith amid vagueness. Trying to

make sense of God's disposition and to understand and get to know God Himself without a foundation can often make you feel helpless, powerless, and unsure of where to start. This is why I thought of the idea to use such a method and approach to let you better understand God, more authentically appreciate God's will and get to know God's disposition and God Himself, and to let you genuinely feel God's existence and appreciate His will toward mankind. Isn't this of benefit to you? Now what do you feel inside your hearts when you look at these stories and scriptures again? Do you think these scriptures I picked out are superfluous? I must emphasize again what I just told you: The aim of letting you read these characters' stories is to help you apprehend how God does His work on people and His attitude toward mankind. Through what can you understand this? Through the work God has done in the past, and combined with the work God is doing right now to help you understand the various things about Him. These various things are real, and must be known and appreciated by those who wish to get to know God.

We will now start with the story of Adam and Eve. First, let's read the scriptures.

A. Adam and Eve

1. God's Command to Adam

(Gen 2:15-17) And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden you may freely eat: But of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eat thereof you shall surely die.

Did you get anything out of these verses? How does this part of the scriptures make you feel? Why was "God's Command to Adam" extracted from the scriptures? Do each of you now have a snapshot of God and Adam in your minds? You can try to imagine: If you were the one in that scene, what would the God in your heart be like? What emotions does this image make you feel? This is a moving and heartwarming picture. Though there is only God and man in it, the intimacy between them is so worthy of envy: God's profuse love is gratuitously bestowed upon man, surrounds man; man is naive and innocent, unencumbered and carefree, blissfully living under God's eye; God shows concern for man, while man lives under God's protection and blessing; every single thing man does and says is closely linked to and inseparable from God.

You can say that this is the first command God gave man since cre-

ating him. What does this command carry? It carries God's will, but it also carries His worries for mankind. This is God's first command, and it is also the first time God worries about man. That is to say, God has had a responsibility toward man since the moment He created him. What is His responsibility? He has to protect man, to look after man. He hopes man can trust and obey His words. This is also God's first expectation of man. It is with this expectation that God says the following: "Of every tree of the garden you may freely eat: But of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eat thereof you shall surely die." These simple words represent God's will. They also reveal that God's heart has already begun to show concern for man. Among all things, only Adam was made in God's image; Adam is the only living thing with God's breath of life; he can walk with God, converse with God. That is why God gave him such a command. God made it very plain in this command what man can do, as well as what he cannot do.

In these few simple words, we see God's heart. But what kind of heart do we see? Is there love in God's heart? Does it have any concern in it? God's love and concern in these verses can not only be appreciated by people, but it can also well and truly be felt. Isn't that so? Now that I've said these things, do you still think these are just a few simple words? Not so simple, right? Could you see this before? If God personally told you these few words, how would you feel inside? If you are not a humane person, if your heart is ice cold, then you wouldn't feel anything, you wouldn't appreciate God's love, and you wouldn't try to understand God's heart. But if you are a person with a conscience, with humanity, then you would feel differently. You would feel warmth, you would feel cared for and loved, and you would feel happiness. Isn't that right? When you feel these things, how will you act toward God? Would you feel attached to God? Would you love and respect God from the bottom of your heart? Would your heart grow closer to God? You can see from this just how important God's love is to man. But what is even more crucial is man's appreciation and comprehension of God's love. In fact, doesn't God say a lot of similar things during this stage of His work? But do the people of today appreciate God's heart? Can you grasp the will of God I just spoke of? You can't even discern God's will when it is this concrete, tangible, and realistic. That's why I say you don't have real knowledge and understanding of God. Is this not true? That is all we will communicate on this section.

2. God Creates Eve

(Gen 2:18-20) And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them to Adam to see what he would call them: and whatever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

(Gen 2:22-23) And the rib, which the LORD God had taken from man, made he a woman, and brought her to the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

There are a few key phrases in this part of the scriptures. Please mark this down: “whatever Adam called every living creature, that was the name thereof.” So who gave all living creatures their names? It was Adam, not God. This phrase tells mankind a fact: God gave man intelligence when He created him. That is to say, man’s intelligence came from God. This is a certainty. But why? After God created Adam, did Adam go to school? Did he know how to read? After God made various living creatures, did Adam recognize all these animals? Did God tell him what their names were? Of course, God also did not teach him how to come up with the names of these creatures. That’s the truth! Then how did he know how to give these living creatures their names and what kind of names to give them? This is related to the question of what God added to Adam when He created him. The facts prove that when God created man He had added His intelligence to him. This is a key point. Did you all listen carefully? There is another key point that should be clear to you: After Adam gave these living creatures their names, these names became set in God’s vocabulary. Why do I say that? This also involves God’s disposition, and I must explain it.

God created man, breathed life into him, and also gave him some of His intelligence, His abilities, and what He has and is. After God gave man all of these things, man was able to do some things independently and think on his own. If what man comes up with and does is good in the eyes of God, then God accepts it and does not interfere. If what man does is right, then God will just let it be that way for good. So what does the phrase “whatever Adam called every living creature, that was the name thereof” indicate? It suggests that God did not make any amend-

ments to the names of the various living creatures. Whatever name Adam called it, God would say “Yes” and register the name as is. Did God express any opinions? No, that’s for sure. So what do you see here? God gave man intelligence and man used his God-given intelligence to do things. If what man does is positive in the eyes of God, then it is affirmed, acknowledged, and accepted by God without any evaluation or criticism. This is something no person or evil spirit, or Satan, can do. Do you see a revelation of God’s disposition here? Would a human being, a corrupted human being, or Satan accept others to represent them in doing things right under their nose? Of course not! Would they fight for position with that other person or other force that is different to them? Of course they would! At that moment, if it were a corrupted person or Satan who was with Adam, they would have certainly rejected what Adam was doing. To prove that they have the ability to think independently and have their own unique insights, they would have absolutely denied everything Adam did: You want to call it this? Well, I’m not going to call it this, I’m going to call it that; you called it Tom but I’m going to call it Harry. I have to show off my brilliance. What kind of nature is this? Is it not wildly arrogant? But does God have such a disposition? Did God have any unusual objections to this thing Adam did? The answer is unequivocally no! Of the disposition God reveals, there is not the slightest ounce of disagreement, arrogance, or self-rightness. That is abundantly clear here. This is just a very small thing, but if you don’t recognize God’s essence, if your heart doesn’t try to figure out how God acts and what God’s attitude is, then you won’t recognize God’s disposition or see the expression and revelation of God’s disposition. Is that not so? Do you agree with what I just explained to you? In response to Adam’s actions, God did not loudly proclaim, “You did well. You did right. I concur.” In His heart, however, God approved, appreciated, and applauded what Adam did. This was the first thing since creation that man had done for God at His instruction. It was something man did in God’s stead and on God’s behalf. In God’s eyes, this arose out of the intelligence He bestowed upon man. God saw it as a good thing, a positive thing. What Adam did at that time was the first manifestation of God’s intelligence on man. It was a fine manifestation from God’s point of view. What I want to tell you here is that God’s aim in adding a portion of what He has and is and His intelligence to man was so mankind could be the living creature that manifests Him. For such a living creature to do things on His behalf

was precisely what God had been longing to see.

3. (Gen 3:20-21) And Adam called his wife's name Eve; because she was the mother of all living. To Adam also and to his wife did the LORD God make coats of skins, and clothed them.

Let's take a look at this third passage, which states that there is meaning behind the name Adam gave Eve, right? This shows that after being created, Adam had his own thoughts and understood many things. But for now we are not going to study or explore what he understood or how much he understood because this is not the main point I want to discuss in the third passage. So what is the main point of the third passage? Let's take a look at the line, "To Adam also and to his wife did the LORD God make coats of skins, and clothed them." If we don't fellowship about this line of the scriptures today, you might never realize the connotations behind these words. First, let Me give some clues. Expand your imagination and picture the Garden of Eden, with Adam and Eve living in it. God goes to visit them, but they hide because they are naked. God cannot see them, and after He calls out for them, they say, "We dare not see You for our bodies are naked." They do not dare to see God because they are naked. So what does Jehovah God do for them? The original text says: "To Adam also and to his wife did the LORD God make coats of skins, and clothed them." Now do you know what God used to make their clothes? God used animal skins to make their clothes. That is to say, the clothing God made for man was a fur coat. This was the first piece of clothing God made for man. A fur coat is an upmarket clothing item by today's standards, something not everyone can afford to wear. If someone asks you: What was the first piece of clothing worn by mankind's ancestors? You can answer: It was a fur coat. Who made this fur coat? You can further respond: God made it! That's the main point: This clothing was made by God. Isn't that something worth noting? Now that I've just described it, has an image emerged in your minds? There should at least be a rough outline of it. The point of telling you this today is not to let you know what man's first piece of clothing was. So then what is the point? The point is not the fur coat, but how to recognize the disposition and being and possessions revealed by God when He was doing this thing.

In this image of "To Adam also and to his wife did the LORD God make coats of skins, and clothed them," what kind of role does God play when He is with Adam and Eve? Under what kind of role does God appear in a world with only two human beings? As the role of God?

Brothers and sisters from Hong Kong, please answer. (As the role of a parent.) Brothers and sisters from South Korea, what kind of role do you think God appears as? (Head of the family.) Brothers and sisters from Taiwan, what do you think? (The role of someone in Adam and Eve's family, the role of a family member.) Some of you think God appears as a family member of Adam and Eve, while some say God appears as the head of the family and others say as a parent. All of these are very appropriate. But what is it that I'm getting at? God created these two people and treated them as His companions. As their only family, God looked after their living and also took care of their basic necessities. Here, God appears as a parent of Adam and Eve. While God does this, man does not see how lofty God is; he does not see God's paramount supremacy, His mysteriousness, and especially not His wrath or majesty. All he sees is God's humbleness, His affection, His concern for man and His responsibility and care toward him. The attitude and way in which God treated Adam and Eve is akin to how human parents show concern for their own children. It's also like how human parents love, look after, and care for their own sons and daughters—real, visible, and tangible. Instead of putting Himself in a high and mighty position, God personally used skins to make clothing for man. It doesn't matter whether this fur coat was used to cover their modesty or to shield them from the cold. In short, this clothing used to cover man's body was personally made by God with His own hands. Rather than creating it simply through the thought or miraculous methods as people imagine, God had legitimately done something man thinks God could not and should not do. This may be a simple thing some might not even think as worthy of mentioning, but it also allows all those who follow God but were previously full of vague ideas about Him to gain an insight into His genuineness and loveliness, and to see His faithful and humble nature. It makes insufferably arrogant people who think they are high and mighty bow their conceited heads in shame in the face of God's genuineness and humbleness. Here, God's genuineness and humbleness further enables people to see how lovable He is. By contrast, the "immense" God, "lovable" God, and "omnipotent" God in people's hearts is so small, unappealing, and unable to withstand even a single blow. When you see this verse and hear this story, do you look down upon God because He did such a thing? Some people might, but for others it will be the complete opposite. They will think God is genuine and lovable, and it is precisely God's genuineness

and loveliness that moves them. The more they see the real side of God, the more they can appreciate the true existence of God's love, the importance of God in their hearts, and how He stands beside them at every moment.

At this point, we should link our discussion to the present. If God could do these various little things for the humans He created at the very beginning, even some things that people would never dare think of or expect, then could God do such things for the people of today? Some people say, "Yes!" Why is that? Because God's essence is not fake, His loveliness is not fake. Because God's essence truly exists and is not something added on by others, and certainly not something that modifies with changes in time, place, and eras. God's genuineness and loveliness can truly be brought out through doing something people think is unremarkable and insignificant, something so small that people don't even think He would ever do. God is not pretentious. There is no exaggeration, disguise, pride, or arrogance in His disposition and essence. He never boasts, but instead loves, shows concern for, looks after, and leads the human beings He created with a faithfulness and sincerity. No matter how much of it people can appreciate, feel, or see, God is absolutely doing these things. Would knowing that God has such an essence affect people's love for Him? Would it influence their fear of God? I hope when you understand the real side of God you will grow even closer to Him and be able to even more truly appreciate His love and care for mankind, while at the same time also give your heart to God and no longer have any suspicions or doubts toward Him. God is quietly doing everything He is for man, doing it all silently through His sincerity, faithfulness, and love. But He never has any apprehension or regret for all that He does, nor does He ever need anyone to repay Him in any way or have intentions of ever obtaining anything from mankind. The only purpose of everything He has ever done is so He can receive mankind's true faith and love. Let's wrap up the first topic here.

Have these discussions helped you? How much of a help was it? (More understanding and knowledge of God's love.) (This method of communication can help us in the future to better appreciate God's word, to comprehend the emotions He had and the meanings behind the things He said when He said them, and to sense what He felt at the time.) Do any of you sense even more of God's actual existence after reading these words? Do you feel God's existence is no longer hollow or

vague? Once you have this feeling, do you sense that God is right beside you? Perhaps the sensation is not obvious right now or you might not be able to feel it yet. But one day, when you truly have a deep appreciation and real knowledge of God's disposition and essence in your heart, you will sense that God is right by your side—it's just that you had never genuinely accepted God in your heart. This is real.

What do you think of this method of communication? Could you keep up? Do you think this type of fellowship about the topic of God's work and God's disposition is very heavy? How did you feel? (Very good, excited.) What made you feel good? Why were you excited? (It was like returning to the Garden of Eden, back to being by God's side.) "God's disposition" is actually a very unfamiliar topic for everyone, because what you usually imagine, what you read in books or hear in fellowships, always make you feel like a blind man touching an elephant—you're just feeling around with your hands, but you don't actually see anything with your eyes. Touch of the hand simply cannot give you a basic outline of knowledge of God, let alone a clear concept. What it brings you is more imagination, so that you cannot precisely define what God's disposition and essence are. Instead, these factors of uncertainty arising out of your imagination always seem to fill your heart with doubts. When you cannot be certain about something and yet you still try to understand it, in your heart there will always be contradictions and conflict, and sometimes it may even form into a disturbance, making you feel at a loss. Isn't it a very agonizing thing when you want to seek God, get to know God, and see Him clearly, but always cannot seem to find the answers? Of course, these words are only targeted at those who desire to seek reverence of God and to satisfy God. For those people who simply don't pay any attention to such things, this actually does not matter because they hope it is best that the realness and existence of God is a legend or fantasy, so they can do whatever they want, so they can be the biggest and the most important, so they can commit evil deeds without regard for consequences, so they won't have to face punishment or bear any responsibility, so that even the things that God says about evildoers won't apply to them. These people are not willing to comprehend God's disposition, they are sick and tired of trying to know God and everything about Him. They would prefer that God does not exist. These people oppose God and they are the ones who will be eliminated.

Next, we will discuss the story of Noah and how it relates to the topic

of God's work, God's disposition, and God Himself.

What do you see God doing to Noah in this part of the scriptures? Perhaps everyone sitting here knows something about it from reading the scriptures: God made Noah build the ark, then God used a flood to destroy the world. God let Noah construct the ark to save his family of eight, to allow them to survive, to become the ancestors for the next generation of mankind. Now let's read the scriptures.

B. Noah

1. God Intends to Destroy the World With a Flood, Instructs Noah to Build an Ark

(Gen 6:9-14) These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. The earth also was corrupt before God, and the earth was filled with violence. And God looked on the earth, and, behold, it was corrupt; for all flesh had corrupted his way on the earth. And God said to Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make you an ark of gopher wood; rooms shall you make in the ark, and shall pitch it within and without with pitch.

(Gen 6:18-22) But with you will I establish my covenant; and you shall come into the ark, you, and your sons, and your wife, and your sons' wives with you. And of every living thing of all flesh, two of every sort shall you bring into the ark, to keep them alive with you; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come to you, to keep them alive. And take you to you of all food that is eaten, and you shall gather it to you; and it shall be for food for you, and for them. Thus did Noah; according to all that God commanded him, so did he.

Do you now have a general understanding of who Noah is after reading these passages? What kind of person is Noah? The original text is: "Noah was a just man and perfect in his generations." According to the understanding of modern people, what kind of a person is a just man back in that time? A just man should be a perfect man. Do you know whether this perfect man is perfect in the eyes of man or perfect in the eyes of God? Without a doubt, this perfect man is a perfect man in the eyes of God and not in the eyes of man. This is for certain! This is because man is blind and cannot see, and only God looks upon the entire

earth and every single person, only God knows Noah is a perfect man. Therefore, God's plan to destroy the world with a flood began from the moment He called upon Noah.

When it came to that time, God intended to call upon Noah to do a very important thing. Why did He have to do it? Because God had a plan in His heart at that moment. His plan was to destroy the world with a flood. Why destroy the world? It says here: "The earth also was corrupt before God, and the earth was filled with violence." What do you see from the phrase "the earth was filled with violence"? It's a phenomenon on earth when the world and its people are corrupt to the extreme, and that is: "the earth was filled with violence." In today's language, "filled with violence" means everything is in a mess. For man, it means in all walks of life there is no order, and things are quite chaotic and difficult to manage. In God's eyes, it means the people of the world are too corrupt. Corrupt to what extent? Corrupt to the extent that God can no longer bear to look and can no longer be patient about it. Corrupt to the extent that God decides to destroy it. When God became determined to destroy the world, He planned to find someone to build an ark. Then God chose Noah to do this thing, which is to let Noah build an ark. Why choose Noah? In God's eyes, Noah is a just man, and no matter what God instructs him to do he will do so accordingly. It means he will do whatever God tells him to do. God wanted to find someone like this to work with Him, to complete what He had entrusted, to complete His work on earth. Back then, was there another person apart from Noah who could complete such a task? Definitely no! Noah was the only candidate, the only person who could complete what God entrusted, and so God chose him. But was God's scope and standards for saving people back then the same as it is now? The answer is there's absolutely a difference! Why do I ask? Noah was the only just man in God's eyes during that time, by implication his sons and wife were all not just people, but God still kept these people because of Noah. God did not ask of them the way He asks of people now, and instead kept all eight members of Noah's family alive. They received God's blessing because of Noah's righteousness. If there was no Noah, none of them could have completed what God had entrusted. Therefore, Noah was the only person who was supposed to survive the destruction of the world that time, and the others were just collateral beneficiaries. This shows that, in the era before God officially commenced His management work, the principles and standards with

which He treated people and asked of them were relatively relaxed. To the people of today, the way God treated Noah's family of eight appears to lack fairness. But compared to the volume of work He now does on people and the amount of His word He conveys, the treatment God gave to Noah's family of eight was merely a work principle given the background of His work at the time. By comparison, did Noah's family of eight receive more from God or do the people of today?

That Noah was called upon is a simple fact, but the main point of what we are talking about—God's disposition, His will, and His essence in this record—is not simple. To understand these several aspects of God, we must first understand the kind of person God desires to call upon, and through this, understand His disposition, will, and essence. This is crucial. So in God's eyes, just what kind of a person is this man He calls upon? This must be a person who can listen to His words, who can follow His instructions. At the same time, this must also be a person with a sense of responsibility, someone who will carry out God's word by treating it as the responsibility and duty they are bound to fulfill. Then does this person need to be someone who knows God? No. Back in that time, Noah had not heard too much of God's teachings or experienced any of God's work. Therefore, Noah's knowledge of God was very little. Although it is recorded here that Noah walked with God, did he ever see God's person? The answer is definitively no! Because in those days, only God's messengers came to people. While they could represent God in saying and doing things, they were merely conveying God's will and His intentions. God's person was not revealed to man face-to-face. In this part of the scriptures, all we basically see is what this person Noah had to do and what God's instructions to him were. So what was the essence expressed by God here? Everything God does is planned with precision. When He sees a thing or a situation occurring, there will be a standard to measure it in His eyes, and this standard will determine whether He commences a plan to deal with it or how to treat this thing and situation. He is not indifferent or has no feelings toward everything. It's actually the complete opposite. There is a verse here that God said to Noah: "The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." In God's words this time, did He say He was destroying only humans? No! God said He was going to destroy all living things of flesh. Why did God want destruction? There is another revelation of God's disposition here: In God's eyes, there is a limit

to His patience toward man's corruption, toward the filthiness, violence, and disobedience of all flesh. What is His limit? It's as God said: "God looked on the earth, and, behold, it was corrupt; for all flesh had corrupted his way on the earth." What does the phrase "for all flesh had corrupted his way on the earth" mean? It means any living thing, including those who followed God, those who called on the name of God, those who once sacrificed burnt offerings to God, those who verbally acknowledged God and even praised God—once their behavior was full of corruption and reached God's eyes, He would have to destroy them. That was God's limit. So to what extent did God remain patient to man and the corruption of all flesh? To the extent that all people, whether followers of God or unbelievers, were not walking the right path. To the extent that man was not just morally corrupt and full of evil, but where there was no one who believed in God's existence, let alone anyone who believed that the world is ruled by God and that God can bring people light and the right path. To the extent that man despised God's existence and did not permit God to exist. Once man's corruption reached this point, God would no longer have patience. What would replace it instead? The coming of God's wrath and God's punishment. Was that not a partial revelation of God's disposition? In this current age, is there still a just man in the eyes of God? Is there still a perfect man in the eyes of God? Is this age one in which the behavior of all flesh on earth is corrupt in the eyes of God? In this day and age, apart from those God wants to make complete, those who can follow God and accept His salvation, aren't all people of flesh challenging the limit of God's patience? Isn't everything that happens beside you, what you see with your eyes and hear with your ears, and personally experience every day in this world full of violence? In God's eyes, shouldn't such a world, such an age, be ended? Though the background of the current age is completely different from the background of Noah's time, the feelings and wrath God has toward man's corruption remains exactly the same as it was back at that time. God is able to be patient because of His work, but in accordance with all kinds of circumstances and conditions, this world should have been destroyed long ago in God's eyes. The situation is far and beyond what it was back when the world was destroyed by flood. But what's the difference? This is also the thing that saddens God's heart the most, and perhaps something none of you can appreciate.

When He was destroying the world by flood, God could call upon

Noah to build an ark and do some of the preparation work. God could call upon one man—Noah—to do these series of things for Him. But in this current age, God doesn't have anybody to call upon. Why is that? Every single person sitting here probably understands and knows the reason very well. Do you need Me to spell it out? Saying it out loud might make you lose face and get everybody upset. Some people might say: "Although we are not just people and we are not perfect people in the eyes of God, if God instructs us to do something, we will still be capable of doing it. Before, when He said a catastrophic disaster was coming, we started preparing food and items that would be needed in a disaster. Wasn't all of this done in accordance with God's demands? Weren't we really cooperating with God's work? Can't these things we did be compared to what Noah did? Isn't doing what we did true obedience? Weren't we following God's instructions? Didn't we do what God said because we have faith in God's words? Then why is God still sad? Why does God say He has no one to call upon?" Is there any difference between your actions and those of Noah's? What's the difference? (Preparing food today for the disaster was our own intention.) (Our actions cannot reach "just," whereas Noah is a just man in God's eyes.) What you said isn't too far off. What Noah did is materially different to what people are doing now. When Noah did as God instructed he didn't know what God's intentions were. He didn't know what God wanted to accomplish. God had only given him a command, instructed him to do something, but without much explanation, and he went ahead and did it. He didn't try to figure out God's intentions in private, nor did he resist God or have a double heart. He just went and did it accordingly with a pure and simple heart. Whatever God let him do he did, and obeying and listening to God's word were his conviction for doing things. That was how straightforwardly and simply he dealt with what God entrusted. His essence—the essence of his actions was obedience, not second-guessing, not resisting, and moreover, not thinking of his own personal interests and his gains and losses. Further, when God said He would destroy the world with a flood, he did not ask when or try to get to the bottom of it, and he certainly did not ask God just how He was going to destroy the world. He simply did as God instructed. However God wanted it to be made and made with what, he did exactly as God asked and also commenced action immediately thereafter. He did it with an attitude of wanting to satisfy God. Was he doing it to help himself avoid the disaster? No. Did he ask God how much longer before the

world would be destroyed? He didn't. Did he ask God or did he know how long it would take to build the ark? He didn't know that either. He simply just obeyed, listened, and did it accordingly. The people of now are not the same: As soon as a bit of information is leaked through God's word, as soon as people sense a sign of disturbance or trouble, they will immediately spring into action, no matter what and regardless of the price, to prepare what they will eat, drink, and use in the aftermath, even planning their escape routes when the disaster strikes. Even more interesting is that, at this key moment, human brains are very "useful." Under circumstances where God has not given any instructions, man can plan for everything very appropriately. You could use the word "perfect" to describe it. As for what God says, what God's intentions are, or what God wants, no one cares and no one tries to appreciate it. Isn't that the biggest difference between the people of today and Noah?

In this record of Noah's story, do you see a part of God's disposition? There is a limit to God's patience toward man's corruption, filthiness, and violence. When He reaches that limit, He will no longer be patient and will instead begin His new management and new plan, start to do what He has to do, reveal His deeds and the other side of His disposition. This action of His is not to demonstrate that He must never be offended by man or that He is full of authority and wrath, and it is not to show that He can destroy humanity. It is that His disposition and His holy essence can no longer allow, no longer have the patience for this kind of humanity to live before Him, to live under His dominion. That is to say, when all of mankind is against Him, when there is no one He can save in the whole earth, He will no longer have patience for such a humanity, and will, without any misgiving, carry out His plan—to destroy this kind of humanity. Such an act by God is determined by His disposition. This is a necessary consequence, and a consequence that every created being under God's dominion must bear. Doesn't this show that in this current age, God cannot wait to complete His plan and save the people He wants to save? Under these circumstances, what does God care about the most? Not how those who don't follow Him at all or those who oppose Him anyway treat Him or resist Him, or how mankind is slandering Him. He only cares about whether those who follow Him, the objects of His salvation in His management plan, have been made complete by Him, whether they have achieved His satisfaction. As for the people other than those who follow Him, He merely

occasionally provides a bit of punishment to express His wrath. For example: tsunamis, earthquakes, volcano eruptions, and so forth. At the same time, He is also strongly protecting and looking after those who follow Him and are about to be saved by Him. God's disposition is this: On the one hand, He can give the people He intends to make complete extreme patience and tolerance, and wait for them for as long as He possibly can; on the other hand, God strongly hates and loathes the brood of Satan who don't follow Him and oppose Him. Although He doesn't care whether this brood of Satan follow Him or worship Him, He still detests them while having patience for them in His heart, and as He determines the ending of this brood of Satan, He is also waiting for the arrival of the steps of His management plan.

Let's look at the next passage.

2. God's Blessing to Noah After the Flood

(Gen 9:1-6) And God blessed Noah and his sons, and said to them, Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be on every beast of the earth, and on every fowl of the air, on all that moves on the earth, and on all the fishes of the sea; into your hand are they delivered. Every moving thing that lives shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall you not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoever sheds man's blood, by man shall his blood be shed: for in the image of God made he man.

What do you see from this passage? Why did I choose these verses? Why didn't I take an excerpt of Noah and his family's life on the ark? Because that information doesn't have much connection to the topic we're communicating today. What we are paying attention to is God's disposition. If you want to know about those details, then you can pick up the Bible to have a read yourselves. We won't talk about it here. The main thing we are talking about today is about how to know God's actions.

After Noah accepted God's instructions and built the ark and lived through the days God used a flood to destroy the world, his whole family of eight survived. Apart from Noah's family of eight, all of mankind was destroyed, and all living things on earth were destroyed. To Noah, God gave him blessings, and said some things to him and his sons.

These things were what God was bestowing upon him and also God's blessing to him. This is the blessing and promise God gave to someone who could listen to Him and accept His instructions, and also the way God rewards people. That is to say, regardless of whether Noah was a perfect man or a just man in God's eyes, and regardless of how much he knew about God, in short, Noah and his three sons all listened to God's words, coordinated with God's work, and did what they were supposed to do in accordance with God's instructions. As a result, they helped God retain humans and various kinds of living things after the destruction of the world by flood, making a great contribution to the next step of God's management plan. Because of everything he had done, God blessed him. Maybe for the people of today, what Noah did wasn't even worth mentioning. Some might even think: Noah didn't do anything; God had made up His mind to keep him, so he was definitely going to be kept. His survival is not to his credit. This is what God wanted to make happen, because man is passive. But that's not what God was thinking. To God, no matter whether a person is great or insignificant, as long as they can listen to Him, obey His instructions and what He entrusts, and can cooperate with His work, His will, and His plan, so that His will and His plan can be accomplished smoothly, then that conduct is worthy of His commemoration and worthy of receiving His blessing. God treasures such people, and He cherishes their actions and their love and affection for Him. This is God's attitude. So why did God bless Noah? Because this is how God treats such actions and obedience of man.

In regards to God's blessing of Noah, some people will say: "If man listens to God and satisfies God, then God should bless man. Doesn't that go without saying?" Can we say that? Some people say: "No." Why can't we say that? Some people say: "Man is not worthy of enjoying God's blessing." That's not completely right. Because when a person accepts what God entrusts, God has a standard for judging whether the person's actions are good or bad and whether the person has obeyed, and whether the person has satisfied God's will and whether what they do is qualified. What God cares about is the person's heart, not their actions on the surface. It's not the case that God should bless someone as long as they do it, regardless of how they do it. This is people's misunderstanding of God. God looks not just at the end result of things, but places more emphasis on how a person's heart is and how a person's attitude is during the development of things, and looks at whether

there is obedience, consideration, and the desire to satisfy God in their heart. How much did Noah know about God at the time? Was it as much as the doctrines you know now? In terms of aspects of the truth such as concepts and knowledge of God, did he receive as much watering and shepherding as you? No, he didn't! But there is one fact that is undeniable: In the consciousness, minds, and even the depths of the hearts of the people of today, their concepts of and attitude toward God are blurry and ambiguous. You could even say that a portion of people hold a negative attitude toward God's existence. But in Noah's heart and his consciousness, God's existence was absolute and without doubt, and thus his obedience toward God was unadulterated and could stand the test. His heart was pure and open toward God. He didn't need too much knowledge of doctrines to convince himself to follow every word of God, nor did he need a lot of facts to prove God's existence, so that he could accept what God entrusted and be capable of doing whatever God let him do. This is the essential difference between Noah and the people of today, and is also precisely the true definition of what a perfect man is in God's eyes. What God wants is people like Noah. He is the type of person God praises, and also precisely the kind of person God blesses. Have you received any enlightenment from this? People look at people from the outside, while what God looks at is people's hearts and their essence. God doesn't allow anyone to have any half-heartedness or doubts toward Him, nor does He permit people to suspect or test Him in any way. Hence, even though the people of today are face to face with God's word, or you could even say face to face with God, due to something deep inside their hearts, the existence of their corrupt substance, and their hostile attitude toward Him, they have been obstructed from their true belief in God, and blocked from their obedience toward Him. Because of this, it is very difficult for them to achieve the same blessing that God bestowed upon Noah.

3. God Makes the Rainbow as a Symbol of His Covenant With Man

(Gen 9:11-13) And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

Next, let's take a look at this part of the scriptures about how God

made the rainbow as a symbol of His covenant with man.

Most people know what a rainbow is and have heard of some stories related to rainbows. As for the story about the rainbow in the Bible, some people believe it, some treat it as legend, while others don't believe it at all. No matter what, everything that happened in relation to the rainbow is all things God once did, and things that took place during the process of God's management of man. These things have been recorded exactly in the Bible. These records do not tell us what mood God was in at the time or the intentions behind these words God said. Moreover, no one can appreciate what God was feeling when He said them. However, God's state of mind regarding this entire thing is revealed between the lines of the text. It is as though His thoughts at the time leap off the page through each word and phrase of God's word.

God's thoughts are what people should be concerned about and what they should be trying to get to know the most. This is because God's thoughts are closely related to man's understanding of God, and man's understanding of God is an indispensable link to man's entry into life. So what was God thinking at the time when these things happened?

Originally, God created a humanity that in His eyes was very good and close to Him, but they were destroyed by flood after rebelling against Him. Did it hurt God that such a humanity just instantly vanished like that? Of course it hurt! So what was His expression of this pain? How was it recorded in the Bible? It was recorded in the Bible as: "And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth." This simple sentence reveals God's thoughts. This destruction of the world pained Him very much. In man's words, He was very sad. We can imagine: How did the earth that was once full of life look like after being destroyed by the flood? How did the earth that was once full of human beings look like now? No human habitation, no living creatures, water everywhere and an absolute mess on the surface of the water. Was such a scene God's original intention when He created the world? Of course not! God's original intention was to see life all across the land, to see the human beings He created worshipping Him, not just for Noah to be the only one worshipping Him or the only one who could answer His call to complete what he was entrusted. When humanity disappeared, God saw not what He had originally intended but the complete opposite. How could His heart not

be in pain? So when He was revealing His disposition and expressing His emotions, God made a decision. What kind of a decision did He make? To make a bow in the cloud (note: the rainbow that we see) as a covenant with man, a promise that God would not destroy mankind with a flood again. At the same time, it was also to tell people that God had once destroyed the world with a flood, to let mankind forever remember why God did such a thing.

Was the destruction of the world this time something God wanted? It was definitely not what God wanted. We might be able to imagine a small part of the pitiful sight of the earth after the destruction of the world, but we cannot come close to imagining what the scene was like at the time in God's eyes. We can say that, whether it is the people of now or then, nobody is able to imagine or appreciate what God was feeling when He saw that scene, that image of the world following its destruction by flood. God was forced to do this due to man's disobedience, but the pain suffered by God's heart from this destruction of the world by flood is a reality no one can fathom or appreciate. That's why God had made a covenant with mankind, which was to tell people to remember that God once did something like this, and to swear to them that God would never destroy the world in such a way again. In this covenant we see God's heart—we see that God's heart was in pain when He destroyed this humanity. In the language of man, when God destroyed mankind and saw mankind disappearing, His heart was weeping and bleeding. Isn't that as best as we can describe it? These words are used by humans to illustrate human emotions, but since man's language is too lacking, using them to describe God's feelings and emotions doesn't seem too bad to Me, and nor are they too excessive. At least it gives you a very vivid, very apt understanding of what God's mood was like at the time. What will you think of now when you see a rainbow again? At least you will remember how God was once in sorrow over destroying the world by flood. You will remember how, even though God hated this world and despised this humanity, when He destroyed the human beings He created with His own hands, His heart was hurting, struggling to let go, feeling reluctant, and finding it hard to bear. His only comfort was in Noah's family of eight. It was Noah's cooperation that made His painstaking efforts of creating all things worthwhile. At a time when God was suffering, this was the only thing that could make up for His pain. From that point, God placed all of His expectations of humanity on Noah's family, hoping they could live un-

der His blessings and not His curse, hoping that they would never see God destroy the world with a flood again, and also hoping that they would not be destroyed.

What part of God's disposition should we understand from here? God had despised man because man opposed Him, but in His heart, His care, concern, and mercy for humanity remained unchanged. Even when He destroyed mankind, His heart remained unchanged. When humanity was full of corruption and disobedient toward God to a certain extent, God had to, because of His disposition and His essence, and in accordance with His principles, destroy this humanity. But because of God's essence, He still pitied mankind, and even wanted to use various ways to redeem mankind so they could continue to live. Instead, man opposed God, continued to disobey God, and refused to accept God's salvation, that is, refused to accept His good intentions. No matter how God called to them, reminded them, supplied them, helped them, or tolerated them, man did not understand or appreciate it, nor did they pay attention. In His pain, God still did not forget to give man His maximum tolerance, waiting for man to turn around. After He reached His limit, He did what He had to do without any hesitation. In other words, there was a specific time period and process from the moment God planned to destroy mankind to the official start of His work in destroying mankind. This process existed for the purpose of enabling man to turn around, and was the last chance God gave to man. So what did God do in this period before destroying mankind? God did a significant amount of reminding and exhorting work. No matter how much pain and sorrow God's heart was in, He continued to exercise His care, concern, and abundant mercy on humanity. What do we see from this? Undoubtedly, we see that God's love for mankind is real and not just something He is paying lip service to. It is actual, tangible and appreciable, not fake, adulterated, deceitful or pretentious. God never uses any deception or creates fake images to make people see that He is lovable. He never uses false testimony to let people see His loveliness, or to flaunt His loveliness and holiness. Aren't these aspects of God's disposition worthy of man's love? Aren't they worth worshipping? Aren't they worth cherishing? At this point, I want to ask you: After hearing these words, do you think God's greatness is merely words on a sheet of paper? Is God's loveliness just empty words? No! Certainly not! God's supremacy, greatness, holiness, tolerance, love, and so forth—all of these various aspects of God's disposition and essence are put into ef-

fect every time He does His work, embodied in His will toward man, and also fulfilled and reflected on every person. Regardless of whether you have felt it before, God is caring for every person in every possible way, using His sincere heart, wisdom, and various methods to warm each person's heart, and awaken each person's spirit. This is an indisputable fact. No matter how many people are sitting here, each person has had different experiences of and feelings toward God's tolerance, patience, and loveliness. These experiences of God and these feelings or acknowledgments of Him—in short, all of these positive things are from God. So by integrating everyone's experiences and knowledge of God and combining them with our readings of these Bible passages today, do you now have a more real and proper understanding of God?

After reading this story and understanding some of God's disposition revealed through this event, what kind of brand new appreciation do you have of God? Has it given you a deeper understanding of God and His heart? Do you feel different now when you look at Noah's story again? According to your views, would it have been unnecessary to communicate these Bible verses? Now that we have communicated them, do you think it was unnecessary? It was necessary, right? Even though what we read is a story, it is a true record of the work God had once done. My aim was not to let you comprehend the details of these stories or this character, nor was it so you can go study this character, and certainly not so you will go back and study the Bible again. Do you understand? So have these stories helped your knowledge of God? What has this story added to your understanding of God? Tell us, brothers and sisters from the Hong Kong churches. (We saw that God's love is something none of us corrupt humans possess.) Tell us, brothers and sisters from the Korean churches. (God's love for man is real. God's love for man carries His disposition and carries His greatness, holiness, supremacy, and His tolerance. Through such a story we can better appreciate that all of these are part of God's disposition, and that it is worth us trying to gain a deeper understanding of it.) (Through the communication just then, we can on the one hand see God's righteous and holy disposition, and we can also see the concern God has for mankind, God's mercy toward mankind, and that everything God does and every thought and idea He has all reveals His love and concern for humanity.) (Our understanding in the past was that God used a flood to destroy the world because mankind had become evil to a certain extent, and it was as though God destroyed this humanity because He loathed

them. It was only after God talked about Noah's story today and said that God's heart was bleeding that we realize that God was actually reluctant to let go of this humanity. It was only because mankind was too disobedient that God had no choice but to destroy them. In fact, God's heart at this time was very sad. From this we can see in God's disposition His care and concern for mankind. This is something we didn't know before. We used to think it was because mankind was too evil, so God destroyed them. That's how superficial our understanding was.) Very good! You can go next. (I was very affected after listening. I've read the Bible in the past, but I've never had an experience like today where God directly dissects these things so we can get to know Him. For God to take us along like this to get to see the Bible let me know that God's essence before man's corruption was love and care for mankind. From the time man became corrupted to the last days of now, even though God carries a righteous disposition, His love and care remains unchanged. This shows that the essence of God's love, from creation until now, regardless of whether man is corrupted, never changes.) (Today I saw that God's essence will not alter due to a change in time or the location of His work. I also saw that, no matter if God is creating the world or destroying it after man becomes corrupted, everything He does has meaning and contains His disposition. I therefore saw that God's love is infinite and immeasurable, and I also saw, like what the other brothers and sisters mentioned, God's care and mercy toward mankind when He destroyed the world.) (These were things I indeed did not know about before. After listening today, I feel that God is truly credible, truly trustworthy, worth believing in, and that He indeed exists. I can genuinely appreciate in my heart that God's disposition and love is really this concrete. This is a feeling I have after listening today.) Excellent! It seems you have all taken what you've heard to heart.

Have you noticed a particular fact from all Bible verses, including all of the Bible stories we communicated today? Has God ever used His own language to express His own thoughts or explain His love and care for humanity? Is there a record of Him using plain language to state how much He is concerned for or loves mankind? No! Isn't that right? There are so many among you who have read the Bible or books other than the Bible. Have any of you seen such words? The answer is definitely no! That is, in the records of the Bible, including God's words or the documenting of His work, God has never in any era or any period

used His own methods to describe His feelings or express His love and care for mankind, nor has God ever used speech or any actions to convey His feelings and emotions—isn't that a fact? Why do I say that? Why do I have to mention this? It is because this also contains God's loveliness and His disposition.

God created mankind; regardless of whether they have been corrupted or whether they follow Him, God treats human beings as His loved ones—or as human beings would say, the people dearest to Him—and not His playthings. Although God says He is the Creator and that man is His creation, which may sound like there is a bit of a difference in rank, the reality is that everything God has done for mankind far exceeds a relationship of this nature. God loves mankind, cares for mankind, and shows concern for mankind, as well as constantly and unceasingly provides for mankind. He never feels in His heart that this is additional work or something that deserves a lot of credit. Nor does He feel that saving humanity, supplying them, and granting them everything, is making a huge contribution to mankind. He simply provides for mankind quietly and silently, in His own way and through His own essence and what He has and is. No matter how much provision and how much help mankind receives from Him, God never thinks about nor tries to take credit. This is determined by the essence of God, and is also precisely a true expression of God's disposition. This is why, regardless of whether it is in the Bible or any other books, we never find God expressing His thoughts, and we never find God describing or declaring to humans why He does these things, or why He cares so much for mankind, in order to make mankind be grateful toward Him or praise Him. Even when He is hurt, when His heart is in extreme pain, He never forgets His responsibility toward mankind or His concern for mankind, all while He bears this hurt and pain alone in silence. To the contrary, God continues to provide for mankind as He always does. Even though mankind often praises God or bears witness to Him, none of this behavior is demanded by God. This is because God never intends for any of the good things He does for mankind to be exchanged for gratitude or for it to be paid back. On the other hand, those who fear God and shun evil, those who truly follow God, listen to Him and are loyal to Him, and those who obey Him—these are the people who will often receive God's blessings, and God will bestow such blessings without reservation. Moreover, the blessings people receive from God are often beyond their imagination, and also beyond anything human

beings can exchange for what they have done or the price they have paid. When mankind is enjoying God's blessings, does anyone care about what God is doing? Does anyone show any concern for how God is feeling? Does anyone try to appreciate God's pain? The precise answer to these questions is: No! Can any human being, including Noah, appreciate the pain God was feeling at that moment? Can anyone comprehend why God would set up such a covenant? They cannot! Mankind doesn't appreciate God's pain not because they cannot understand God's pain, and not because of the gap between God and man or the difference in their status; rather, it is because mankind doesn't even care about any of God's feelings. Mankind thinks God is independent—God doesn't need people to care about Him, to understand Him or show Him consideration. God is God, so He has no pain, no emotions; He won't be sad, He doesn't feel sorrow, He even doesn't cry. God is God, so He doesn't need any emotional expressions and He doesn't need any emotional comfort. If He does need these under certain circumstances, then He will resolve it Himself and won't require any assistance from mankind. Conversely, it is the weak, immature humans who need God's consolation, provision, encouragement, and even for Him to comfort their emotions, anytime, anywhere. Such a thought hides deep inside the hearts of mankind: Man is the weak one; they need God to look after them in every way, they deserve all the care they receive from God, and they should demand from God whatever they feel should be theirs. God is the strong one; He has everything, and He ought to be mankind's guardian and bestower of blessings. Since He already is God, He is omnipotent and doesn't ever need anything from mankind.

As man doesn't pay attention to any of God's revelations, he has never felt God's sorrow, pain, or joy. But conversely, God knows all of man's expressions like the palm of His hand. God supplies everyone's needs at all times and in all places, observing each person's changing thoughts and thus comforting and exhorting them, and guiding and illuminating them. In terms of all the things God has done on mankind and all of the prices He has paid because of them, can people find a passage in the Bible or from anything God has said until now that clearly states that God will demand something from man? No! To the contrary, no matter how people ignore God's thinking, He still repeatedly leads mankind, repeatedly supplies mankind and helps them, to let them follow God's way so they can receive the beautiful destina-

tion He has prepared for them. When it comes to God, what He has and is, His grace, His mercy, and all His rewards, will be bestowed without reservation upon those who love and follow Him. But He never reveals to any person the pain He has suffered or His state of mind, and He never complains about anyone not being considerate toward Him or not knowing His will. He simply bears all of this in silence, waiting for the day mankind will be able to understand.

Why do I say these things here? What do you see from the things I have said? There is something in God's essence and disposition that is easiest to overlook, something that is only possessed by God and not by any person, including those others think of as great people, good people, or the God of their imagination. What is this thing? It is God's selflessness. When we speak of selflessness, you might think you are also very selfless, because when it comes to your children, you never bargain with them and you are generous toward them, or you think you are also very selfless when it comes to your parents. No matter what you think, at least you have a concept of the word "selfless" and think of it as a positive word, and that being a selfless person is very noble. When you are selfless, you think you are great. But there is no one who can see God's selflessness among all things, among people, events, and objects, and through God's work. Why is that the case? Because man is too selfish! Why do I say that? Mankind lives in a material world. You may follow God, but you never see or appreciate how God supplies you, loves you, and shows concern for you. So what do you see? You see your blood relatives who love you or dote on you. You see the things that are beneficial to your flesh, you care about the people and things you love. This is man's so-called selflessness. Such "selfless" people, however, are never concerned about the God that gives life to them. In contrast to God, man's selflessness becomes selfish and despicable. The selflessness man believes in is empty and unrealistic, adulterated, incompatible with God, and unrelated to God. Man's selflessness is for himself, while God's selflessness is a true revelation of His essence. It is precisely due to God's selflessness that man receives a steady stream of supply from Him. You might not be too deeply affected by this topic I am talking about today and are merely nodding in approval, but when you try to appreciate God's heart in your heart, you will unwittingly discover: Among all the people, matters, and things you can sense in this world, only God's selflessness is real and concrete, because only God's love for you is unconditional and unblemished. Apart from God,

anyone else's so-called unselfishness is all fake, superficial, disingenuous; it has a purpose, certain intentions, carries a tradeoff, and cannot stand to be tested. You could even say that it is filthy, contemptible. Do you agree?

I know you are very unfamiliar with these topics and need a bit of time for them to sink in before you can truly understand. The more unfamiliar you are with these issues and topics, the more it proves that these topics are missing in your heart. If I never mention these topics, would any among you know a bit about them? I believe you would never get to know them. That is for certain. No matter how much you can comprehend or understand, in short, these topics I speak of are what people are most lacking and what they should know about the most. These topics are very important for everyone—they are precious and they are life, and they are things you must be possessed with for the road ahead. Without these words as guidance, without your understanding of God's disposition and essence, you will always carry a question mark when it comes to God. How can you believe in God properly if you don't even understand Him? You know nothing of God's emotions, His will, His state of mind, what He's thinking, what makes Him sad, and what makes Him happy, so how can you be considerate toward God's heart?

Whenever God is upset, He faces a mankind that doesn't pay any attention to Him at all, a mankind that follows Him and claims to love Him but completely neglects His feelings. How can His heart not hurt? In God's management work, He sincerely carries out His work on and speaks to each person, and faces them without reservation or concealment, but conversely, every person who follows Him is closed off toward Him, and no one is willing to actively get closer to Him, understand His heart, or pay attention to His feelings. Even those who want to become God's confidants don't want to get close to Him, to be considerate toward His heart, or try to understand Him. When God is joyful and happy, there is no one to share His happiness. When God is misunderstood by people, there is no one to comfort His wounded heart. When His heart is hurting, there is not a single person willing to listen to Him confide in them. Through these thousands of years of God's management work, there is no one who understands God's emotions, nor anyone who comprehends or appreciates them, let alone anyone who could stand alongside God to share in His joys and sorrows. God is lonely. He is lonely! God is lonely not just because cor-

rupted mankind opposes Him, but more because those who pursue to be spiritual, those who seek to know God and understand Him, and even those who are willing to devote their entire lives to Him, also don't know His thoughts and don't understand His disposition and His emotions.

At the end of Noah's story, we saw God use an unusual method to express His feelings at the time. This method is very special, and that's to make a covenant with man. It is a method that declares the end to God's use of floods to destroy the world. From the outside, making a covenant seems like a very ordinary thing. It is nothing more than using words to bind both parties from infringing acts, so as to help achieve the purpose of protecting the interests of both sides. In form, it is a very ordinary thing, but from the motivations behind and meaning of God doing this thing, it is a true revelation of God's disposition and state of mind. If you just put these words aside and ignore them, if I never tell you the truth of things, then humanity will really never know God's thinking. Perhaps in your imagination God is smiling when He makes this covenant, or perhaps His expression is serious, but regardless of what the most common type of expression God has in people's imaginations, no one can see God's heart or His pain, let alone His loneliness. No one can make God trust them or be worthy of God's trust, or be someone He can express His thoughts or confide His pain to. That is why God had no choice but to do such a thing. On the surface, God did an easy thing to farewell the previous humanity, settling the past and drawing a perfect conclusion to His destruction of the world by flood. However, God had buried the pain from this moment deep inside His heart. At a time when God did not have anyone to confide in, He made a covenant with mankind, telling them that He would not destroy the world by flood again. When the rainbow appears it is to remind people that such a thing had once happened, to warn them not to do evil things. Even in such a painful state, God did not forget about mankind and still showed so much concern for them. Is this not God's love and unselfishness? But what do people think of when they are suffering? Isn't this the time they need God the most? At times like this, people always drag God over so God can comfort them. No matter when, God will never let people down, and He will always let people walk out of their predicaments and live in the light. Although God so supplies mankind, in man's heart God is none other than just a reassurance pill, a comfort tonic. When God is suffering, when His heart is

wounded, having a created being or any person keep Him company or comfort Him is undoubtedly just an extravagant wish for God. Man never pays attention to God's feelings, so God never asks nor expects there to be someone who can comfort Him. He merely uses His own methods to express His mood. People don't think it is a big deal for God to go through some suffering, but only when you truly try to understand God, when you can genuinely appreciate God's earnest intentions in everything He does, can you feel God's greatness and His selflessness. Even though God made a covenant with mankind using the rainbow, He never told anyone why He did this, why He established this covenant, meaning He never told anybody His real thoughts. This is because there is no one who can comprehend the depth of the love God has for the mankind He created with His own hands, and there is also no one who can appreciate just how much pain His heart suffered when He destroyed humanity. Therefore, even if He tells people how He feels, they cannot undertake this trust. Despite being in pain, He still goes on with the next step of His work. God always gives His best side and the best things to mankind while quietly bearing all the suffering Himself. God never openly discloses these sufferings. Instead, He endures them and waits in silence. God's endurance is not cold, numb, or helpless, nor is it a sign of weakness, but it is that God's love and essence has always been selfless. This is a natural revelation of His essence and disposition, and a genuine embodiment of God's identity as the true Creator.

Having said that, some people might misinterpret what I mean. Was describing God's feelings in such detail, with so much sensationalism, intended to make people feel sorry for God? Was there such an intention? (No!) The only purpose of Me saying these things is to make you know God better, to understand every part of Him, understand His emotions, to appreciate that God's essence and disposition are, concretely and bit by bit, expressed through His work, as opposed to depicted through man's empty words, their letters and doctrines, or their imaginations. That is to say, God and God's essence actually exist—they are not paintings, not imagined, not constructed by man, and certainly not fabricated by them. Do you recognize this now? If you do recognize it, then My words today have achieved their goal.

We discussed three topics today. I trust everyone has gained a lot from the fellowship about these three topics. I can say definitively that, through these three topics, the thoughts of God I described or the dis-

position and essence of God I mentioned have flipped people's ideas and understanding of God, even overturned everyone's belief toward God, and moreover, overturned the image of the God admired by everyone in their hearts. No matter what, I hope what you've learned about God's disposition in these three passages of the Bible is beneficial to you, and I hope after you return you will try to ponder it more. Today's meeting concludes here. Goodbye!

May 18, 2014

GOD'S WORK, GOD'S DISPOSITION, AND GOD HIMSELF II

During our last meeting we shared a very important topic. Do you remember what it was? Let Me repeat it. The topic of our last fellowship was: God's Work, God's Disposition, and God Himself. Is this an important topic to you? Which part of it is most important to you? God's work, God's disposition, or God Himself? Which one interests you most? Which part do you want to hear about most? I know it's difficult for you to answer that question, because God's disposition can be seen in every aspect of His work, and His disposition is revealed in His work always and in all places, and, in effect, represents God Himself; in God's overall management plan, God's work, God's disposition, and God Himself are all inseparable from each other.

The content of our last fellowship about God's work was accounts in the Bible that occurred long ago. They were all stories about man and God, and they happened to man and simultaneously involved the participation and expression of God, so these stories hold particular value and significance to knowing God. Just after He created mankind, God began to engage with man and talk to man, and His disposition began to be expressed to man. In other words, from when God first engaged with mankind He began to make public to man, without cease, His substance and what He has and is. Regardless of whether earlier people or the people of today are able to see or understand it, in short God speaks to man and works among man, revealing His disposition and expressing His substance—which is a fact, and undeniable by any person. This also means that God's disposition, God's substance, and what

He has and is are constantly issued forth and revealed as He works and engages with man. He has never concealed or hidden anything from man, but instead makes public and releases His own disposition without holding anything back. Thus, God hopes that man can know Him and understand His disposition and substance. He does not wish for man to treat His disposition and substance as eternal mysteries, nor does He want mankind to regard God as a puzzle that can never be solved. Only when mankind knows God can man know the way forward and be able to accept God's guidance, and only a mankind such as this can truly live under the dominion of God, and live in the light, and live amid God's blessings.

The words and disposition issued forth and revealed by God represent His will, and they also represent His substance. When God engages with man, no matter what He says or does, or what disposition He reveals, and no matter what man sees of God's substance and what He has and is, they all represent God's will for man. Regardless of how much man is able to realize, comprehend or understand, it all represents God's will—God's will for man. This is beyond doubt! God's will for mankind is how He requires people to be, what He requires them to do, how He requires them to live, and how He requires them to be capable of accomplishing the fulfillment of God's will. Are these things inseparable from the substance of God? In other words, God issues forth His disposition and all that He has and is at the same time as making demands of man. There is no falsity, no pretense, no concealment, and no embellishment. Yet why is man incapable of knowing, and why has he never been able to clearly perceive the disposition of God? And why has he never realized God's will? That which is revealed and issued forth by God is what God Himself has and is, and is every shred and facet of His true disposition—so why can't man see? Why is man incapable of thorough knowledge? There is an important reason for this. And what is this reason? Since the time of creation, man has never treated God as God. In the earliest times, no matter what God did with regard to man, the man that had just been created, man treated Him as nothing more than a companion, as someone to be relied upon, and had no knowledge or understanding of God. Which is to say, he did not know that what was issued forth by this Being—this Being whom he relied upon and saw as his companion—was the substance of God, nor did he know that this Being was the One who rules over all things. Simply put, the people of that time didn't have the slightest knowledge of God. They

didn't know that the heavens and earth and all things had been made by Him, and they were ignorant of where He came from, and, moreover, of what He was. Of course, back then God did not require man to know Him, or comprehend Him, or understand all that He did, or be informed of His will, for these were the earliest times following mankind's creation. When God began preparations for the work of the Age of Law, God did some things to man and also began making some demands of man, telling him how to give offerings to and worship God. Only then did man acquire a few simple ideas about God, only then did he know the difference between man and God, and that God was the One who created mankind. When man knew that God was God and man was man, there became a certain distance between him and God, yet still God did not ask that man have a great knowledge or deep understanding of Him. Thus, God makes different requirements of man based on the stages and circumstances of His work. What do you see in this? What aspect of God's disposition do you perceive? Is God real? Are God's requirements of man fitting? During the earliest times following God's creation of mankind, when God had yet to carry out the work of conquest and perfection on man, and had not spoken very many words to him, He asked little of man. Regardless of what man did and how he behaved—even if he did some things that offended God—God forgave it all, and overlooked it all. Because God knew what He had given man, and knew what was within man, thus He knew the standard of requirements that He should make of man. Even though the standard of His requirements was very low at that time, this does not mean that His disposition was not great, or that His wisdom and almightiness were but empty words. For man, there is only one way to know God's disposition and God Himself: by following the steps of the work of God's management and salvation of mankind, and accepting the words that God speaks to mankind. Knowing what God has and is, and knowing God's disposition, would man still ask God to show him His real person? Man will not, and dare not, for having comprehended God's disposition and what He has and is, man will have already seen the true God Himself, and will have already seen His real person. This is the inevitable outcome.

As God's work and plan ceaselessly progressed onward, and after God established the covenant of the rainbow with man as a sign that He would never again destroy the world using floods, God had an increasingly pressing desire to gain those who could be of one mind with Him.

So, too, did He have an ever more urgent wish to gain those who were able to carry out His will on earth, and, moreover, to gain a group of people able to break free from the forces of darkness, and not be bound by Satan, and able to bear testimony to Him on earth. Gaining such a group of people was God's long-held wish, what He had been waiting for ever since the time of creation. Thus, regardless of God's use of floods to destroy the world, or of His covenant with man, God's will, frame of mind, plan, and hopes all remained the same. What He wanted to do, which He had yearned for long before the time of creation, was to gain those among mankind whom He wished to gain—to gain a group of people able to comprehend and know His disposition, and understand His will, a group who were able to worship Him. Such a group of people is truly able to bear testimony to Him, and they are, it can be said, His confidants.

Today, let us continue retracing the footsteps of God and following the steps of His work, so that we might uncover the thoughts and ideas of God, and everything to do with God, all of which have been “kept in storage” for so long. Through these things we will come to know the disposition of God, understand the substance of God, we will let God into our hearts, and every one of us will slowly come closer to God, reducing our distance from God.

Part of what we talked about last time related to why God established a covenant with man. This time, we will fellowship about the passages of scripture below. Let us begin by reading the scriptures.

A. Abraham

1. God Promises to Give Abraham a Son

(Gen 17:15-17) And God said to Abraham, As for Sarai your wife, you shall not call her name Sarai, but Sarah shall her name be. And I will bless her, and give you a son also of her: yes, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell on his face, and laughed, and said in his heart, Shall a child be born to him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

(Gen 17:21-22) But my covenant will I establish with Isaac, which Sarah shall bear to you at this set time in the next year. And he left off talking with him, and God went up from Abraham.

2. Abraham Offers Isaac

(Gen 22:2-3) And he said, Take now your son, your only son Isaac, whom you love, and get you into the land of Moriah; and offer him

there for a burnt offering on one of the mountains which I will tell you of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and split the wood for the burnt offering, and rose up, and went to the place of which God had told him.

(Gen 22:9-10) And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar on the wood. And Abraham stretched forth his hand, and took the knife to slay his son.

No One Can Hinder the Work That God Resolves to Do

So, you've all just heard the story of Abraham. He was chosen by God after the flood destroyed the world, his name was Abraham, and when he was a hundred years old, and his wife Sarah ninety, God's promise came to him. What promise did God make to him? God promised that which is referred to in the Scriptures: "And I will bless her, and give you a son also of her." What was the background to God's promise to give him a son? The Scriptures provide the following account: "Then Abraham fell on his face, and laughed, and said in his heart, Shall a child be born to him that is an hundred years old? and shall Sarah, that is ninety years old, bear?" In other words, this aged couple was too old to bear children. And what did Abraham do after God made His promise to him? He fell on his face laughing, and said to himself, "Shall a child be born to him that is an hundred years old?" Abraham believed that it was impossible—which meant that he believed God's promise to him was nothing more than a joke. From man's perspective, this was unachievable by man, and likewise unachievable by and an impossibility for God. Perhaps, to Abraham, it was laughable: God created man, yet it turns out that He doesn't know that someone so old is incapable of bearing children; He thinks He can allow me to bear a child, He says that He will give me a son—surely that's impossible! And so, Abraham fell on his face and laughed, thinking to himself: Impossible—God is joking with me, this can't be true! He did not take God's words seriously. So, in God's eyes, what kind of a man was Abraham? (Righteous.) Where did you learn that he was righteous? You think that all those whom God calls upon are righteous, and perfect, and people who walk with God. You abide by doctrine! You must see clearly that when God defines someone, He does not do so arbitrarily.

Here, God did not say that Abraham was righteous. In His heart, God has standards for measuring every person. Though God did not say what kind of person Abraham was, in terms of his conduct, what kind of faith did Abraham have in God? Was it a little abstract? Or was he of great faith? No, he wasn't! His laughter and thoughts showed who he was, so your belief that he was righteous is but a figment of your imagination, it is the blind application of doctrine, it is an irresponsible appraisal. Did God see Abraham's laughter and his little expressions,^[a] did He know of them? God knew. But would God alter what He had resolved to do? No! When God planned and resolved that He would choose this man, the matter had already been accomplished. Neither man's thoughts nor his conduct would in the slightest bit influence or interfere with God; God would not arbitrarily change His plan, nor would He change or upset His plan because of man's conduct, which might even be foolish. What, then, is written in Genesis 17:21-22? "But my covenant will I establish with Isaac, which Sarah shall bear to you at this set time in the next year. And he left off talking with him, and God went up from Abraham." God paid not the slightest attention to what Abraham thought or said. And what was the reason for His disregard? It was because, at that time, God did not ask that man be of great faith, or that he be capable of great knowledge of God, or, moreover, that he be able to understand what was done and said by God. Thus, He did not ask that man fully understand what He resolved to do, or the people He was determined to choose, or the principles of His actions, for man's stature was simply inadequate. At that time, God regarded whatever Abraham did and however he conducted himself as normal. He did not condemn, or reprimand, but merely said: "Sarah shall bear Isaac to you at this set time in the next year." To God, after He proclaimed these words, this matter came true step by step; in the eyes of God, that which was to be accomplished by His plan had already been achieved. And after completing the arrangements for this, God departed. What man does or thinks, what man understands, the plans of man—none of this bears any relation to God. Everything proceeds according to God's plan, in keeping with the times and stages set by God. Such is the principle of God's work. God does not interfere in whatever man thinks or knows, yet neither does He forgo His plan, or abandon His work, because man does not believe or understand. The facts are thus accomplished according to the

Footnotes:

a. The original text reads "actions."

plan and thoughts of God. This is precisely what we see in the Bible: God caused Isaac to be born at the time He had set. Do the facts prove that the behavior and conduct of man hindered the work of God? They did not hinder the work of God! Did man's little faith in God, and his conceptions and imagination about God affect God's work? No, they did not! Not in the least! God's management plan is unaffected by any man, matter, or environment. All that He resolves to do will be completed and accomplished on time and according to His plan, and His work cannot be interfered with by any man. God pays no attention to some of man's foolishness and ignorance, and even ignores some of man's resistance and conceptions toward Him; instead, He does the work that He must do without scruple. This is God's disposition, and is a reflection of His omnipotence.

The Work of God's Management and Salvation of Mankind Begins With Abraham's Offering of Isaac

Having given Abraham a son, the words that God had spoken to Abraham were fulfilled. This does not mean that God's plan stopped here; on the contrary, God's magnificent plan for the management and salvation of mankind had only just begun, and His blessing of a son to Abraham was but a prelude to His overall management plan. At that moment, who knew that God's battle with Satan had quietly begun when Abraham offered Isaac?

God Does Not Care If Man Is Foolish—He Only Asks That Man Be True

Next, let us look at what God did to Abraham. In Genesis 22:2, God gave the following command to Abraham: "Take now your son, your only son Isaac, whom you love, and get you into the land of Moriah; and offer him there for a burnt offering on one of the mountains which I will tell you of." God's meaning was clear: He was telling Abraham to give his only son Isaac, whom he loved, as a burnt offering. Looking at it today, is God's command still at odds with man's conceptions? Yes! All that God did at that time is quite contrary to the conceptions of man and incomprehensible to man. In their conceptions, people believe the following: When a man did not believe, and thought it an impossibility, God gave him a son, and after he had gained a son, God asked him to offer his son—how incredible! What did God actually intend to do?

What was God's actual purpose? He unconditionally gave Abraham a son, yet He also asked that Abraham make an unconditional offering. Was this excessive? From a third party's standpoint, this was not only excessive but also somewhat a case of "making trouble out of nothing." But Abraham himself did not believe that God was asking too much. Though he had some misgivings, and was a little suspicious of God, he was still prepared to make the offering. At this point, what do you see that proves Abraham was willing to offer his son? What is being said in these sentences? The original text gives the following accounts: "And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and split the wood for the burnt offering, and rose up, and went to the place of which God had told him" (Gen 22:3). "And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar on the wood. And Abraham stretched forth his hand, and took the knife to slay his son" (Gen 22:9-10). When Abraham stretched forth his hand, and took the knife to slay his son, were his actions seen by God? They were. The entire process—from the start, when God asked that Abraham sacrifice Isaac, to when Abraham actually raised his knife to slay his son—showed God the heart of Abraham, and regardless of his former foolishness, ignorance, and misunderstanding of God, at that time Abraham's heart for God was true, and honest, and he truly was going to return Isaac, the son given to him by God, back to God. In him, God saw obedience—the very obedience that He desired.

To man, God does much that is incomprehensible and even incredible. When God wishes to orchestrate someone, this orchestration is often at odds with man's conceptions, and incomprehensible to him, yet it is precisely this dissonance and incomprehensibility that are God's trial and test of man. Abraham, meanwhile, was able to demonstrate the obedience to God within himself, which was the most fundamental condition of his being able to satisfy God's requirement. Only then, when Abraham was able to obey God's requirement, when he offered Isaac, did God truly feel reassurance and approval toward mankind—toward Abraham, whom He had chosen. Only then was God sure that this person whom He had chosen was an indispensable leader who could undertake His promise and His subsequent management plan. Though it was but a trial and a test, God felt gratified, He felt man's love for Him, and He felt comforted by man as never before. At the moment that

Abraham lifted up his knife to slay Isaac, did God stop him? God did not let Abraham offer Isaac, for God simply had no intention of taking Isaac's life. Thus, God stopped Abraham just in time. For God, Abraham's obedience had already passed the test, what he did was sufficient, and God had already seen the outcome of what He intended to do. Was this outcome satisfactory to God? It can be said that this outcome was satisfactory to God, that it was what God wanted, and was what God had longed to see. Is this true? Although, in different contexts, God uses different ways of testing each person, in Abraham God saw what He wanted, He saw that Abraham's heart was true, and that his obedience was unconditional, and it was precisely this "unconditional" that God desired. People often say, I've already offered this, I've already forgone that—why is God still not satisfied with me? Why does He keep subjecting me to trials? Why does He keep testing me? This demonstrates one fact: God has not seen your heart, and has not gained your heart. Which is to say, He has not seen such sincerity as when Abraham was able to raise his knife to slay his son by his own hand and offer him to God. He has not seen your unconditional obedience, and has not been comforted by you. It is natural, then, that God keeps trying you. Is this not true? We'll leave it there for this topic. Next, we will read "God's Promise to Abraham."

3. God's Promise to Abraham

(Gen 22:16-18) ... By myself have I sworn, said the LORD, for because you have done this thing, and have not withheld your son, your only son: That in blessing I will bless you, and in multiplying I will multiply your seed as the stars of the heaven, and as the sand which is on the sea shore; and your seed shall possess the gate of his enemies; And in your seed shall all the nations of the earth be blessed; because you have obeyed my voice.

This is an unabridged account of God's blessing to Abraham. Though brief, its content is rich: It includes the reason for, and background to, God's gift to Abraham, and what it was that He gave to Abraham. It is also imbued with the joy and excitement with which God uttered these words, as well as the urgency of His longing to gain those who are able to listen to His words. In this, we see God's cherishment of, and tenderness toward, those who obey His words and follow His commands. So, too, do we see the price He pays to gain people, and the care and thought He puts into gaining them. Moreover, the passage, which contains the words "By myself have I sworn," gives us a powerful sense of

the bitterness and pain borne by God, and God alone, behind the scenes of this work of His management plan. It is a thought-provoking passage, and one that held especial significance for, and had a far-reaching impact upon those who came after.

Man Gains God's Blessings Because of His Sincerity and Obedience

Was the blessing given to Abraham by God that we read of here great? Just how great? There is one key sentence here: "And in your seed shall all the nations of the earth be blessed," which shows that Abraham received blessings not given to any who came before or after. When, as asked by God, Abraham returned his only son—his beloved only son—to God (note: Here we cannot use the word "offered"; we should say he returned his son to God), not only did God not allow Abraham to offer Isaac, but He also blessed him. With what promise did He bless Abraham? The promise to multiply his offspring. And by how many were they to be multiplied? The Scriptures provide the following record: "as the stars of the heaven, and as the sand which is on the sea shore; and your seed shall possess the gate of his enemies; And in your seed shall all the nations of the earth be blessed." What was the context in which God uttered these words? Which is to say, how did Abraham receive God's blessings? He received them just as God says in the Scriptures: "because you have obeyed my voice." That is, because Abraham had followed God's command, because he had done everything that God had said, asked and commanded without the slightest complaint, thus God made such a promise to him. There is one crucial sentence in this promise that touches upon God's thoughts at the time. Have you seen it? You may not have paid much attention to God's words that "By myself have I sworn." What they mean is that, when God uttered these words, He was swearing by Himself. What do people swear by when they make an oath? They swear by Heaven, which is to say, they make an oath to God and swear by God. People might not have much of an understanding of the phenomenon by which God swore by Himself, but you'll be able to understand when I provide you with the correct explanation. Being faced with a man who could only hear His words but not understand His heart once more made God feel lonely and at a loss. In desperation—and, it can be said, subconsciously—God did something very natural: God put His hand on His heart and spoke the promise of a gift to Abraham to Himself, and from this man heard God say "By my-

self have I sworn.” Through God’s actions, you may think of yourself. When you put your hand on your heart and speak to yourself, do you have a clear idea of what you’re saying? Is your attitude sincere? Do you speak candidly, with your heart? Thus, we see here that when God spoke to Abraham, He was earnest and sincere. At the same time as speaking to and blessing Abraham, God was also speaking to Himself. He was telling Himself: I will bless Abraham, and make his progeny as numerous as the stars of heaven, and as plentiful as the sand on the sea shore, because he obeyed My words and he is the one I choose. When God said “By myself have I sworn,” God resolved that in Abraham He would produce the chosen people of Israel, after which He would lead these people forward apace with His work. That is, God would make Abraham’s descendants bear the work of God’s management, and the work of God and that expressed by God would begin with Abraham, and would continue in Abraham’s descendants, thus realizing God’s wish to save man. What say you, is this not a blessed thing? For man, there is no greater blessing than this; this, it can be said, is the most blessed thing. The blessing gained by Abraham was not the multiplication of his offspring, but God’s achievement of His management, His commission, and His work in the descendants of Abraham. This means that the blessings gained by Abraham were not temporary, but continued on as God’s management plan progressed. When God spoke, when God swore by Himself, He had already made a resolution. Was the process of this resolution true? Was it real? God resolved that, from then onward, His efforts, the price He paid, what He has and is, His everything, and even His life would be given to Abraham and the descendants of Abraham. So too did God resolve that, starting from this group of people, He would make manifest His deeds, and allow man to see His wisdom, authority, and power.

Gaining Those Who Know God and Are Able to Testify to Him Is God’s Unchanging Wish

At the same time as speaking to Himself, God also spoke to Abraham, but apart from hearing the blessings that God gave to him, was Abraham able to understand God’s true wishes in all of His words at that moment? He was not! And so, at that moment, when God swore by Himself, His heart was still lonely and sorrowful. There was still not one person able to understand or comprehend what He intended and planned. At that moment, no one—including Abraham—was able to

speak to Him in confidence, much less was anyone able to cooperate with Him in doing the work that He must do. On the surface, God had gained Abraham, and had gained someone who could obey His words. But in fact, this person's knowledge of God was barely more than nothing. Even though God had blessed Abraham, God's heart was still not satisfied. What does it mean that God was not satisfied? It means that His management had only just begun, it means that the people He wanted to gain, the people He longed to see, the people He loved, were still distant from Him; He needed time, He needed to wait, He needed to be patient. For at that time, apart from God Himself, there was no one who knew what He needed, or what He wished to gain, or what He longed for. And so, at the same time as feeling very excited, God also felt heavy of heart. Yet He did not halt His steps, and continued to plan the next step of what He must do.

What do you see in God's promise to Abraham? God bestowed great blessings upon Abraham simply because he listened to God's words. Although, on the surface, this seems normal, and a matter of course, in it we see God's heart: God especially treasures man's obedience to Him, and cherishes man's understanding of Him and sincerity toward Him. How much does God cherish this sincerity? You may not understand how much He cherishes it, and there may well be none who realize it. God gave Abraham a son, and when that son had grown up, God asked Abraham to offer his son to God. Abraham followed God's command to the letter, he obeyed God's word, and his sincerity moved God and was treasured by God. How much did God treasure it? And why did He treasure it? At a time when no one comprehended God's words or understood His heart, Abraham did something that shook the heaven and trembled the earth, and it made God feel an unprecedented sense of satisfaction, and brought God the joy of gaining someone who was able to obey His words. This satisfaction and joy came from a creature made by God's own hand, and was the first "sacrifice" that man had offered to God and that was most treasured by God, since man was created. God had had a hard time waiting for this sacrifice, and He treated it as the first most important gift from man, whom He had created. It showed God the first fruit of His efforts and the price He had paid, and allowed Him to see the hope in mankind. Afterward, God had an even greater yearning for a group of such people to keep Him company, to treat Him with sincerity, to care for Him with sincerity. God even hoped that Abraham would live on, for He wished to have such a heart accompany

Him and be with Him as He continued in His management. No matter what God wanted, it was just a wish, just an idea—for Abraham was merely a man who was able to obey Him, and did not have the slightest understanding or knowledge of God. He was someone who fell far short of the standards of God's requirements for man: knowing God, being able to testify to God, and being of one mind with God. And so, he could not walk with God. In Abraham's offering of Isaac, God saw the sincerity and obedience of Abraham, and saw that he had withstood God's test of him. Even though God accepted his sincerity and obedience, he was still unworthy of becoming God's confidant, of becoming someone who knew God, and understood God, and was informed of God's disposition; he was far from being of one mind with God and carrying out God's will. And so, in His heart, God was still lonely and anxious. The more lonely and anxious God became, the more He needed to continue with His management as soon as possible, and be able to select and gain a group of people to accomplish His management plan and achieve His will as soon as possible. This was God's eager desire, and it has remained unchanged from the very beginning until today. Ever since He created man in the beginning, God has yearned for a group of overcomers, a group that will walk with Him and are able to understand, comprehend and know His disposition. This wish of God has never changed. Regardless of how long He still has to wait, regardless of how hard the road ahead, no matter how far off the objectives He yearns for, God has never altered or given up on His expectations for man. Now that I've said this, do you realize something of God's wish? Perhaps what you've realized isn't very profound—but it will come gradually!

During the same period as Abraham, God also destroyed a city. This city was called Sodom. Without doubt, many people are familiar with the story of Sodom, but none are acquainted with the thoughts of God that were background to His destruction of the city.

And so today, through God's exchanges with Abraham below, we will learn of His thoughts at that time, while also learning of His disposition. Next, let us read the following passages of scripture.

B. God Must Destroy Sodom

(Gen 18:26) And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

(Gen 18:29) And he spoke to him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it.

(Gen 18:30) And he said to him, Peradventure there shall thirty be

found there. And he said, I will not do it.

(Gen 18:31) And he said, Peradventure there shall be twenty found there. And he said, I will not destroy it.

(Gen 18:32) And he said, Peradventure ten shall be found there. And he said, I will not destroy it.

These are a few excerpts I have chosen from the Bible. They are not the complete, original versions. If you wish to see those, you can look them up in the Bible yourselves; to save time, I have omitted part of the original content. Here I have only selected several key passages and sentences, leaving out several sentences that have no bearing on our fellowship today. In all the passages and content we fellowship about, our focus skips over the details of the stories and man's conduct in the stories; instead, we only speak of what God's thoughts and ideas were at the time. In God's thoughts and ideas, we will see the disposition of God, and from everything God did, we will see the true God Himself—and in this we will achieve our objective.

God Only Cares About Those Who Are Able to Obey His Words and Follow His Commands

The passages above contain several key words: numbers. First, Jehovah said that if He found fifty righteous within the city, then He would spare all the place, which is to say, He would not destroy the city. So were there, in fact, fifty righteous within Sodom? There were not. Soon after, what did Abraham say to God? He said, Peradventure there shall be forty found there? And God said, I will not do it. Next, Abraham said, Peradventure there shall thirty be found there? And God said, I will not do it. And peradventure twenty? I will not do it. Ten? I will not do it. Were there, in fact, ten righteous within the city? There were not ten—but there was one. And who was this one? It was Lot. At the time, there was but one righteous person in Sodom, but was God very stringent or exacting when it came to this number? No, He was not! And so when man kept asking, "What about forty?" "What about thirty?" until he got to "What about ten?" God said, "Even if there were only ten, I would not destroy the city; I would spare it, and forgive the other people besides these ten." Ten would have been pitiable enough, but it turned out that, in fact, there was not even that number of righteous people in Sodom. You see, then, that in the eyes of God, the sin and evil of the city's people were such that God had no choice but to destroy them.

What did God mean when He said that He would not destroy the city if there were fifty righteous? These numbers were not important to God. What was important was whether or not the city contained the righteous that He wanted. If the city had but one righteous person, God would not allow them to come to harm due to His destruction of the city. What this means is that, regardless of whether or not God was going to destroy the city, and regardless of how many righteous were within it, to God this sinful city was cursed and execrable, and should be destroyed, should vanish from the eyes of God, while the righteous should remain. Regardless of the age, regardless of the stage of mankind's development, the attitude of God does not change: He hates evil, and cares about the righteous in His eyes. This clear attitude of God is also the true revelation of the substance of God. Because there was but one righteous person within the city, God hesitated no longer. The end result was that Sodom would inevitably be destroyed. What do you see in this? In that age, God would not destroy a city if there were fifty righteous within it, nor if there were ten, which means that God would decide to forgive and be tolerant toward mankind, or would do the work of guidance, because of a few people who were able to revere and worship Him. God places great stock in man's righteousness, He places great stock in those who are able to worship Him, and He places great stock in those who are able to do good deeds before Him.

From the earliest times until today, have you ever read in the Bible of God communicating the truth, or speaking about the way of God, to any person? No, never. The words of God to man that we read of only told people what to do. Some went and did it, some didn't; some believed, and some didn't. That's all there was. Thus, the righteous of that age—those who were righteous in the eyes of God—were merely those who could hear God's words and follow God's commands. They were servants who carried out God's words among man. Could such people be called those who know God? Could they be called people who were made perfect by God? No, they could not. And so, regardless of their number, in the eyes of God were these righteous worthy of being called the confidants of God? Could they be called God's witnesses? Certainly not! They were certainly not worthy of being called God's confidants and witnesses. And so what did God call such people? In the Bible, up until the passages of scripture that we have just read, there are many instances of God calling them "My servant." Which is to say, at that time, in the eyes of God these righteous people were the servants of God, they were the

people who served Him on earth. And how did God think of this appellation? Why did He call them so? Does God have standards for what He calls people in His heart? He certainly does. God has standards, regardless of whether He calls people righteous, perfect, upright, or servants. When He calls someone His servant, He is of the firm belief that this person is able to receive His messengers, and able to follow His commands, and can carry out that which is commanded by the messengers. And what does this person carry out? That which God commands man to do and carry out on earth. At that time, could that which God asked man to do and carry out on earth be called the way of God? No, it could not. For at that time, God asked only that man do a few simple things; He uttered a few simple commands, telling man to only do this or that, and nothing more. God was working according to His plan. Because, at that time, many conditions were not yet present, the time was not yet ripe, and it was difficult for mankind to bear the way of God, thus the way of God had yet to begin to be issued forth from God's heart. In this, we see that regardless of whether there were thirty or twenty of the righteous that God spoke of, in His eyes they were all His servants. When the messengers of God came upon these servants, they would be able to receive them, and follow their commands, and act according to their words. This was precisely what should be done, and attained, by the servants in God's eyes. God is judicious in His appellations for people. He did not call them His servants because they were as you are now—because they had heard much preaching, knew what God was to do, understood much of God's will, and comprehended His management plan—but because their humanity was honest and they were able to comply with God's words; when God commanded them, they were able to put aside what they were doing and carry out that which God had commanded. And so, for God, the other layer of meaning in the title of^[a] servant is that they cooperated with His work on earth, and although they were not the messengers of God, they were the executors and implementers of God's words on earth. You see, then, that these servants or righteous people carried great weight in the heart of God. The work that God was to embark upon on earth could not be without people to cooperate with Him, and the role undertaken by the servants of God was irreplaceable by the messengers of God. Each task that God commanded unto these servants was of great importance to Him, and so He could not lose them. Without these servants' coopera-

Footnotes:

a. The original text omits "the title of."

tion with God, His work among mankind would have come to a standstill, as a result of which God's management plan and God's hopes would have come to naught.

God Is Abundantly Merciful Toward Those Whom He Cares About, and Profoundly Wrathful Toward Those Whom He Detests and Rejects

In the accounts of the Bible, were there ten servants of God in Sodom? No, there were not! Was the city worthy of being spared by God? Only one person in the city—Lot—received God's messengers. The implication of this is that there was only one servant of God in the city, and thus God had no choice but to save Lot and destroy the city of Sodom. These exchanges between Abraham and God may seem simple, but they illustrate something very profound: There are principles to God's actions, and prior to making a decision He will spend a long time observing and deliberating; before the time is right, He will definitely not make any decisions or jump to any conclusions. The exchanges between Abraham and God show us that God's decision to destroy Sodom was not in the slightest bit wrong, for God already knew that in the city there were not forty righteous, nor thirty righteous, nor twenty. There were not even ten. The only righteous person in the city was Lot. All that happened in Sodom and its circumstances were observed by God, and were as familiar to God as the back of His own hand. Thus, His decision could not be wrong. In contrast, compared to the almightiness of God, man is so numb, so foolish and ignorant, so short-sighted. This is what we see in the exchanges between Abraham and God. God has been issuing forth His disposition from the beginning until today. Here, likewise, there is also the disposition of God that we should see. Numbers are simple, and don't demonstrate anything, but here there is a very important expression of God's disposition. God would not destroy the city because of fifty righteous. Is this due to the mercy of God? Is it because of His love and tolerance? Have you seen this side of God's disposition? Even if there were only ten righteous, God would not have destroyed the city because of these ten righteous people. Is this, or is it not the tolerance and love of God? Because of God's mercy, tolerance, and concern toward those righteous people, He would not have destroyed the city. This is the tolerance of God. And in the end, what outcome do we see? When Abraham said, "Peradventure ten shall be found there," God said, "I will not des-

troy it.” After that, Abraham said no more—for within Sodom there were not the ten righteous he referred to, and he had no more to say, and at that time he understood why God had resolved to destroy Sodom. In this, what disposition of God do you see? What kind of resolution did God make? That is, if this city had not ten righteous, God did not permit its existence, and would inevitably destroy it. Is this not the wrath of God? Does this wrath represent God’s disposition? Is this disposition the revelation of God’s holy substance? Is it the revelation of God’s righteous substance, which man must not offend? Having confirmed that there were not ten righteous in Sodom, God was certain to destroy the city, and would severely punish the people within that city, for they opposed God, and because they were so filthy and corrupt.

Why have we analyzed these passages in this way? Because these few simple sentences give full expression to God’s disposition of abundant mercy and profound wrath. At the same time as treasuring the righteous, and having mercy upon, tolerating, and caring about them, in God’s heart there was a deep loathing for all those in Sodom who had been corrupted. Was this, or was it not, abundant mercy and profound wrath? By what means did God destroy the city? By fire. And why did He destroy it using fire? When you see something being burned by fire, or when you are about to burn something, what are your feelings toward it? Why do you want to burn it? Do you feel that you no longer need it, that you no longer wish to look at it? Do you want to abandon it? God’s use of fire means abandonment, and hate, and that He no longer wished to see Sodom. This was the emotion that made God raze Sodom with fire. The use of fire represents just how angry God was. The mercy and tolerance of God do indeed exist, but God’s holiness and righteousness when He unleashes His wrath also show man the side of God that brooks no offense. When man is fully capable of obeying the commands of God and acts in accordance to God’s requirements, God is abundant in His mercy toward man; when man has been filled with corruption, hatred and enmity for Him, God is profoundly angry. And to what extent is He profoundly angry? His wrath will keep on until God no longer sees man’s resistance and evil deeds, until they are no longer before His eyes. Only then will God’s anger disappear. In other words, no matter who the person is, if their heart has become distant from God, and turned away from God, never to return, then regardless of how, to all appearances or in terms of their subjective desires, they wish to worship and follow and obey God in their body or in their thinking, as soon

as their heart turns away from God, God's wrath will be unleashed without cease. It will be such that when God deeply unleashes His anger, having given man ample opportunities, once it is unleashed there will be no way of taking it back, and He will never again be merciful and tolerant of such man. This is one side of God's disposition that tolerates no offense. Here, it seems normal to people that God would destroy a city, for, in God's eyes, a city full of sin could not exist and continue to remain, and it was rational that it should be destroyed by God. Yet in that which happened prior to and following His destruction of Sodom, we see the entirety of God's disposition. He is tolerant and merciful toward things that are kind, and beautiful, and good; toward things that are evil, and sinful, and wicked, He is profoundly wrathful, such that He is unceasing in His wrath. These are the two principal and most prominent aspects of God's disposition, and, moreover, they have been revealed by God from beginning to end: abundant mercy and profound wrath. Most of you here have experienced something of God's mercy, but very few of you have appreciated God's wrath. God's mercy and lovingkindness can be seen in every person; that is, God has been abundantly merciful toward every person. Yet very rarely—or, it can be said, never—has God been profoundly angry toward any individuals or any section of the people among you here today. Relax! Sooner or later, God's wrath will be seen and experienced by every person, but now is not yet the time. And why is this? Because when God is constantly angry toward someone, that is, when He unleashes His profound wrath upon them, this means that He has long since detested and rejected this person, that He despises their existence, and that He cannot endure their existence; as soon as His anger comes upon them, they will disappear. Today, God's work has yet to reach that point. None of you will be able to stand it once God becomes profoundly angry. You see, then, that at this time God is only abundantly merciful toward you all, and you have yet to see His profound anger. If there are those who remain unconvinced, you can ask that God's wrath come upon you, so that you may experience whether or not God's anger and His unoffendable disposition to man really exist. Do you dare?

The People of the Last Days Only See God's Wrath in His Words, and Do Not Truly Experience the Wrath of God

Are the two sides of God's disposition that are seen in these passages

of scripture worthy of fellowship? Having heard this story, do you have a renewed understanding of God? What kind of understanding? It can be said that from the time of creation until today, no group has enjoyed as much of God's grace or mercy and lovingkindness as this final group. Although, in the final stage, God has done the work of judgment and chastisement, and has done His work with majesty and wrath, most of the time God only uses words to accomplish His work; He uses words to teach, and water, and provide, and feed. God's wrath, meanwhile, has always been kept hidden, and apart from experiencing God's wrathful disposition in His words, very few people have experienced His anger in person. Which is to say, during God's work of judgment and chastisement, although the wrath revealed in God's words allows people to experience God's majesty and intolerance of offense, this wrath does not go beyond His words. In other words, God uses words to rebuke man, expose man, judge man, chastise man, and even condemn man—but God has yet to be profoundly angry toward man, and has barely even unleashed His wrath upon man outside of His words. Thus, the mercy and lovingkindness of God experienced by man in this age are the revelation of God's true disposition, while the wrath of God experienced by man is merely the effect of the tone and feel of His utterances. Many people wrongly take this effect to be the true experiencing and the true knowledge of God's wrath. Consequently, most people believe that they have seen God's mercy and lovingkindness in His words, that they have also beheld God's intolerance of man's offense, and most of them have even come to appreciate God's mercy and tolerance toward man. But no matter how bad man's behavior, or how corrupt his disposition, God has always endured. In enduring, His aim is to wait for the words He has spoken, the efforts He has made and the price He has paid to achieve an effect in those whom He wishes to gain. Waiting for an outcome such as this takes time, and requires the creation of different environments for man, in the same way that people don't become adults as soon as they are born; that takes eighteen or nineteen years, and some people even need twenty or thirty years before they mature into a real adult. God awaits the completion of this process, He awaits the coming of such a time, and He awaits the arrival of this outcome. And throughout the time He waits, God is abundantly merciful. During the period of God's work, however, an extremely small number of people are struck down, and some are punished because of their grave opposition to God. Such examples are even greater proof of

the disposition of God that does not brook the offense of man, and fully confirm the real existence of God's tolerance and endurance toward the chosen ones. Of course, in these typical examples, the revelation of part of the disposition of God in these people does not affect God's overall management plan. In fact, in this final stage of God's work, God has endured throughout the period He has been waiting, and He has exchanged His endurance and His life for the salvation of those who follow Him. Do you see this? God does not upset His plan without reason. He can unleash His wrath, and He can also be merciful; this is the revelation of the two main parts of God's disposition. Is this, or is it not, very clear? In other words, when it comes to God, right and wrong, just and unjust, the positive and the negative—all this is clearly shown to man. What He will do, what He likes, what He hates—all this can be directly reflected in His disposition. Such things can also be very obviously and clearly seen in God's work, and they are not vague or general; instead, they allow all people to behold the disposition of God and what He has and is in an especially concrete, true and practical manner. This is the true God Himself.

God's Disposition Has Never Been Hidden From Man—Man's Heart Has Strayed From God

If I did not fellowship about these things, none of you would be able to behold the true disposition of God in the stories of the Bible. This is fact. That is because, though these biblical stories recorded some of the things that God did, God spoke but a few words, and did not directly introduce His disposition or openly issue forth His will to man. Later generations have regarded these records as nothing more than stories, and so it appears to people that God hides Himself from man, that it is not God's person that is hidden from man, but His disposition and will. After My fellowship today, do you still feel that God is fully hidden from man? Do you still believe that God's disposition is hidden from man?

Since the time of creation, God's disposition has been in step with His work. It has never been hidden from man, but fully publicized and made plain to man. Yet, with the passing of time, man's heart has grown ever more distant from God, and as man's corruption has become deeper, man and God have become further and further apart. Slowly but surely, man has disappeared from the eyes of God. Man has

become unable to “see” God, which has left him without any “news” of God; thus, he does not know whether God exists, and even goes so far as to completely deny the existence of God. Consequently, man’s incomprehension of God’s disposition and what He has and is is not because God is hidden from man, but because his heart has turned away from God. Though man believes in God, man’s heart is without God, and he is ignorant of how to love God, nor does he want to love God, for his heart never draws close to God and he always avoids God. As a result, man’s heart is distant from God. So where is his heart? In fact, man’s heart has not gone anywhere: Instead of giving it to God or revealing it to God to see, he has kept it for himself. That’s despite the fact that some often pray to God and say, “O God, look upon my heart—you know all that I think,” and some even swear to let God look upon them, that they may be punished if they break their oath. Though man allows God to look within his heart, this does not mean that he is capable of obeying the orchestrations and arrangements of God, nor that he has left his fate and prospects and his all under the control of God. Thus, regardless of the oaths you make to God or your attitude toward Him, in God’s eyes your heart is still closed to Him, for you only allow God to look upon your heart but do not permit Him to control it. In other words, you have not given your heart to God at all, and only speak nice-sounding words for God to hear; your various crafty intentions, meanwhile, you hide from God, together with your intrigues, scheming, and plans, and you clutch your prospects and fate in your hands, deeply afraid that they will be taken away by God. Thus, God never beholds man’s sincerity toward Him. Though God does observe the depths of man’s heart, and can see what man is thinking and wishes to do in his heart, and can see what things are kept within his heart, man’s heart does not belong to God, he has not given it over to God’s control. Which is to say, God has the right to observe, but He does not have the right to control. In the subjective consciousness of man, man does not want or intend to leave himself to the mercy of God. Not only has man closed himself off to God, but there are even people who think of ways to wrap up their hearts, using smooth talk and flattery to create a false impression and gain the trust of God, and concealing their true face out of sight from God. Their aim in not allowing God to see is to not allow God to perceive how they really are. They do not want to give their hearts to God, but to keep them for themselves. The subtext of this is that what man does and what he

wants is all planned, calculated, and decided by man himself; he does not require the participation or intervention of God, much less does he need the orchestrations and arrangements of God. Thus, whether in regard to the commands of God, His commission, or the requirements that God makes of man, man's decisions are based on his own intentions and interests, on his own state and circumstances at the time. Man always uses the knowledge and insights that he is familiar with, and his own intellect, to judge and select the path he should take, and does not allow the interference or control of God. This is the heart of man that God sees.

From the beginning until today, only man has been capable of conversing with God. That is, among all living things and creatures of God, none but man has been able to converse with God. Man has ears that enable him to hear, and eyes that let him see, he has language, and his own ideas, and free will. He is possessed of all that is required to hear God speak, and understand God's will, and accept God's commission, and so God confers all His wishes upon man, wanting to make man a companion who is of the same mind with Him and who can walk with Him. Since He began to manage, God has been waiting for man to give his heart to Him, to let God purify and equip it, to make him satisfactory to God and loved by God, to make him revere God and shun evil. God has ever looked forward to and awaited this outcome. Are there any such people among the records of the Bible? That is, are there any in the Bible capable of giving their hearts to God? Is there any precedent before this age? Today, let us continue reading the accounts of the Bible and take a look at whether what was done by this figure—Job—has any connection to the topic of “giving your heart to God” that we're talking about today. Let us see whether Job was satisfactory to God and loved by God.

What is your impression of Job? Citing original scripture, some people say that Job “feared God, and eschewed evil.” “Feared God, and eschewed evil”: Such is the original assessment of Job recorded in the Bible. If you used your own words, how would you pin down Job? Some people say that Job was a good and reasonable man; some say that he had true faith in God; some say that Job was a righteous and humane man. You have seen the faith of Job, which is to say, in your hearts you attach great importance to and are envious of Job's faith. Today, then, let us look at what was possessed by Job that God is pleased with him so. Next, let us read the scriptures below.

C. Job

1. Assessments of Job by God and in the Bible

(Job 1:1) There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

(Job 1:5) And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

(Job 1:8) And the LORD said to Satan, Have you considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil?

What is the key point that you see in these passages? These three brief passages of scripture all relate to Job. Though short, they clearly state what kind of person he was. Through their description of Job's everyday behavior and his conduct, they tell everyone that, rather than being groundless, God's assessment of Job was well-founded. They tell us that whether it be man's appraisal of Job (Job 1:1), or God's appraisal of him (Job 1:8), both are the result of Job's deeds before God and man (Job 1:5).

First, let us read passage number one: "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil." The first assessment of Job in the Bible, this sentence is the author's appraisal of Job. Naturally, it also represents man's assessment of Job, which is "that man was perfect and upright, and one that feared God, and eschewed evil." Next, let us read of God's assessment of Job: "there is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil" (Job 1:8). Of the two, one came from man, and one originated from God; they are two assessments with the same content. It can be seen, then, that Job's behavior and conduct were known to man, and were also praised by God. In other words, Job's conduct before man and his conduct before God were the same; he laid his behavior and motivation before God at all times, so that they might be observed by God, and he was one that feared God and shunned evil. Thus, in the eyes of God, of the people on earth only Job was perfect and upright, and one that feared God and shunned evil.

Specific Manifestations of Job's Fear of God and Shunning of Evil in His Daily Life

Next, let us look at specific manifestations of Job's fear of God and shunning of evil. In addition to the passages that precede and follow it, let us also read Job 1:5, which is one of the specific manifestations of Job's fear of God and shunning of evil. It relates to how he feared God and shunned evil in his daily life; most prominently, he not only did as he ought to do for the sake of his own fear of God and shunning of evil, but also regularly sacrificed burnt offerings before God on behalf of his sons. He was afraid that they had often "sinned, and cursed God in their hearts" while feasting. And how was this fear manifested in Job? The original text gives the following account: "And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all." Job's conduct shows us that, rather than being manifested in his outward behavior, his fear of God came from within his heart, and that his fear of God could be found in every aspect of his daily life, at all times, for he not only shunned evil himself, but often sacrificed burnt offerings on behalf of his sons. In other words, Job was not only deeply afraid of sinning against God and renouncing God in his own heart, but also worried that his sons sinned against God and renounced Him in their hearts. From this can be seen that the truth of Job's fear of God stands up to scrutiny, and is beyond the doubt of any man. Did he do thus occasionally, or frequently? The final sentence of the text is "Thus did Job continually." The meaning of these words is that Job did not go and look in on his sons occasionally, or when it pleased him, nor did he confess to God through prayer. Instead, he regularly sent and sanctified his sons, and sacrificed burnt offerings for them. The "continually" here does not mean he did so for one or two days, or for a moment. It is saying that the manifestation of Job's fear of God was not temporary, and did not stop at knowledge, or spoken words; instead, the way of fearing God and shunning evil guided his heart, it dictated his behavior, and it was, in his heart, the root of his existence. That he did so continually shows that, in his heart, he often feared that he himself would sin against God and was also afraid that his sons and daughters sinned against God. It represents just how much weight the way of fearing God and shunning evil carried within his heart. He did thus continually because, in his heart, he was frightened

and afraid—afraid that he had committed evil and sinned against God, and that he had deviated from the way of God and so was unable to satisfy God. And at the same time, he also worried about his sons and daughters, fearing that they had offended God. Thus was Job's normal conduct in his everyday life. It is precisely this normal conduct which proves that Job's fear of God and shunning of evil are not empty words, that Job truly lived out such reality. "Thus did Job continually": these words tell us of Job's everyday deeds before God. When he did thus continually, did his behavior and his heart reach before God? In other words, was God often pleased with his heart and his behavior? Then, under what circumstances and in what context did Job do thus continually? Some people say that it was because God frequently appeared to Job that he acted so; some say that he did thus continually because he would shun evil; and some say that perhaps he thought that his fortune had not come easily, and he knew that it had been bestowed upon him by God, and so he was deeply afraid of losing his property as a result of sinning against or offending God. Are any of these claims true? Clearly not. For, in the eyes of God, what God accepted and cherished most about Job was not just that he did thus continually; more than that, it was his conduct before God, man, and Satan when he was handed over to Satan and tempted. The sections below offer the most convincing evidence, evidence which shows us the truth of God's assessment of Job. Next, let us read the following passages of scripture.

2. Satan Tempts Job for the First Time (His Livestock Is Stolen and Calamity Befalls His Children)

a. The Words Spoken by God

(Job 1:8) And the LORD said to Satan, Have you considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil?

(Job 1:12) And the LORD said to Satan, Behold, all that he has is in your power; only on himself put not forth your hand. So Satan went forth from the presence of the LORD.

b. Satan's Reply

(Job 1:9-11) Then Satan answered the LORD, and said, Does Job fear God for nothing? Have not you made an hedge about him, and about his house, and about all that he has on every side? you have blessed the work of his hands, and his substance is increased in the land. But put forth your hand now, and touch all that he has, and he will curse you to your face.

God Permits Satan to Tempt Job so That Job's Faith Will Be Made Perfect

Job 1:8 is the first record that we see in the Bible of an exchange between Jehovah God and Satan. And what did God say? The original text provides the following account: "And the LORD said to Satan, Have you considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil?" This was God's assessment of Job before Satan; God said that he was a perfect and an upright man, one that feared God and shunned evil. Prior to these words between God and Satan, God had resolved that He would use Satan to tempt Job—that He would hand Job over to Satan. In one respect, this would prove that God's observation and evaluation of Job were accurate and without error, and would cause Satan to be shamed through Job's testimony; in another, it would make perfect Job's faith in God and fear of God. Thus, when Satan came before God, God did not equivocate. He cut straight to the point and asked Satan: "Have you considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil?" In God's question there is the following meaning: God knew that Satan had roamed all places, and had often spied upon Job, who was God's servant. It had often tempted and attacked him, trying to find a way of bringing ruin upon Job in order to prove that Job's faith in God and fear of God could not hold firm. Satan also readily sought opportunities to devastate Job, that Job might renounce God and allow Satan to seize him from the hands of God. Yet God looked within Job's heart and saw that he was perfect and upright, and that he feared God and shunned evil. God used a question to tell Satan that Job was a perfect and an upright man who feared God and shunned evil, that Job would never renounce God and follow Satan. Having heard God's appraisal of Job, in Satan there came a rage born of humiliation, and it became more angry, and more impatient to snatch Job away, for Satan had never believed that someone could be perfect and upright, or that they could fear God and shun evil. At the same time, Satan also loathed the perfection and uprightness in man, and hated people that could fear God and shun evil. And so it is written in Job 1:9-11 that "Then Satan answered the LORD, and said, Does Job fear God for nothing? Have not you made an hedge about him, and about his house, and about all that he has on every side? you have blessed the work of

his hands, and his substance is increased in the land. But put forth your hand now, and touch all that he has, and he will curse you to your face.” God was intimately acquainted with Satan’s malicious nature, and knew full well that Satan had long planned to bring ruin upon Job, and so in this God wished, through telling Satan once more that Job was perfect and upright and that he feared God and shunned evil, to bring Satan into line, to make Satan reveal its true face and attack and tempt Job. In other words, God deliberately emphasized that Job was perfect and upright, and that he feared God and shunned evil, and by this means He made Satan attack Job because of Satan’s hatred and ire toward how Job was a perfect and an upright man, one that feared God and shunned evil. As a result, God would bring shame upon Satan through the fact that Job was a perfect and an upright man, one that feared God and shunned evil, and Satan would be left utterly humiliated and defeated. After that, Satan would no longer doubt or make accusations about Job’s perfection, uprightness, fear of God, or shunning of evil. In this way, God’s trial and Satan’s temptation was almost inevitable. The only one able to withstand God’s trial and Satan’s temptation was Job. Following this exchange, Satan was granted permission to tempt Job. Thus began Satan’s first round of attacks. The target of these attacks was Job’s property, for Satan had made the following accusation against Job: “Does Job fear God for nothing? ... you have blessed the work of his hands, and his substance is increased in the land.” As a result, God permitted Satan to take all that Job had—which was the very purpose why God talked with Satan. Nevertheless, God made one demand of Satan: “all that he has is in your power; only on himself put not forth your hand” (Job 1:12). This was the condition that God made after He permitted Satan to tempt Job and placed Job into the hands of Satan, and was the limit He set for Satan: He ordered Satan not to harm Job. Because God recognized that Job was perfect and upright, and He had faith that Job’s perfection and uprightness before Him were beyond doubt, and could withstand being put to the test; thus, God allowed Satan to tempt Job, but imposed a restriction on Satan: Satan was permitted to take all of Job’s property, but it could not lay a finger on him. What does this mean? It means that God did not give Job completely to Satan then. Satan could tempt Job by whatever means it wanted, but it could not hurt Job himself, not even one hair on his head, because everything of man is controlled by God, whether man lives or dies is decided by God, and Satan does not

have such license. After God said these words to Satan, Satan couldn't wait to begin. It used every means to tempt Job, and before long Job had lost a mountainful of sheep and oxen and all of the property given unto him by God.... Thus God's trials came to him.

Though the Bible tells us of the origins of Job's temptation, was Job himself, the one subjected to these temptations, aware of what was going on? Job was just a mortal man; of course he knew nothing of the story unfolding behind him. Nevertheless, his fear of God, and his perfection and uprightness, made him realize that the trials of God had come upon him. He did not know what had occurred in the spiritual realm, nor what the intentions of God were behind these trials. But he did know that regardless of what happened to him, he should hold true to his perfection and uprightness, and should abide by the way of fearing God and shunning evil. Job's attitude and reaction to these matters were clearly beheld by God. And what did God see? He saw Job's heart that feared God, because from the beginning right through until when Job was tried, Job's heart remained open to God, it was laid before God, and Job did not renounce his perfection or uprightness, nor did he cast away or turn from the way of fearing God and shunning evil—and nothing was more gratifying to God. Next, we will look at what temptations were undergone by Job and how he treated these trials. Let us read the scriptures.

c. Job's Reaction

(Job 1:20-21) Then Job arose, and rent his mantle, and shaved his head, and fell down on the ground, and worshipped, And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD has taken away; blessed be the name of the LORD.

That Job Takes It Upon Himself to Return All That He Possesses
Stems From His Fear of God

After God said to Satan, "all that he has is in your power; only on himself put not forth your hand," Satan departed, soon after which Job came under sudden and fierce attacks: First, his oxen and donkeys were plundered and his servants killed; next, his sheep and servants were burned to destruction; after that, his camels were taken and his servants were murdered; finally, his sons and daughters had their lives taken. This string of attacks was the torment suffered by Job during the

first temptation. As commanded by God, during these attacks Satan only targeted Job's property and his children, and did not harm Job himself. Nevertheless, Job was instantly transformed from a rich man possessed of great wealth to someone who had nothing. No one could have withstood this astonishing surprise blow or properly reacted to it, yet Job demonstrated his extraordinary side. The Scriptures provide the following account: "Then Job arose, and rent his mantle, and shaved his head, and fell down on the ground, and worshipped." This was Job's first reaction after hearing that he had lost his children and all of his property. Above all, he did not appear surprised, or panic-stricken, much less did he express anger or hate. You see, then, that in his heart he had already recognized that these disasters were not an accident, or born from the hand of man, much less were they the arrival of retribution or punishment. Instead, the trials of Jehovah had come upon him; it was Jehovah who wished to take his property and children. Job was very calm and clear-headed then. His perfect and upright humanity enabled him to rationally and naturally make accurate judgments and decisions about the disasters that had befallen him, and in consequence, he behaved with unusual calm: "Then Job arose, and rent his mantle, and shaved his head, and fell down on the ground, and worshipped." "Rent his mantle" means that he was unclothed, and possessed of nothing; "shaved his head" means he had returned before God as a newborn infant; "fell down on the ground, and worshipped" means he had come into the world naked, and still without anything today, he was returned to God as a newborn baby. Job's attitude toward all that befell him could not have been achieved by any creature of God. His faith in Jehovah went beyond the realm of belief; this was his fear of God, and obedience to God, and he was not only able to give thanks to God for giving to him, but also for taking from him. What's more, he was able to take it upon himself to return all that he owned, including his life.

Job's fear and obedience toward God is an example to mankind, and his perfection and uprightness were the peak of the humanity that ought to be possessed by man. Though he did not see God, he realized that God truly existed, and because of this realization he feared God—and due to his fear of God, he was able to obey God. He gave God free rein to take whatever he had, yet he was without complaint, and fell down before God and told Him that, at this very moment, even if God took his flesh, he would gladly allow Him to do so, without com-

plaint. His entire conduct was due to his perfect and upright humanity. Which is to say, as a result of his innocence, honesty, and kindness, Job was unwavering in his realization and experience of God's existence, and upon this foundation he made demands of himself and standardized his thinking, behavior, conduct and principles of actions before God in accordance with God's guidance of him and the deeds of God that he had seen among all things. Over time, his experiences caused in him a real and actual fear of God and made him shun evil. This was the source of the integrity to which Job held firm. Job was possessed of an honest, innocent, and kind humanity, and he had actual experience of fearing God, obeying God, and shunning evil, as well as the knowledge that "the LORD gave, and the LORD has taken away." Only because of these things was he able to stand fast and bear witness amid such vicious attacks of Satan, and only because of them was he able to not disappoint God and to provide a satisfactory answer to God when God's trials came upon him. Though Job's conduct during the first temptation was very straightforward, later generations were not assured of achieving such straightforwardness even after a lifetime of efforts, nor would they necessarily possess the conduct of Job described above. Today, faced with Job's straightforward conduct, and in comparing it to the cries and determination of "absolute obedience and loyalty unto death" shown to God by those who claim to believe in God and follow God, do you, or do you not, feel deeply ashamed?

When you read in the scriptures of all that was suffered by Job and his family, what is your reaction? Do you become lost in your thoughts? Are you astonished? Could the trials that befell Job be described as "horrifying"? In other words, it is appalling enough reading of Job's trials as described in the scriptures, to say nothing of how they would have been in reality. You see, then, that what befell Job was not a "practice drill," but a real "battle," featuring real "guns" and "bullets." But by whose hand was he subjected to these trials? They were, of course, carried out by Satan, they were personally carried out by Satan—but they were authorized by God. Did God tell Satan by what means to tempt Job? He did not. God merely gave it one condition, after which the temptation came upon Job. When the temptation came upon Job, it gave people a sense of the evil and ugliness of Satan, of its maliciousness and loathing for man, and of its enmity to God. In this we see that words cannot describe just how cruel this temptation was. It can be said that the malicious nature with which Satan abused man

and its ugly face were fully revealed at this moment. Satan used this opportunity, the opportunity provided by God's permission, to subject Job to feverish and remorseless abuse, the method and level of cruelty of which are both unimaginable and completely intolerable to people today. Rather than saying that Job was tempted by Satan, and that he stood firm in his testimony during this temptation, it is better to say that in the trials set for him by God Job embarked upon a contest with Satan to protect his perfection and uprightness, and to defend his way of fearing God and shunning evil. In this contest, Job lost a mountain of sheep and cattle, he lost all of his property, and he lost his sons and daughters—but he did not abandon his perfection, uprightness, or fear of God. In other words, in this contest with Satan he preferred to be deprived of his property and children than lose his perfection, uprightness, and fear of God. He preferred to hold on to the root of what it means to be a man. The Scriptures provide a concise account of the entire process by which Job lost his assets, and also document Job's conduct and attitude. These terse, succinct accounts give the sense that Job was almost relaxed in facing this temptation, but if what actually happened were to be re-created, added to which there is the malicious nature of Satan—then things would not be as simple or easy as described in these sentences. The reality was far crueler. Such is the level of devastation and hate with which Satan treats mankind and all those who are approved of by God. If God had not asked that Satan not harm Job, Satan would have undoubtedly slain him without any compunction. Satan does not want anyone to worship God, nor does it wish for those who are righteous in God's eyes and those who are perfect and upright to be able to continue fearing God and shunning evil. For people to fear God and shun evil means that they shun and forsake Satan, and so Satan took advantage of God's permission to pile all of its rage and hate upon Job without mercy. You see, then, how great was the torment suffered by Job, from mind to flesh, from without to within. Today, we don't see how it was at that time, and can only gain, from the accounts of the Bible, a brief glimpse of Job's emotions when he was subjected to the torment at that time.

Job's Unshakable Integrity Brings Shame Upon Satan and Causes It to Flee in Panic

And what did God do when Job was subjected to this torment? God

observed, and watched, and awaited the outcome. As God observed and watched, how did He feel? He felt grief-stricken, of course. But, as a result of His grief, could He have regretted His permission to Satan to tempt Job? The answer is, No, He could not have. For He firmly believed that Job was perfect and upright, that he feared God and shunned evil. God had simply given Satan the opportunity to verify Job's righteousness before God, and to reveal its own wickedness and contemptibility. It was, furthermore, an opportunity for Job to testify to his righteousness and to his fear of God and shunning of evil before the people of the world, Satan, and even those who follow God. Did the final outcome prove that God's assessment of Job was correct and without error? Did Job actually overcome Satan? Here we read of the archetypal words spoken by Job, words which are proof that he had overcome Satan. He said: "Naked came I out of my mother's womb, and naked shall I return thither." This is Job's attitude of obedience toward God. Next, he then said: "the LORD gave, and the LORD has taken away; blessed be the name of the LORD." These words spoken by Job prove that God observes the depths of man's heart, that He is able to look into the mind of man, and they prove that His approval of Job is without error, that this man who was approved by God was righteous. "... the LORD gave, and the LORD has taken away; blessed be the name of the LORD." These words are Job's testimony to God. It was these ordinary words that cowed Satan, that brought shame upon it and caused it to flee in panic, and, moreover, that shackled Satan and left it without resources. So, too, did these words make Satan feel the wondrousness and might of the deeds of Jehovah God, and allow it to perceive the extraordinary charisma of one whose heart was ruled by the way of God. Moreover, they demonstrated to Satan the powerful vitality shown by a small and insignificant man in adhering to the way of fearing God and shunning evil. Satan was thus defeated in the first contest. Despite its "hard-earned insight," Satan had no intention of letting Job go, nor had there been any change in its malicious nature. Satan tried to carry on attacking Job, and so once more came before God. ...

Next, let us read the scriptures of the second time that Job was tempted.

3. Satan Once More Tempts Job (Sore Boils Break Out Across Job's Body)

a. The Words Spoken by God

(Job 2:3) And the LORD said to Satan, Have you considered my ser-

vant Job, that there is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil? and still he holds fast his integrity, although you moved me against him, to destroy him without cause.

(Job 2:6) And the LORD said to Satan, Behold, he is in your hand; but save his life.

b. The Words Spoken by Satan

(Job 2:4-5) And Satan answered the LORD, and said, Skin for skin, yes, all that a man has will he give for his life. But put forth your hand now, and touch his bone and his flesh, and he will curse you to your face.

c. How Job Deals With the Trial

(Job 2:9-10) Then said his wife to him, Do you still retain your integrity? curse God, and die. But he said to her, You speak as one of the foolish women speaks. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

(Job 3:3) Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived.

Job's Love of the Way of God Surpasses All Else

The Scriptures document the words between God and Satan as follows: "And the LORD said to Satan, Have you considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil? and still he holds fast his integrity, although you moved me against him, to destroy him without cause" (Job 2:3). In this exchange, God repeats the same question to Satan. It is a question that shows us Jehovah God's affirmative assessment of what was demonstrated and lived out by Job during the first trial, and one that is no different to God's assessment of Job before he had undergone Satan's temptation. Which is to say, before the temptation came upon him, in God's eyes Job was perfect, and thus God protected him and his family, and blessed him; he was worthy to be blessed in God's eyes. After the temptation, Job did not sin with his lips because he had lost his property and his children, but continued to praise the name of Jehovah. His actual conduct made God applaud him, and give him full marks. For in the eyes of Job, his offspring or his assets were not enough to make him renounce God. God's place in his heart, in other words, could not be replaced by his children or any piece

of property. During Job's first temptation, he showed God that his love for Him and his love for the way of fearing God and shunning evil surpassed all else. It's merely that this trial gave Job the experience of receiving a reward from Jehovah God and having his property and children taken away by Him.

For Job, this was a true experience that washed his soul clean, it was a baptism of life that fulfilled his existence, and, what's more, it was a sumptuous feast that tested his obedience to, and fear of God. This temptation transformed Job's standing from that of a rich man to someone who had nothing, and it also allowed him to experience Satan's abuse of mankind. His destitution did not cause him to loathe Satan; rather, in Satan's vile acts he saw Satan's ugliness and contemptibility, as well as Satan's enmity and rebellion toward God, and this better encouraged him to forever hold firm to the way of fearing God and shunning evil. He swore that he would never forsake God and turn his back on the way of God because of external factors such as property, children or kinfolk, nor would he ever be a slave to Satan, property, or any person; apart from Jehovah God, no one could be his Lord, or his God. Such were the aspirations of Job. On the other face of the temptation, Job had also acquired something: He had gained great riches amid the trials given unto him by God.

During his life over the previous several decades, Job had beheld the deeds of Jehovah and gained Jehovah God's blessings for him. They were blessings that left him feeling enormously uneasy and indebted, for he believed that he had not done anything for God, yet had been bequeathed with such great blessings and had enjoyed so much grace. For this reason, in his heart he often prayed, hoping that he would be able to repay God, hoping that he would have the opportunity to bear testimony to God's deeds and greatness, and hoping that God would put his obedience to the test, and, moreover, that his faith could be purified, until his obedience and his faith gained God's approval. And when the trial came upon Job, he believed that God had heard his prayers. Job cherished this opportunity more than anything else, and thus he didn't dare treat it lightly, for his greatest lifelong wish could be realized. The arrival of this opportunity meant that his obedience and fear of God could be put to the test, and could be made pure. Moreover, it meant that Job had a chance to gain God's approval, thus bringing him closer to God. During the trial, such faith and pursuit allowed him to become more perfect, and to gain a greater understanding of God's will. Job

also became more grateful for God's blessings and graces, in his heart he poured greater praise on the deeds of God, and he was more fearful and reverent of God, and longed more for God's loveliness, greatness, and holiness. At this time, though Job was still one who feared God and shunned evil in the eyes of God, with regard to his experiences, Job's faith and knowledge had come on in leaps and bounds: His faith had increased, his obedience had gained a foothold, and his fear of God had become more profound. Though this trial transformed Job's spirit and life, such a transformation did not satisfy Job, nor did it slow his progress onward. At the same time as calculating what he had gained from this trial, and considering his own deficiencies, he quietly prayed, waiting for the next trial to come upon him, because he yearned for his faith, obedience, and fear of God to be elevated during the next trial of God.

God observes the inmost thoughts of man and all that man says and does. Job's thoughts reached the ears of Jehovah God, and God listened to his prayers, and in this way God's next trial for Job arrived as expected.

Amid Extreme Suffering, Job Truly Realizes God's Care for Mankind

Following Jehovah God's questions to Satan, Satan was secretly happy. This was because Satan knew that it would once more be permitted to attack the man who was perfect in God's eyes—which for Satan was a rare opportunity. Satan wanted to use this opportunity to completely undermine Job's conviction, to make him lose his faith in God and thus no longer fear God or bless the name of Jehovah. This would give Satan a chance: Whatever the place or time, it would be able to make Job a plaything under its command. Satan hid its wicked schemes without trace, but it could not hold its evil nature in check. This truth is hinted in its answer to the words of Jehovah God, as recorded in the scriptures: "And Satan answered the LORD, and said, Skin for skin, yes, all that a man has will he give for his life. But put forth your hand now, and touch his bone and his flesh, and he will curse you to your face" (Job 2:4-5). It is impossible not to gain a substantive knowledge and sense of Satan's maliciousness from this exchange between God and Satan. Having heard these fallacies of Satan, all those who love the truth and detest evil will undoubtedly have a greater hate of Satan's ignobility and shamelessness, will feel appalled

and disgusted by the fallacies of Satan, and, at the same time, will offer deep prayers and earnest wishes for Job, praying that this man of uprightness can achieve perfection, wishing that this man who fears God and shuns evil will forever overcome the temptations of Satan, and live in the light, and live amid God's guidance and blessings; so, too, will they wish that Job's righteous deeds can forever spur on and encourage all those who pursue the way of fearing God and shunning evil. Though Satan's malicious intent can be seen in this proclamation, God breezily consented to Satan's "request"—but He also had one condition: "he is in your hand; but save his life" (Job 2:6). Because, this time, Satan asked to stretch forth its hand to harm Job's flesh and bones, God said, "but save his life." The meaning of these words is that He gave Job's flesh to Satan, but He retained his life. Satan could not take Job's life, but apart from this Satan could employ any means or method against Job.

After gaining God's permission, Satan rushed to Job and stretched forth its hand to afflict his skin, causing sore boils all over his body, and Job felt pain upon his skin. Job praised the wondrousness and holiness of Jehovah God, which made Satan even more flagrant in its audaciousness. Because it had felt the joy of hurting man, Satan stretched forth its hand and raked Job's flesh, causing his sore boils to fester. Job immediately felt a pain and torment upon his flesh that was without parallel, and he could not help but knead himself from head to foot with his hands, as if this would relieve the blow to his spirit from this pain of the flesh. He realized that God was by his side watching him, and he tried his best to steel himself. He once more knelt to the ground, and said: You look within man's heart, You observe his misery; why does his weakness concern You? Praised be the name of Jehovah God. Satan saw the insufferable pain of Job, but it did not see Job forsake the name of Jehovah God. Thus it hastily stretched forth its hand to afflict the bones of Job, desperate to tear him limb from limb. In an instant, Job felt unprecedented torment; it was as if his flesh had been ripped open from the bones, and as if his bones were being smashed apart bit by bit. This agonizing torment made him think it would be better to die. ... His ability to bear had reached its limit. ... He wanted to cry out, he wanted to tear at the skin on his body to lessen the pain—yet he held back his screams, and did not tear at the skin on his body, for he did not want to let Satan see his weakness. And so he knelt once more, but at this time he felt not the presence of Jehovah God. He knew that He was often before him, and behind him,

and on either side of him. Yet during his pain, God had never watched; He covered His face and was hidden, for the meaning of His creation of man was not to bring suffering upon man. At this time, Job was weeping, and doing his best to endure this physical agony, yet he could no longer keep himself from giving thanks to God: Man falls at the first blow, he is weak and powerless, he is young and ignorant—why would You wish to be so caring and tender toward him? You strike me, yet it hurts You to do so. What of man is worth Your care and concern? Job’s prayers reached the ears of God, and God was silent, only watching without sound. ... Having tried every trick in the book to no avail, Satan quietly departed, yet this did not bring an end to God’s trials of Job. Because the power of God revealed in Job had not been made public, the story of Job did not end with the retreat of Satan. As other characters made their entry, more spectacular scenes were yet to come.

Another Manifestation of Job’s Fear of God and Shunning of Evil Is His Extolling of God’s Name in All Things

Job had suffered the ravages of Satan, yet still he did not forsake the name of Jehovah God. His wife was the first to step out and play the role of Satan that can be seen by attacking Job. The original text describes it thus: “Then said his wife to him, Do you still retain your integrity? curse God, and die” (Job 2:9). These were the words spoken by Satan in the guise of man. They were an attack, and an accusation, as well as enticement, a temptation, and slander. Having failed in attacking Job’s flesh, Satan then directly attacked Job’s integrity, wishing to use this to make Job give up his integrity, renounce God, and stop living. So, too, did Satan wish to use such words to tempt Job: If Job forsook the name of Jehovah, he need not endure such torment, could free himself from the torment of the flesh. Faced with the advice of his wife, Job reprimanded her by saying, “You speak as one of the foolish women speaks. What? shall we receive good at the hand of God, and shall we not receive evil?” (Job 2:10). Job had long known these words, but at this time the truth of Job’s knowledge of them was proven.

When his wife advised him to curse God and die, her meaning was: Your God treats you thus, so why not curse Him? What are you doing still living? Your God is so unfair to you, yet still you say blessed be the name of Jehovah. How could He bring disaster upon you when you bless His name? Hurry up and forsake the name of God, and follow

Him no more. In this way your troubles will be over. At this moment, there was produced the testimony that God wished to see in Job. No ordinary person could bear such testimony, nor do we read of it in any of the stories of the Bible—but God had seen it long before Job spoke these words. God merely wished to use this opportunity to allow Job to prove to all that God was right. Faced with the advice of his wife, Job not only didn't give up his integrity or renounce God, but he also said to his wife: "shall we receive good at the hand of God, and shall we not receive evil?" Do these words carry great weight? Here, there is only one fact capable of proving the weight of these words. The weight of these words is that they are approved of by God in His heart, they are what was desired by God, they are what God wanted to hear, and they are the outcome that God yearned to see; these words are also the essence of Job's testimony. In this, Job's perfection, uprightness, fear of God, and shunning of evil were proven. The preciousness of Job lay in how, when he was tempted, and even when his whole body was covered with sore boils, when he endured the utmost torment, and when his wife and kinfolk advised him, he still uttered such words. To put it in another way, in his heart he believed that, no matter what temptations, or however grievous the tribulations or torment, even if death was to come upon him, he would not renounce God or spurn the way of fearing God and shunning evil. You see, then, that God held the most important place in his heart, and that there was only God in his heart. It is because of this that we read such descriptions of him in the Scriptures as: In all this did not Job sin with his lips. Not only did he not sin with his lips, but in his heart he did not complain about God. He did not say hurtful words about God, nor did he sin against God. Not only did his mouth bless the name of God, but in his heart he also blessed the name of God; his mouth and heart were as one. This was the true Job seen by God, and this was the very reason why God treasured Job.

People's Many Misunderstandings About Job

The hardship suffered by Job was not the work of angels sent by God, nor was it caused by God's own hand. Instead, it was personally caused by Satan, the enemy of God. Consequently, the level of hardship suffered by Job was profound. Yet at this moment Job demonstrated, without reserve, his everyday knowledge of God in his heart, the principles of his everyday actions, and his attitude toward God—and this is

the truth. If Job had not been tempted, if God had not brought trials upon Job, when Job said, “the LORD gave, and the LORD has taken away; blessed be the name of the LORD,” you would say that Job is a hypocrite; God had given him so many assets, so of course he blessed the name of Jehovah. If, before being subjected to trials, Job had said, “shall we receive good at the hand of God, and shall we not receive evil?” you would say that Job was exaggerating, and that he would not forsake the name of God since he was often blessed by the hand of God. If God had brought disaster upon him, then he would surely have forsaken the name of God. Yet when Job found himself in circumstances that no one would wish for, or wish to see, or wish to befall them, which people would fear befalling them, circumstances that even God could not bear to watch, Job was still able to hold on to his integrity: “the LORD gave, and the LORD has taken away; blessed be the name of the LORD” and “shall we receive good at the hand of God, and shall we not receive evil?” Faced with Job’s conduct at this time, those who love to talk high-sounding words, and who love to speak letters and doctrines, are left speechless. Those who extol God’s name in speech only, yet have never accepted the trials of God, are condemned by the integrity to which Job held firm, and those who have never believed that man is able to hold firm to the way of God are judged by Job’s testimony. Faced with Job’s conduct during these trials and the words that he spoke, some people will feel confused, some will feel envious, some will feel doubtful, and some will even appear disinterested, turning their noses up at the testimony of Job because they not only see the torment that befell Job during the trials, and read of the words spoken by Job, but also see the human “weakness” betrayed by Job when the trials came upon him. This “weakness” they believe to be the supposed imperfection in the perfection of Job, the blemish in a man who in God’s eyes was perfect. Which is to say, it is believed that those who are perfect are flawless, without stain or sully, that they have no weaknesses, have no knowledge of pain, that they never feel unhappy or dejected, and are without hate or any externally extreme behavior; as a result, the great majority of people do not believe that Job was truly perfect. People do not approve of much of his behavior during his trials. For example, when Job lost his property and children, he did not, as people would imagine, break into tears. His “indecorum” makes people think he was cold, for he was without tears, or love for his family. This is the bad impression that Job first gives people. They find his behavior after

that even more perplexing: “Rent his mantle” has been interpreted by people as his disrespect for God, and “shaved his head” is wrongly believed to mean Job’s blasphemy and opposition to God. Apart from Job’s words that “the LORD gave, and the LORD has taken away; blessed be the name of the LORD,” people discern none of the righteousness in Job that was praised by God, and thus the assessment of Job of the great majority of them is nothing more than incomprehension, misunderstanding, doubt, condemnation, and approval in theory only. None of them are able to truly understand and appreciate Jehovah God’s words that Job was a perfect and an upright man, one that feared God and shunned evil.

Based on their impression of Job above, people have further doubts as to his righteousness, for Job’s actions and his conduct recorded in the scriptures were not as earth-shatteringly touching as people would have imagined. Not only did he not carry out any great feats, but he also took a potsherd to scrape himself while sitting among the ashes. This act also astonishes people and causes them to doubt—and even deny—Job’s righteousness, for while scraping himself Job did not pray to God, or promise to God; nor, moreover, was he seen to weep tears of pain. At this time, people only see the weakness of Job and nothing else, and thus even when they hear Job say “shall we receive good at the hand of God, and shall we not receive evil?” they are completely unmoved, or else undecided, and are still unable to discern the righteousness of Job from his words. The basic impression that Job gives people during the torment of his trials is that he was neither cringing nor arrogant. People do not see the story behind his behavior that played out in the depths of his heart, nor do they see fear of God within his heart or adherence to the principle of the way of shunning evil. His equanimity makes people think his perfection and uprightness were but empty words, that his fear of God was merely hearsay; the “weakness” that he revealed externally, meanwhile, leaves a profound impression on them, giving them a “new perspective” on, and even a “new understanding” toward the man whom God defines as perfect and upright. Such a “new perspective” and “new understanding” are proven when Job opened his mouth and cursed the day he was born.

Though the level of torment he suffered is unimaginable and incomprehensible to any man, he spoke no words of heresy, but only lessened the pain of his body by his own means. As recorded in the Scriptures, he said: “Let the day perish wherein I was born, and the night in which

it was said, There is a man child conceived” (Job 3:3). Perhaps, no one has ever considered these words important, and perhaps there are people who have paid attention to them. In your view, do they mean that Job opposed God? Are they a complaint against God? I know that many of you have certain ideas about these words spoken by Job and believe that if Job was perfect and upright, he should not have shown any weakness or grief, and ought instead to have faced any attack from Satan positively, and even smiled in the face of Satan’s temptations. He should not have had the slightest reaction to any of the torment brought upon his flesh by Satan, nor should he have betrayed any of the emotions within his heart. He should even have asked that God make these trials even harsher. This is what should be demonstrated and possessed by someone who is unwavering and who truly fears God and shuns evil. Amid this extreme torment, Job did but curse the day of his birth. He did not complain about God, much less did he have any intention of opposing God. This is much easier said than done, for since ancient times until today, no one has ever experienced such temptations or suffered that which befell Job. And why has no one ever been subjected to the same kind of temptation as Job? Because, as God sees it, no one is able to bear such a responsibility or commission, no one could do as Job did, and, moreover, no one could still, apart from cursing the day of their birth, not forsake the name of God and continue to bless the name of Jehovah God, as Job did when such torment befell him. Could anyone do this? When we say this about Job, are we commending his behavior? He was a righteous man, and able to bear such testimony to God, and capable of making Satan flee with its head in its hands, so that it never again came before God to accuse him—so what’s wrong with commending him? Could it be that you have higher standards than God? Could it be that you would act even better than Job when trials come upon you? Job was praised by God—what objections could you have?

Job Curses the Day of His Birth Because He Does Not Want God to Be Pained by Him

I often say that God looks within people’s hearts, and people look at people’s exteriors. Because God looks within people’s hearts, He understands their substance, whereas people define other people’s substance based on their exterior. When Job opened his mouth and cursed the day

of his birth, this act astonished all the spiritual figures, including the three friends of Job. Man came from God, and should be thankful for the life and flesh, as well as the day of his birth, bestowed upon him by God, and he should not curse them. This is understandable and conceivable to most people. For anyone who follows God, this understanding is sacred and inviolable, it is a truth that can never change. Job, on the other hand, broke the rules: He cursed the day of his birth. This is an act that most people consider to be crossing over into forbidden territory. Not only is he not entitled to people's understanding and sympathy, he is also not entitled to God's forgiveness. At the same time, even more people become doubtful toward Job's righteousness, for it seems that God's favor toward him made Job self-indulgent, it made him so bold and reckless that not only did he not thank God for blessing him and caring for him during his lifetime, but he damned the day of his birth to destruction. What is this, if not opposition to God? Such superficialities provide people with the proof to condemn this act of Job, but who can know what Job was truly thinking at that time? And who can know the reason why Job acted in that way? Only God and Job himself know the inside story and reasons here.

When Satan stretched forth its hand to afflict the bones of Job, Job fell into its clutches, without the means to escape or the strength to resist. His body and soul suffered enormous pain, and this pain made him deeply aware of the insignificance, frailty, and powerlessness of living in the flesh. At the same time, he also gained a profound understanding of why God is of a mind to care for and look after mankind. In Satan's clutches, Job realized that man, who is of flesh and blood, is actually so powerless and weak. When he fell to his knees and prayed to God, he felt as if God was covering His face, and hiding, for God had completely placed him in the hands of Satan. At the same time, God also wept for him, and, moreover, was aggrieved for him; God was pained by his pain, and hurt by his hurt. ... Job felt God's pain, as well as how unbearable it was for God. ... Job did not want to bring any more grief upon God, nor did he want God to weep for him, much less did he want to see God pained by him. At this moment, Job wanted only to divest himself of his flesh, to no longer endure the pain brought upon him by this flesh, for this would stop God being tormented by his pain—yet he could not, and he had to tolerate not only the pain of the flesh, but also the torment of not wishing to make God anxious. These two pains—one

from the flesh, and one from the spirit—brought heart-rending, gut-wrenching pain upon Job, and made him feel how the limitations of man who is of flesh and blood can make one feel frustrated and helpless. Under these circumstances, his yearning for God grew fiercer, and his loathing of Satan became more intense. At this time, Job would have preferred to have never been born into the world of man, would rather that he did not exist, than see God cry tears or feel pain for his sake. He began to deeply loathe his flesh, to be sick and tired of himself, of the day of his birth, and even of all that which was connected to him. He did not wish there to be any more mention of his day of birth or anything to do with it, and so he opened his mouth and cursed the day of his birth: “Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived. Let that day be darkness; let not God regard it from above, neither let the light shine on it” (Job 3:3-4). Job’s words bear his loathing for himself, “Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived,” as well as his reproof of himself and sense of indebtedness for causing pain to God, “Let that day be darkness; let not God regard it from above, neither let the light shine on it.” These two passages are the ultimate expression of how Job felt then, and fully demonstrate his perfection and uprightness to all. At the same time, just as Job had wished, his faith and obedience to God, as well as his fear of God, were truly elevated. Of course, this elevation is precisely the effect that God had expected.

Job Defeats Satan and Becomes a True Man in the Eyes of God

When Job first underwent his trials, he was stripped of all his property and all of his children, but he did not fall down or say anything that was a sin against God as a result. He had overcome the temptations of Satan, and he had overcome his material assets and offspring, and the trial of losing all his worldly possessions, which is to say he was able to obey God’s taking away from him and offer thanks and praise to God because of it. Such was Job’s conduct during Satan’s first temptation, and such was also Job’s testimony during the first trial of God. In the second trial, Satan stretched forth its hand to afflict Job, and although Job experienced pain greater than he had ever felt before, still his testimony was enough to leave people astounded. He used his fortitude, conviction, and obedience to God, as well as his fear of God, to once

more defeat Satan, and his conduct and his testimony were once more approved of and favored by God. During this temptation, Job used his actual conduct to proclaim to Satan that the pain of the flesh could not alter his faith and obedience to God or take away his devotion to God and fear of God; he would not renounce God or give up his own perfection and uprightness because he faced death. Job's determination made a coward of Satan, his faith left Satan timorous and trembling, the force of his life-and-death battle with Satan bred in Satan a deep hatred and resentment, his perfection and uprightness left Satan with nothing more it could do to him, such that Satan abandoned its attacks on him and gave up its accusations against Job before Jehovah God. This meant that Job had overcome the world, he had overcome the flesh, he had overcome Satan, and he had overcome death; he was completely and utterly a man who belonged to God. During these two trials, Job stood firm in his testimony, and actually lived out his perfection and uprightness, and broadened the scope of his living principles of fearing God and shunning evil. Having undergone these two trials, there was born in Job a richer experience, and this experience made him more mature and seasoned, it made him stronger, and of greater conviction, and it made him more confident of the rightness and worthiness of the integrity to which he held firm. Jehovah God's trials of Job gave him a deep understanding and sense of God's concern for man, and allowed him to sense the preciousness of God's love, from which point consideration toward and love for God were added in to his fear of God. The trials of Jehovah God not only didn't alienate Job from Him, but brought his heart closer to God. When the fleshly pain endured by Job reached its peak, the concern that he felt from Jehovah God gave him no choice but to curse the day of his birth. Such conduct was not long-planned, but a natural revelation of the consideration for and love of God from within his heart, it was a natural revelation that came from his consideration for and love of God. Which is to say, because he loathed himself, and he was unwilling to, and could not stand to torment God, thus his consideration and love reached the point of selflessness. At this time, Job elevated his long-standing adoration and yearning for God and devotion to God to the level of consideration and loving. At the same time, he also elevated his faith and obedience to God and fear of God to the level of consideration and loving. He did not allow himself to do anything that would cause harm to God, he did not permit himself any conduct that would hurt God, and did not allow

himself to bring any sorrow, grief, or even unhappiness upon God for his own reasons. In God's eyes, although Job was still the Job of before, Job's faith, obedience, and fear of God had brought God complete satisfaction and enjoyment. At this time, Job had attained the perfection that God had expected him to attain, he had become someone truly worthy of being called "perfect and upright" in God's eyes. His righteous deeds allowed him to overcome Satan and to stand fast in his testimony to God. So, too, did his righteous deeds make him perfect, and allow the value of his life to be elevated, and transcend more than ever, and make him the first person to no longer be attacked and tempted by Satan. Because Job was righteous, he was accused and tempted by Satan; because Job was righteous, he was handed over to Satan; and because Job was righteous, he overcame and defeated Satan, and stood firm in his testimony. Henceforth Job became the first man who would never again be handed over to Satan, he truly came before the throne of God, and lived in the light, under the blessings of God without the spying or ruination of Satan. ... He had become a true man in the eyes of God, he had been set free. ...

About Job

Having learned of how Job went through the trials, most of you will likely want to know more details about Job himself, particularly with regard to the secret by which he gained God's praise. So today, let us talk about Job!

In Job's Daily Life We See His Perfection, Uprightness, Fear of God, and Shunning of Evil

If we are to discuss Job, then we must start with the assessment of him uttered from God's own mouth: "there is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil."

Let us first learn about Job's perfection and uprightiness.

What is your understanding of the words "perfect" and "upright"? Do you believe that Job was without reproach, and honorable? This, of course, would be a literal interpretation and understanding of "perfect" and "upright." Integral to a true understanding of Job is real life—words, books, and theory alone won't provide any answers. We'll start by looking at Job's home life, at what his normal conduct was like during his

life. This will tell us about his principles and objectives in life, as well as about his personality and pursuit. Now, let us read the final words of Job 1:3: "this man was the greatest of all the men of the east." What these words are saying is that Job's status and standing were very high, and though we are not told whether he was the greatest of all men of the east because of his abundant assets, or because he was perfect and upright, and feared God and shunned evil, overall, we know that Job's status and standing were much prized. As recorded in the Bible, people's first impressions of Job were that Job was perfect, that he feared God and shunned evil, and that he was possessed of great wealth and venerable status. For a normal person living in such an environment and under such conditions, Job's diet, quality of life, and the various aspects of his personal life would be the focus of most people's attention; thus we must continue reading the scriptures: "And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually" (Job 1:4-5). This passage tells us two things: The first is that Job's sons and daughters regularly feasted, eating and drinking; the second is that Job frequently offered burnt sacrifices because he often worried for them, fearful that they were sinning, that in their hearts they had cursed God. In this are described the lives of two different types of people. The first, Job's sons and daughters, often feasted because of their affluence, they lived extravagantly, they wine and dined to their heart's content, enjoying the high quality of life brought by material wealth. Living such a life, it was inevitable that they would often sin and offend God—yet they did not sanctify themselves or offer burnt offerings as a result. You see, then, that God had no place in their hearts, that they gave no thought to God's graces, nor feared offending God, much less did they fear renouncing God in their hearts. Of course, our focus is not on Job's children, but on what Job did when faced with such things; this is the other matter described in the passage, and which involves Job's daily life and the substance of his humanity. When the Bible describes the feasting of Job's sons and daughters, there is no mention of Job; it is said only that his sons and daughters often ate and drank together. In other words, he did not hold feasts, nor did he join

his sons and daughters in eating to extravagance. Though affluent, and possessed of many assets and servants, Job's life was not a luxurious one. He was not beguiled by his superlative living environment, and he did not gorge himself on the enjoyments of the flesh or forget to offer burnt offerings because of his wealth, much less did it cause him to gradually shun God in his heart. Evidently, then, Job was disciplined in his lifestyle, and was not greedy or hedonistic, nor did he fixate upon quality of life, as a result of God's blessings to him. Instead, he was humble and modest, and cautious and careful before God, he often gave thought to God's graces and blessings, and was continually fearful of God. In his daily life, Job often rose early to offer burnt offerings for his sons and daughters. In other words, not only did Job himself fear God, but he also hoped that his children would likewise fear God and not sin against God. Job's material wealth held no place within his heart, nor did it replace the position held by God; whether for the sake of himself or his children, Job's daily actions were all connected to fearing God and shunning evil. His fear of Jehovah God did not stop at his mouth, but was put into action, and reflected in each and every part of his daily life. This actual conduct by Job shows us that he was honest, and was possessed of a substance that loved justice and things that were positive. That Job often sent and sanctified his sons and daughters means he did not sanction or approve of his children's behavior; instead, in his heart he was fed up with their behavior, and condemned them. He had concluded that the behavior of his sons and daughters was not pleasing to Jehovah God, and thus he often called on them to go before Jehovah God and confess their sins. Job's actions show us another side of his humanity: one in which he never walked with those who often sinned and offended God, but instead shunned and avoided them. Even though these people were his sons and daughters, he did not forsake his own principles because they were his own kin, nor did he indulge their sins because of his own sentiments. Rather, he urged them to confess and gain Jehovah God's forbearance, and he warned them not to forsake God for the sake of their own greedy enjoyment. The principles of how Job treated others are inseparable from the principles of his fear of God and shunning of evil. He loved that which was accepted by God, and loathed that which repulsed God, and he loved those who feared God in their hearts, and loathed those who committed evil or sinned against God. Such love and loathing was demonstrated in his everyday life, and was the very uprightness of Job seen by God's eyes. Naturally,

this is also the expression and living out of Job's true humanity in his relations with others in his daily life that we must learn about.

The Manifestations of Job's Humanity During His Trials (Understanding Job's Perfection, Uprightness, Fear of God, and Shunning of Evil During His Trials)

What we have shared above are the various aspects of Job's humanity that were exhibited in his daily life prior to his tests. Without doubt, these various manifestations provide an initial acquaintance with and understanding of Job's uprightness, fear of God, and shunning of evil, and naturally provide an initial affirmation. The reason why I say "initial" is because most people still do not have a true understanding of Job's personality and the degree to which he pursued the way of obeying and fearing God. Which is to say, most people's understanding of Job doesn't go beyond the somewhat favorable impression of him provided by his words in the Bible that "the LORD gave, and the LORD has taken away; blessed be the name of the LORD" and "shall we receive good at the hand of God, and shall we not receive evil?" Thus, there is a great need for us to understand how Job lived out his humanity as he received God's trials; in this way, Job's true humanity will be shown to all in its entirety.

When Job heard that his property had been stolen, that his sons and daughters had lost their lives, and that his servants had been killed, he reacted as follows: "Then Job arose, and rent his mantle, and shaved his head, and fell down on the ground, and worshipped" (Job 1:20). These words tell us one fact: After hearing this news, Job was not panic-stricken, he did not cry, or blame the servants who had given him the news, much less did he inspect the scene of the crime to investigate and verify the whys and wherefores and find out what really happened. He did not exhibit any pain or regret at the loss of his possessions, nor did he break down in tears due to the loss of his children, of his loved ones. On the contrary, he rent his mantle, and shaved his head, and fell down on the ground, and worshiped. Job's actions are unlike those of any ordinary man. They confuse many people, and make them reprimand Job for his "cold-bloodedness" in their hearts. At the sudden loss of their possessions, normal people would appear heartbroken, or despairing—or, in the case of some people, they might even fall into deep depression. That is because, in their hearts, people's property represents a lifetime of effort, it is that which their survival relies upon, it is the hope that keeps them liv-

ing; the loss of their property means their efforts have been for nothing, that they are without hope, and even that they have no future. This is any normal person's attitude toward their property and the close relationship they have with it, and this is also the importance of property in people's eyes. As such, the great majority of people feel confused by Job's cool attitude toward the loss of^[a] his property. Today, we're going to dispel the confusion of all these people by explaining what was going on within Job's heart.

Common sense dictates that, having been given such abundant assets by God, Job should feel ashamed before God because of losing these assets, for he hadn't looked after or taken care of them, he hadn't held on to the assets given to him by God. Thus, when he heard that his property had been stolen, his first reaction should have been to go to the scene of the crime and take inventory of everything that had gone,^[b] and then to confess to God so that he might once more receive God's blessings. Job, however, did not do this—and he naturally had his own reasons for not doing so. In his heart, Job profoundly believed that all he possessed had been bestowed upon him by God, and had not come off the back of his own labor. Thus, he did not see these blessings as something to be capitalized upon, but took holding on to the way that he should by tooth and nail as his living principles. He cherished God's blessings, and gave thanks for them, but he was not enamored of, nor did he seek more blessings. Such was his attitude toward property. He neither did anything for the sake of gaining blessings, nor worried about or was aggrieved by the lack or loss of God's blessings; he neither became wildly, deliriously happy because of God's blessings, nor ignored the way of God or forgot the grace of God because of the blessings he frequently enjoyed. Job's attitude toward his property reveals to people his true humanity: Firstly, Job was not a greedy man, and was undemanding in his material life. Secondly, Job never worried or feared that God would take away all that he had, which was his attitude of obedience toward God in his heart; that is, he had no demands or complaints about when or whether God would take from him, and did not ask the reason why, but only sought to obey the arrangements of God. Thirdly, he never believed that his assets came from his own labors, but that they were bestowed unto him by God. This was Job's faith in God, and is an indication of his conviction. Are

Footnotes:

a. The original text omits "the loss of."

b. The original text omits "that had gone."

Job's humanity and his true daily pursuit made clear in this three-point summary of him? Job's humanity and pursuit were integral to his cool conduct when faced with the loss of his property. It was precisely because of his daily pursuit that Job had the stature and conviction to say, "the LORD gave, and the LORD has taken away; blessed be the name of the LORD," during the trials of God. These words were not gained overnight, nor had they just popped into Job's head. They were what he had seen and acquired during many years of experiencing life. Compared to all those who only seek God's blessings, and who fear that God will take from them, and hate it and complain about it, is Job's obedience not very real? Compared to all those who believe that there is a God, but who have never believed that God rules over all things, does Job not possess great honesty and uprightness?

Job's Rationality

Job's actual experiences and his upright and honest humanity meant that he made the most rational judgment and choices when he lost his assets and his children. Such rational choices were inseparable from his daily pursuits and the deeds of God that he had come to know during his day-to-day life. Job's honesty made him able to believe that Jehovah's hand rules over all things; his belief allowed him to know the fact of Jehovah God's sovereignty over all things; his knowledge made him willing and able to obey Jehovah God's sovereignty and arrangements; his obedience enabled him to be more and more true in his fear of Jehovah God; his fear made him more and more real in his shunning of evil; ultimately, Job became perfect because he feared God and shunned evil; and his perfection made him wise, and gave him the utmost rationality.

How should we understand this word "rational"? A literal interpretation is that it means being of good sense, being logical and sensible in one's thinking, being of sound words, actions, and judgment, and possessing sound and regular moral standards. Yet Job's rationality isn't so easily explained. When it is said here that Job was possessed of the utmost rationality, it is in connection to his humanity and his conduct before God. Because Job was honest, he was able to believe in and obey the sovereignty of God, which gave him a knowledge that was unobtainable by others, and this knowledge made him able to more accurately discern, judge, and define that which befell him, which

enabled him to more accurately and perspicaciously choose what to do and what to hold firm to. Which is to say that his words, behavior, the principles behind his actions, and the code by which he acted, were regular, clear, and specific, and were not blind, impulsive, or emotional. He knew how to treat whatever befell him, he knew how to balance and handle the relationships between complex events, he knew how to hold fast to the way that should be held fast to, and, moreover, he knew how to treat the giving and taking away of Jehovah God. This was the very rationality of Job. It was precisely because Job was equipped with such rationality that he said, “the LORD gave, and the LORD has taken away; blessed be the name of the LORD,” when he lost his assets and his sons and daughters.

When Job was faced with the enormous pain of the body, and the remonstrations of his kinfolk and friends, and when he was faced with death, his actual conduct once again demonstrated his true face to all.

The Real Face of Job: True, Pure, and Without Falsity

Let us read the following: “So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot to his crown. And he took him a potsherd to scrape himself with; and he sat down among the ashes” (Job 2:7-8). This is a description of Job’s conduct when sore boils sprouted upon his body. At this time, Job sat in the ashes as he endured the pain. No one treated him, and no one helped him lessen the pain of his body; instead, he used a potsherd to scrape away the surface of the sore boils. Superficially, this was merely a stage in Job’s torment, and bears no relation to his humanity and fear of God, for Job spoke no words to demonstrate his mood and views at this time. Yet Job’s actions and his conduct are still a true expression of his humanity. In the record of the previous chapter we read that Job was the greatest of all the men of the east. This passage of the second chapter, meanwhile, shows us that this great man of the east should take a potsherd to scrape himself while sitting among the ashes. Is there not an obvious contrast between these two descriptions? It is a contrast that shows us Job’s true self: Despite his prestigious standing and status, he had never loved nor paid them any attention; he cared not how others viewed his standing, nor was he concerned about whether his actions or conduct would have any negative effect on his standing; he did not indulge in the riches of status, nor did he enjoy the glory that

came with status and standing. He only cared about his value and the significance of his living in the eyes of Jehovah God. Job's true self was his very substance: He did not love fame and fortune, and did not live for fame and fortune; he was true, and pure, and without falsity.

Job's Separation of Love and Hate

Another side of Job's humanity is demonstrated in this exchange between him and his wife: "Then said his wife to him, Do you still retain your integrity? curse God, and die. But he said to her, You speak as one of the foolish women speaks. What? shall we receive good at the hand of God, and shall we not receive evil? ..." (Job 2:9-10). Seeing the torment he was suffering, Job's wife tried to advise Job to help him escape his torment—yet the "good intentions" did not gain Job's approval; instead, they stirred his anger, for she denied his faith in, and obedience to Jehovah God, and also denied the existence of Jehovah God. This was intolerable to Job, for he had never allowed himself to do anything that opposed or hurt God, to say nothing of others. How could he remain indifferent when he saw others speak words that blasphemed against and insulted God? Thus he called his wife a "foolish woman." Job's attitude toward his wife was one of anger and hate, as well as reproach and reprimand. This was the natural expression of Job's humanity of differentiating between love and hate, and was a true representation of his upright humanity. Job was possessed of a sense of justice—one which made him hate the winds and tides of wickedness, and loathe, condemn, and reject absurd heresy, ridiculous arguments, and ludicrous assertions, and allowed him to hold true to his own, correct principles and stance when he had been rejected by the masses and deserted by those who were close to him.

The Kindheartedness and Sincerity of Job

Since, in Job's conduct, we are able to see the expression of various aspects of his humanity, what of Job's humanity do we see when he opened his mouth to curse the day of his birth? This is the topic we will share below.

Above, I have talked of the origins of Job's curse of the day of his birth. What do you see in this? If Job were hardhearted, and without love, if he were cold and emotionless, and bereft of humanity, could he

have cared for God's heart's desire? And could he have despised the day of his own birth as a result of caring for God's heart? In other words, if Job were hardhearted and bereft of humanity, could he have been distressed by God's pain? Could he have cursed the day of his birth because God had been aggrieved by him? The answer is, Absolutely not! Because he was kindhearted, Job cared for God's heart; because he cared for God's heart, Job sensed God's pain; because he was kindhearted, he suffered greater torment as a result of sensing God's pain; because he sensed God's pain, he began to loathe the day of his birth, and thus cursed the day of his birth. To outsiders, Job's entire conduct during his trials is exemplary. Only his curse of the day of his birth paints a question mark above his perfection and uprightness, or provides a different assessment. In fact, this was the truest expression of the substance of Job's humanity. The substance of his humanity was not concealed or packaged, or revised by someone else. When he cursed the day of his birth, he demonstrated the kindheartedness and sincerity deep within his heart; he was like a spring whose waters are so clear and pellucid as to reveal its bottom.

Having learned all this about Job, most people will undoubtedly have a fairly accurate and objective assessment of the substance of Job's humanity. They should also have a profound, practical, and more advanced understanding and appreciation of the perfection and uprightness of Job spoken of by God. Hopefully, this understanding and appreciation will help people embark upon the way of fearing God and shunning evil.

The Relationship Between God's Consignment of Job to Satan and the Aims of God's Work

Although most people now recognize that Job was perfect and upright, and that he feared God and shunned evil, this recognition doesn't give them a greater understanding of God's intention. At the same time as envying Job's humanity and pursuit, they ask the following question of God: Job was so perfect and upright, people adore him so much, so why did God hand him over to Satan and subject him to so much torment? Such questions are bound to exist in many people's hearts—or rather, this doubt is the question in many people's hearts. Since it has confounded so many people, we must lay this question on the table and explain it properly.

Everything that God does is necessary, and possessed of extraordinary significance, for all that He does in man concerns His management and the salvation of mankind. Naturally, the work that God did in Job is no different, even though Job was perfect and upright in the eyes of God. In other words, regardless of what God does or the means by which He does it, regardless of the cost, or His objective, the purpose of His actions does not change. His purpose is to work into man God's words, God's requirements, and God's will for man; in other words, it is to work into man all that God believes to be positive in accordance with His steps, enabling man to understand God's heart and comprehend God's substance, and allowing him to obey God's sovereignty and arrangements, and thus allowing man to attain the fear of God and shunning of evil—all of which is one aspect of God's purpose in all He does. The other aspect is that, because Satan is the foil and serving object in God's work, man is often given to Satan; this is the means God uses to allow people to see the wickedness, ugliness, and contemptibility of Satan amid Satan's temptations and attacks, thus causing people to hate Satan and be able to know and recognize that which is negative. This process allows them to gradually free themselves from Satan's control, and from Satan's accusations, interference, and attacks—until, thanks to God's words, their knowledge and obedience of God, and their faith in God and fear of Him, they triumph over the attacks of Satan, and triumph over the accusations of Satan; only then will they have been completely delivered from the domain of Satan. People's deliverance means that Satan has been defeated, it means that they are no longer the food in Satan's mouth—that instead of swallowing them, Satan has relinquished them. This is because such people are upright, because they have faith, obedience, and fear toward God, and because they completely break with Satan. They bring shame upon Satan, they make a coward of Satan, and they utterly defeat Satan. Their conviction in following God, and obedience to and fear of God defeat Satan, and make Satan completely give them up. Only people such as this have truly been gained by God, and it is this which is God's ultimate objective in saving man. If they wish to be saved, and wish to be completely gained by God, then all those who follow God must face temptations and attacks both great and small from Satan. Those who emerge from these temptations and attacks and are able to fully defeat Satan are those who have been saved by God. Which is to say, those who have been saved unto God are those who have undergone God's trials, and

who have been tempted and attacked by Satan an untold number of times. Those who have been saved unto God understand God's will and requirements, and are able to acquiesce to God's sovereignty and arrangements, and they do not forsake the way of fearing God and shunning evil amid Satan's temptations. Those who are saved unto God possess honesty, they are kindhearted, they differentiate between love and hate, they have a sense of justice and are rational, and they are able to care for God and treasure all that is of God. Such people are not bound, spied upon, accused, or abused by Satan, they are completely free, they have been completely liberated and released. Job was just such a man of freedom, and this is precisely the significance of why God handed him over to Satan.

Job was abused by Satan, but he also gained eternal freedom and liberation, and gained the right to never again be subjected to Satan's corruption, abuse, and accusations, to instead live in the light of God's countenance free and unencumbered, and to live amid God's blessings to him. No one could take away, or destroy, or procure this right. It was given to Job in return for his faith, determination, and obedience to and fear of God; Job paid the price of his life to win joy and happiness on earth, to win the right and entitlement, ordained by heaven and acknowledged by earth, to worship the Creator without interference as a true creature of God on earth. Such was also the greatest outcome of the temptations endured by Job.

When people have yet to be saved, their lives are often interfered with, and even controlled by, Satan. In other words, people who have not been saved are prisoners to Satan, they have no freedom, they have not been relinquished by Satan, they are not qualified or entitled to worship God, and they are closely pursued and viciously attacked by Satan. Such people have no happiness to speak of, they have no right to a normal existence to speak of, and moreover they have no dignity to speak of. Only if you stand up and do battle with Satan, using your faith in God and obedience to, and fear of God as the weapons with which to fight a life-and-death battle with Satan, such that you fully defeat Satan and cause it to turn tail and become cowardly whenever it sees you, so that it completely abandons its attacks and accusations against you—only then will you be saved and become free. If you are determined to fully break with Satan, but are not equipped with the weapons that will help you defeat Satan, then you will still be in danger; as time goes on, when you have been so tortured by Satan that there is not an

ounce of strength left in you, yet you have still been unable to bear testimony, have still not completely freed yourself of Satan's accusations and attacks against you, then you will have little hope of salvation. In the end, when the conclusion of God's work is proclaimed, you will still be in the grip of Satan, unable to free yourself, and thus you will never have a chance or hope. The implication, then, is that such people will be completely in Satan's captivity.

Accept God's Tests, Overcome Satan's Temptations, and Allow God to Gain Your Whole Being

During the work of His abiding provision and support of man, God tells the entirety of His will and requirements to man, and shows His deeds, disposition, and what He has and is to man. The objective is to equip man with stature, and to allow man to gain various truths from God while following Him—truths that are the weapons given to man by God with which to fight Satan. Thus equipped, man must face God's tests. God has many means and avenues for testing man, but every one of them requires the "cooperation" of God's enemy: Satan. Which is to say, having given man the weapons with which to do battle with Satan, God hands man over to Satan and allows Satan to "test" man's stature. If man can break out from Satan's battle formations, if he can escape Satan's encirclement and still live, then man will have passed the test. But if man fails to leave Satan's battle formations, and submits to Satan, then he will not have passed the test. Whatever aspect of man God examines, the criteria for His examination are whether or not man stands firm in his testimony when attacked by Satan, and whether or not he has forsaken God and surrendered and submitted to Satan while ensnared by Satan. It may be said that whether or not man can be saved depends on whether he can overcome and defeat Satan, and whether or not he can gain freedom depends on whether he is able to lift up, on his own, the weapons given to him by God to overcome Satan's bondage, making Satan completely abandon hope and leave him alone. If Satan abandons hope and relinquishes someone, this means that Satan will never again try to take this person from God, will never again accuse and interfere with this person, will never again wantonly torture or attack them; only someone such as this will truly have been gained by God. This is the entire process by which God gains people.

The Warning and Enlightenment Provided to Later Generations by Job's Testimony

At the same time as understanding the process by which God completely gains someone, people will also understand the aims and significance of God's consignment of Job to Satan. People are no longer disturbed by Job's torment, and have a new appreciation of its significance. They no longer worry about whether they themselves will be subjected to the same temptation as Job, and no longer oppose or reject the coming of God's trials. Job's faith, obedience, and his testimony to overcoming Satan have been a source of huge help and encouragement to people. In Job, they see hope for their own salvation, and see that through faith, and obedience to and fear of God, it is entirely possible to defeat Satan, and prevail over Satan. They see that as long as they acquiesce to God's sovereignty and arrangements, and possess the determination and faith not to forsake God after having lost everything, then they can bring shame and defeat upon Satan, and that they need only possess the determination and perseverance to stand firm in their testimony—even if it means losing their lives—for Satan to be cowed and beat a hasty retreat. Job's testimony is a warning to later generations, and this warning tells them that if they do not defeat Satan, then they will never be able to rid themselves of the accusations and interference of Satan, nor will they ever be able to escape the abuse and attacks of Satan. Job's testimony has enlightened later generations. This enlightenment teaches people that only if they are perfect and upright are they able to fear God and shun evil; it teaches them that only if they fear God and shun evil can they bear strong and resounding testimony to God; only if they bear strong and resounding testimony to God can they never be controlled by Satan, and live under the guidance and protection of God—and only then will they have been truly saved. Job's personality and his life's pursuit should be emulated by everyone who pursues salvation. That which he lived out during his whole life and his conduct during his trials is a precious treasure to all those who pursue the way of fearing God and shunning evil.

Job's Testimony Brings Comfort to God

If I tell you now that Job is a lovely man, you may not be able to appreciate the meaning within these words, and may not be able to grasp

the sentiment behind why I have spoken of all these things; but wait until the day when you have experienced trials the same as or akin to those of Job, when you have gone through adversity, when you have experienced trials personally arranged for you by God, when you give your all, and endure humiliation and hardship, in order to prevail over Satan and bear testimony to God amid temptations—then you will be able to appreciate the meaning of these words I speak. At that time, you will feel that you are far inferior to Job, you will feel how lovely Job is, and that he is worthy of emulation; when that time comes, you will realize how important those classic words spoken by Job are for one who is corrupt and who lives in these times, and you will realize how difficult it is for the people of today to achieve what was achieved by Job. When you feel it is difficult, you will appreciate how anxious and worried is God's heart, you will appreciate how high is the price paid by God for gaining such people, and how precious is that done and expended by God for mankind. Now that you have heard these words, do you have an accurate understanding and correct assessment of Job? In your eyes, was Job a truly perfect and upright man who feared God and shunned evil? I believe that most people will most certainly say, Yes. For the facts of what Job acted and revealed are undeniable by any man or Satan. They are the most powerful proof of Job's triumph over Satan. This proof was produced in Job, and was the first testimony received by God. Thus, when Job triumphed in the temptations of Satan and bore testimony to God, God saw hope in Job, and His heart was comforted by Job. Since the creation until Job, this was the first time that God truly experienced what comfort was, and what it meant to be comforted by man, and it was the first time that He had seen, and gained, true testimony that was borne for Him.

I trust that, having heard of Job's testimony and accounts of the various aspects of Job, the majority of people will have plans for the path before them. So, too, do I trust that most people who are full of anxiety and fear will slowly begin to relax in both body and mind, and will begin to feel relief, little by little. ...

The passages below are also accounts about Job. Let us continue reading.

4. Job Has Heard of God by the Hearing of the Ear

(Job 9:11) "See, he goes by me, and I see him not: he passes on also, but I perceive him not."

(Job 23:8-9) "Behold, I go forward, but he is not there; and back-

ward, but I cannot perceive him: On the left hand, where he does work, but I cannot behold him: he hides himself on the right hand, that I cannot see him.”

(Job 42:2-6) “I know that you can do every thing, and that no thought can be withheld from you. Who is he that hides counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech you, and I will speak: I will demand of you, and declare you to me. I have heard of you by the hearing of the ear: but now my eye sees you. Why I abhor myself, and repent in dust and ashes.”

Although God Has Not Revealed Himself to Job, Job Believes in the Sovereignty of God

What is the thrust of these words? Have any of you realized that there is a fact here? First, how did Job know there is a God? And how did he know that the heavens and earth and all things are ruled by God? There is a passage that answers these two questions: I have heard of you by the hearing of the ear: but now my eye sees you. Why I abhor myself, and repent in dust and ashes (Job 42:5-6). From these words we learn that, rather than having seen God with his own eyes, Job had learned of God from legend. It was under these circumstances that he began to walk the path of following God, after which he confirmed the existence of God in his life, and among all things. There is an undeniable fact here—and what is it? Despite being able to follow the way of fearing God and shunning evil, Job had never seen God. In this, was he not the same as the people of today? Job had never seen God, the implication of which is that although he had heard of God, he did not know where God was, or what God was like, or what God was doing, which are subjective factors; objectively speaking, though he followed God, God had never appeared to him or spoken to him. Is this not a fact? Although God had not spoken to Job or given him any commands, Job had seen God’s existence, and beheld His sovereignty among all things and in legends in which Job had heard of God by the hearing of the ear, after which he began the life of fearing God and shunning evil. Such were the origins and process by which Job followed God. But no matter how he feared God and shunned evil, no matter how he held firm to his integrity, still God never appeared to him. Let us read this passage. He said, “See, he goes by me, and I see him not: he passes on also, but I perceive him not”

(Job 9:11). What these words are saying is that Job might have felt God around him or he might not—but he had never been able to see God. There were times when he imagined God passing before him, or acting, or guiding man, but he had never known. God comes upon man when he isn't expecting it; man doesn't know when God comes upon him, or where He comes upon him, because man cannot see God, and thus, to man, God is hidden from him.

Job's Faith in God Is Not Shaken Because God Is Hidden From Him

In the following passage of scripture, Job then says, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him: On the left hand, where he does work, but I cannot behold him: he hides himself on the right hand, that I cannot see him" (Job 23:8-9). In this account, we learn that in Job's experiences, God had been hidden to him throughout; God had not openly appeared to him, nor had He openly spoken any words to him, yet in his heart, Job was confident of God's existence. He had always believed that God might be walking before him, or might be acting by his side, and that although he could not see God, God was next to him governing his all. Job had never seen God, but he was able to stay true to his faith, which no other person was able to do. And why couldn't they? Because God did not speak to Job, or appear to him, and if he had not truly believed, he could not have gone on, nor could he have held fast to the way of fearing God and shunning evil. Is this not true? How do you feel when you read of Job saying these words? Do you feel that Job's perfection and uprightness, and his righteousness before God, are true, and not an exaggeration on the part of God? Even though God treated Job the same as other people, and did not appear or speak to him, Job still held firm to his integrity, he still believed in God's sovereignty, and, furthermore, he frequently offered burnt offerings and prayed before God as a result of his fear of offending God. In Job's ability to fear God without having seen God, we see how much he loved positive things, and how firm and real his faith was. He did not deny the existence of God because God was hidden from him, nor did he lose his faith and forsake God because he had never seen Him. Instead, amid God's hidden work of ruling all things, he had realized the existence of God, and felt the sovereignty and power of God. He did not give up on being upright because God was hidden, nor did he forsake the way of fearing God and shunning evil because God had nev-

er appeared to him. Job had never asked that God openly appear to him to prove His existence, for he had already beheld God's sovereignty among all things, and he believed that he had gained the blessings and graces that others had not gained. Although God remained hidden to him, Job's faith in God was never shaken. Thus, he harvested what none other had: God's approval and God's blessing.

Job Blesses the Name of God and Does Not Think of Blessings or Disaster

There is a fact which is never referred to in the Scriptures' stories of Job, which will be our focus today. Although Job had never seen God or heard the words of God with his own ears, God had a place in Job's heart. And what was Job's attitude toward God? It was, as previously referred to, "blessed be the name of the LORD." His blessing of God's name was unconditional, unqualified, and without reason. We see that Job had given his heart to God, allowing it to be controlled by God; all that he thought, all that he decided, and all that he planned in his heart was laid open to God and not closed off from God. His heart did not stand in opposition to God, and he had never asked God to do anything for him or give him anything, and he did not harbor extravagant desires that he would gain anything from his worship of God. Job did not talk of trades with God, and made no requests or demands of God. His praising of God's name was because of the great power and authority of God in ruling all things, and was not dependent on whether he gained blessings or was struck by disaster. He believed that regardless of whether God blesses people or brings disaster upon them, God's power and authority will not change, and thus, regardless of a person's circumstances, God's name should be praised. That man is blessed by God is because of God's sovereignty, and when disaster befalls man, so, too, is it because of God's sovereignty. God's power and authority rule over and arrange everything of man; the vagaries of man's fortune are the manifestation of God's power and authority, and regardless of one's viewpoint, God's name should be praised. This is what Job experienced and came to know during the years of his life. All of Job's thoughts and actions reached the ears of God, and arrived before God, and were seen as important by God. God cherished this knowledge of Job, and treasured Job for having such a heart. This heart awaited God's command always, and in all places, and no matter what the time or place it welcomed

whatever befell him. Job made no demands of God. What he demanded of himself was to wait for, accept, face, and obey all of the arrangements that came from God; Job believed this to be his duty, and it was precisely what was wanted by God. Job had never seen God, nor heard Him speak any words, issue any commands, give any teachings, or instruct him of anything. In the words of today, for him to be able to possess such a knowledge and attitude toward God when God had given him no enlightenment, guidance, or provision with regard to the truth—this was precious, and for him to demonstrate such things was enough for God, and his testimony was commended by God, and cherished by God. Job had never seen God or heard God personally utter any teachings to him, but to God his heart and he himself were far more precious than those people who, before God, were only able to talk of profound theory, who were only able to boast, and speak of offering sacrifices, but who had never had a true knowledge of God, and had never truly feared God. For Job's heart was pure, and not hidden from God, and his humanity was honest and kind-hearted, and he loved justice and that which was positive. Only a man like this who was possessed of such a heart and humanity was able to follow the way of God, and capable of fearing God and shunning evil. Such a man could see God's sovereignty, could see His authority and power, and was able to achieve obedience to His sovereignty and arrangements. Only a man such as this could truly praise God's name. That is because he did not look at whether God would bless him or bring disaster upon him, because he knew that everything is controlled by the hand of God, and that for man to worry is a sign of foolishness, ignorance, and irrationality, of doubt toward the fact of God's sovereignty over all things, and of not fearing God. Job's knowledge was precisely what God wanted. So, did Job have a greater theoretical knowledge of God than you? Because God's work and utterances at that time were few, it was no easy matter to achieve the knowledge of God. Such an accomplishment by Job was no mean feat. He hadn't experienced the work of God, nor ever heard God speaking, or seen the face of God. That he was able to have such an attitude toward God was entirely the result of his humanity and his personal pursuit, a humanity and pursuit that are not possessed by people today. Thus, in that age, God said, "there is none like him in the earth, a perfect and an upright man." In that age, God had already made such an assessment of him, and had come to such a conclusion. How much more true would it be today?

Although God Is Hidden From Man, His Deeds Among All Things Are Sufficient for Man to Know Him

Job had not seen the face of God, or heard the words spoken by God, much less had he personally experienced the work of God, but his fear of God and testimony during his trials are witnessed by all, and they are loved, delighted in, and commended by God, and people envy and admire them, and, moreover, sing their praises. There was nothing great or extraordinary about his life: Just like any ordinary person, he lived an unremarkable life, going out to work at sunrise and returning home to rest at sunset. The difference is that during these several unremarkable decades, he gained an insight into the way of God, and realized and understood the great power and sovereignty of God, as no other person ever had. He was no cleverer than any ordinary person, his life was not especially tenacious, nor, moreover, did he have invisible special skills. What he did possess, though, was a personality that was honest, kind-hearted, upright, a personality which loved fairness and righteousness, and which loved positive things—none of which are possessed by most ordinary people. He differentiated between love and hate, had a sense of justice, was unyielding and persistent, and was diligent in his thoughts, and thus during his unremarkable time on earth he saw all the extraordinary things that God had done, and saw the greatness, holiness, and righteousness of God, he saw God's concern, graciousness, and protection for man, and saw the honorableness and authority of the supreme God. The first reason why Job was able to gain these things that were beyond any normal person was because he had a pure heart, and his heart belonged to God, and was led by the Creator. The second reason was his pursuit: his pursuit of being impeccable, and perfect, and someone who complied with the will of Heaven, who was loved by God, and shunned evil. Job possessed and pursued these things while being unable to see God or hear the words of God; though he had never seen God, he had come to know the means by which God rules over all things, and understood the wisdom with which God does so. Though he had never heard the words spoken by God, Job knew that the deeds of rewarding man and taking from man all come from God. Although the years of his life were no different from those of any ordinary person, he did not allow the unremarkableness of his life to affect his knowledge of God's sovereignty over all things, or to affect his following of the way of fearing God and shunning evil. In his eyes, the laws of all things were

full of God's deeds, and God's sovereignty could be seen in any part of a person's life. He had not seen God, but he was able to realize that God's deeds are everywhere, and during his unremarkable time on earth, in every corner of his life he was able to see and realize the extraordinary and wondrous deeds of God, and could see the wondrous arrangements of God. The hiddenness and silence of God did not hinder Job's realization of God's deeds, nor did they affect his knowledge of God's sovereignty over all things. His life was the realization of the sovereignty and arrangements of God, who is hidden among all things, during his everyday life. In his everyday life he also heard and understood the heart's voice and the words, which God, silent among all things, expressed through His governing the laws of all things. You see, then, that if people have the same humanity and pursuit as Job, then they can gain the same realization and knowledge as Job, and can acquire the same understanding and knowledge of God's sovereignty over all things as Job. God had not appeared to Job or spoken to him, but Job was able to be perfect, and upright, and to fear God and shun evil. In other words, without God having appeared to or spoken to man, God's deeds among all things and His sovereignty over all things are sufficient for a man to become aware of God's existence, power, and authority, and God's power and authority are enough to make this man follow the way of fearing God and shunning evil. Since an ordinary man such as Job was able to achieve the fear of God and shunning of evil, then every ordinary person who follows God should also be able to. Though these words may sound like logical inference, this does not contravene the laws of things. Yet the facts haven't matched up to expectations: Fearing God and shunning evil, it would appear, is the preserve of Job and Job alone. At the mention of "fearing God and shunning evil," people think that this should only be done by Job, as if the way of fearing God and shunning evil had been labeled with the name of Job and were unrelated to others. The reason for this is clear: Because only Job was possessed of a personality that was honest, kind-hearted, and upright, and which loved fairness and righteousness and things that were positive, thus only Job could follow the way of fearing God and shunning evil. You must have all understood the implication here—which is that because no one is possessed of a humanity that is honest, kind-hearted, and upright, and which loves fairness and righteousness and that which is positive, no one can fear God and shun evil, and thus they can never gain God's joy or stand firm amid trials. Which also means that, with the exception of

Job, all people are still bound and ensnared by Satan, they are all accused, attacked, and abused by it, and the ones Satan tries to swallow, and they are all without freedom, prisoners that have been taken captive by Satan.

If Man's Heart Is in Enmity to God, How Can He Fear God and Shun Evil

Since the people of today do not possess the same humanity as Job, what of the substance of their nature, and their attitude toward God? Do they fear God? Do they shun evil? Those who do not fear God or shun evil can only be summed up with four words: the enemies of God. You often say these four words, but you have never known their real meaning. The words "the enemies of God" have substance to them: They are not saying that God sees man as the enemy, but that man sees God as the enemy. First, when people begin to believe in God, who does not have their own aims, motivations, and ambitions? Even though one part of them believes in the existence of God, and has seen the existence of God, their belief in God still contains those motivations, and their ultimate aim in believing in God is to receive His blessings and the things they want. In people's life experiences, they often think to themselves, I've given up my family and career for God, and what has He given me? I must add it up, and confirm it—have I received any blessings recently? I've given a lot during this time, I've run and run, and have suffered much—has God given me any promises in return? Has He remembered my good deeds? What will my end be? Can I receive God's blessings? ... Every person constantly, and often makes such calculations within their heart, and they make demands of God which bear their motivations, and ambitions, and deals. Which is to say, in his heart man is constantly putting God to test, constantly devising plans about God, and constantly arguing the case for his end with God, and trying to extract a statement from God, seeing whether or not God can give him what he wants. At the same time as pursuing God, man doesn't treat God like God. He has always tried to make deals with God, ceaselessly making demands of Him, and even pressing Him at every step, trying to take a mile after being given an inch. At the same time as trying to make deals with God, man also argues with Him, and there are even people who, when trials befall them or they find themselves in peril, often become weak, passive and slack in their work, and full of complaints about God. From when

he first began to believe in God, man has considered God to be a cornucopia, a Swiss Army knife, and he has considered himself to be God's greatest creditor, as if trying to get blessings and promises from God were his inherent right and obligation, while God's responsibility were to protect and care for man and provide for him. Such is the basic understanding of "belief in God" of all those who believe in God, and their deepest understanding of the concept of belief in God. From the substance of man's nature to his subjective pursuit, there is nothing that relates to the fear of God. Man's aim in believing in God could not possibly have anything to do with the worship of God. That is to say, man has never considered nor understood that belief in God requires fearing God, and worshiping God. In light of such circumstances, man's substance is obvious. And what is this substance? It is that man's heart is malicious, it harbors treachery and craftiness, it does not love fairness and righteousness, or that which is positive, and it is contemptible and greedy. Man's heart couldn't be more closed to God; he hasn't given it to God at all. God has never seen man's true heart, nor has He ever been worshiped by man. No matter how great the price God pays, or how much work He does, or how much He provides to man, man remains blind to it, and utterly indifferent. Man has never given his heart to God, he only wants to mind his heart himself, to make his own decisions—the subtext of which is that man doesn't want to follow the way of fearing God and shunning evil, or to obey the sovereignty and arrangements of God, nor does he want to worship God as God. Such are the circumstances of man today. Now let us look again at Job. First of all, did he do a deal with God? Did he have any ulterior motives in holding firm to the way of fearing God and shunning evil? At that time, had God spoken to anyone of the end to come? At that time, God had not made promises to anyone about the end, and it was against this background that Job was able to fear God and shun evil. Do the people of today stand up to comparison with Job? There's too much of a disparity, they're in different leagues. Although Job did not have much knowledge of God, he had given his heart to God and it belonged to God. He never did a deal with God, and had no extravagant desires or demands toward God; instead, he believed that "the LORD gave, and the LORD has taken away." This was what he had seen and obtained from holding true to the way of fearing God and shunning evil during many years of life. Likewise, he had also gained the outcome of "shall we receive good at the hand of God, and shall we not receive evil?" These two sentences were what he

had seen and come to know as a result of his attitude of obedience toward God during his life's experiences, and they were also his most powerful weapons with which he triumphed in Satan's temptations, and the foundation of his standing firm in testimony to God. At this point, do you envisage Job as a lovely person? Do you hope to be such a person? Do you fear having to undergo the temptations of Satan? Do you resolve to pray for God to subject you to the same trials as Job? Without doubt, most people would not dare to pray for such things. It is evident, then, that your faith is pitifully small; compared to Job, your faith is simply unworthy of mention. You are the enemies of God, you do not fear God, you are incapable of standing firm in your testimony to God, and unable to triumph over the attacks, accusations, and temptations of Satan. What makes you qualified to receive the promises of God? Having heard the story of Job and understood God's intention in saving man and the meaning of the salvation of man, do you now have the faith to accept the same trials as Job? Should you not have a little resolve to allow yourselves to follow the way of fearing God and shunning evil?

Have No Misgivings About the Trials of God

After receiving testimony from Job following the end of his trials, God resolved that He would gain a group—or more than a group—of people like Job, yet He resolved to never again allow Satan to attack or abuse any other person using the means by which it had tempted, attacked, and abused Job, by betting with God; God did not permit Satan to ever again do such things to man, who is weak, foolish, and ignorant—it was enough that Satan had tempted Job! Not permitting Satan to abuse people howsoever it wishes is the mercy of God. For God, it was enough that Job had suffered the temptation and abuse of Satan. God did not permit Satan to ever again do such things, for the lives and everything of people who follow God are ruled and orchestrated by God, and Satan is not entitled to manipulate God's chosen ones at will—you should be clear about this point! God cares about man's weakness, and understands his foolishness and ignorance. Although, in order that man could be completely saved, God has to hand him over to Satan, God is not willing to see man ever played with as a toy by Satan and abused by Satan, and He does not want to see man always suffering. Man was created by God, and it is perfectly justified that God rules and arranges everything of man; this is the responsibility of God, and the authority by

which God rules all things! God does not permit Satan to abuse and mistreat man at will, He does not permit Satan to employ various means to lead man astray, and, moreover, He does not permit Satan to intervene in God's sovereignty of man, nor does He allow Satan to trample and destroy the laws by which God rules all things, to say nothing of God's great work of managing and saving mankind! Those whom God wishes to save, and those who are able to bear testimony to God, are the core and the crystallization of the work of God's six-thousand-year management plan, as well as the price of His efforts in His six thousand years of work. How could God casually give these people to Satan?

People often worry about and are fearful of the trials of God, yet at all times they are living in Satan's snare, and living in perilous territory in which they are attacked and abused by Satan—yet they know not fear, and are unperturbed. What is going on? Man's faith in God is only limited to the things he can see. He has not the slightest appreciation of God's love and concern for man, or of His tenderness and consideration toward man. But for a little trepidation and fear about God's trials, judgment and chastisement, and majesty and wrath, man has not the slightest understanding of God's good intentions. At the mention of trials, people feel as if God has ulterior motives, and some even believe that God harbors evil designs, unaware of what God will actually do to them; thus, at the same time as crying out obedience to God's sovereignty and arrangements, they do all they can to resist and oppose God's sovereignty over man and arrangements for man, for they believe that if they are not careful they will be misled by God, that if they don't keep a grip on their own fate then all that they have could be taken by God, and their life could even be ended. Man is in Satan's camp, but he never worries about being abused by Satan, and he is abused by Satan but never fears being taken captive by Satan. He keeps saying that he accepts God's salvation, yet has never trusted in God or believed that God will truly save man from the claws of Satan. If, like Job, man is able to submit to God's orchestrations and arrangements, and can give his entire being to the hands of God, then will man's end not be the same as Job's—the receipt of God's blessings? If man is able to accept and submit to God's rule, what is there to lose? And thus, I suggest that you be careful in your actions, and cautious toward everything that is about to come upon you. Do not be rash or impulsive, and do not treat God and the people, matters, and objects He has arranged for you as the urge takes you, or according to your natural self, or your imagina-

tions and conceptions; you must be cautious in your actions, and must pray and seek more, to avoid inciting the wrath of God. Remember this!

Next, we will look at how Job was after his trials.

5. Job After His Trials

(Job 42:7-9) And it was so, that after the LORD had spoken these words to Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against you, and against your two friends: for you have not spoken of me the thing that is right, as my servant Job has. Therefore take to you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that you have not spoken of me the thing which is right, like my servant Job. So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.

(Job 42:10) And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.

(Job 42:12) So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

(Job 42:17) So Job died, being old and full of days.

Those Who Fear God and Shun Evil Are Looked Upon With Cherishment by God, While Those Who Are Foolish Are Seen as Lowly by God

In Job 42:7-9, God says that Job is His servant. His use of the term “servant” to refer to Job demonstrates Job’s importance in His heart; though God did not call Job something more esteemed, this appellation had no bearing on Job’s importance within God’s heart. “Servant” here is God’s nickname for Job. God’s multiple references to “my servant Job” show how He was pleased with Job, and although God did not speak of the meaning behind the word “servant,” God’s definition of the word “servant” can be seen from His words in this passage of scripture. God first said to Eliphaz the Temanite: “My wrath is kindled against you, and against your two friends: for you have not spoken of me the thing that is right, as my servant Job has.” These words are the first time that God had openly told people that He accepted all that was said and done by Job after God’s trials of him, and are the first time

that He had openly confirmed the accuracy and correctness of all that Job had done and said. God was angry at Eliphaz and the others because of their incorrect, absurd discourse, because, like Job, they couldn't see the appearance of God or hear the words He spoke in their lives, yet Job had such an accurate knowledge of God, whereas they could only blindly guess about God, violating God's will and trying His patience in all that they did. Consequently, at the same time as accepting all that was done and said by Job, God grew wrathful toward the others, for in them He was not only unable to see any reality of fear of God, but also heard nothing of the fear of God in what they said. And so God next made the following demands of them: "Therefore take to you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly." In this passage God is telling Eliphaz and the others to do something that will redeem their sins, for their folly was a sin against Jehovah God, and thus they had to make burnt offerings in order to remedy their mistakes. Burnt offerings are often offered to God, but what is unusual about these burnt offerings is that they were offered to Job. Job was accepted by God because he bore testimony to God during his trials. These friends of Job, meanwhile, were revealed during the time of his trials; because of their folly, they were condemned by God, and they incited the wrath of God, and should be punished by God—punished by making burnt offerings before Job—after which Job prayed for them to dispel God's punishment and wrath toward them. God's intention was to bring shame upon them, for they were not people who feared God and shunned evil, and they had condemned the integrity of Job. In one regard, God was telling them that He did not accept their actions but greatly accepted and took delight in Job; in another, God was telling them that being accepted by God elevates man before God, that man is loathed by God because of his folly, and offends God because of it, and is lowly and vile in God's eyes. These are the definitions given by God of two types of people, they are God's attitudes toward these two types of people, and they are God's articulation of the worth and standing of these two types of people. Even though God called Job His servant, in God's eyes this "servant" was beloved, and was bestowed with the authority to pray for others and forgive them their mistakes. This "servant" was able to talk directly to God and come directly before God, his status was higher and more honorable than those

of others. This is the true meaning of the word “servant” spoken by God. Job was given this special honor because of his fear of God and shunning of evil, and the reason why others were not called servants by God is because they did not fear God and shun evil. These two distinctly different attitudes of God are His attitudes toward two types of people: Those who fear God and shun evil are accepted by God, and seen as precious in His eyes, while those who are foolish do not fear God, and are incapable of shunning evil, and are not able to receive God’s favor; they are often loathed and condemned by God, and are lowly in God’s eyes.

God Bestows Authority Upon Job

Job prayed for his friends, and afterward, because of Job’s prayers, God did not deal with them as befitted their folly—He did not punish them or take any retribution upon them. And why was that? Because the prayers for them of God’s servant, Job, had reached His ears; God forgave them because He accepted Job’s prayers. And what do we see in this? When God blesses someone, He gives them many rewards, and not just material ones, either: God also gives them authority, and entitles them to pray for others, and God forgets, and overlooks those people’s transgressions because He hears these prayers. This is the very authority that God gave to Job. Through Job’s prayers to halt their condemnation, Jehovah God brought shame upon those foolish people—which, of course, was His special punishment for Eliphaz and the others.

Job Is Once More Blessed by God, and Is Never Again Accused by Satan

Among the utterances of Jehovah God are the words that “you have not spoken of me the thing that is right, as my servant Job has.” What was it that Job had said? It was what we talked about previously, as well as the many pages of words in the Book of Job that Job is recorded as having spoken. In all of these many pages of words, Job never once has any complaints or misgivings about God. He simply awaits the outcome. It is this waiting which is his attitude of obedience, as a result of which, and as a result of the words he said to God, Job was accepted by God. When he endured trials and suffered hardship, God was by his side, and

although his hardship was not lessened by God's presence, God saw what He wished to see, and heard what He wished to hear. Every one of Job's actions and words reached the eyes and ears of God; God heard, and He saw—and this is fact. Job's knowledge of God, and his thoughts about God in his heart at that time, during that period, were not actually as specific as those of the people of today, but in the context of the time, God still recognized all that he had said, because his behavior and the thoughts in his heart, and what he had expressed and revealed, were sufficient for His requirements. During the time that Job was subjected to trials, that which he thought in his heart and resolved to do showed God an outcome, one that was satisfactory to God, and afterward God took away Job's trials, Job emerged from his troubles, and his trials were gone and never again befell him. Because Job had already been subjected to trials, and had stood firm during these trials, and completely triumphed over Satan, God gave him the blessings that he so rightfully deserved. As recorded in Job 42:10, 12, Job was blessed once again, and was blessed with more than the first instance. At this time Satan had withdrawn, and no longer said or did anything, and from then onward Job was no longer interfered with or attacked by Satan, and Satan no longer made accusations against God's blessings of Job.

Job Spends the Latter Half of His Life Amid God's Blessings

Although His blessings of that time were only limited to sheep, cattle, camels, material assets, and so on, the blessings that God wished to bestow upon Job in His heart were far more than this. At the time were there recorded what kind of eternal promises God wished to give Job? In His blessings of Job, God did not mention or touch upon his end, and regardless of what importance or position Job held within God's heart, in sum God was discerning in His blessings. God did not announce Job's end. What does this mean? At that time, when God's plan had yet to reach the point of the proclamation of man's end, the plan had yet to enter the final stage of His work, God made no mention of the end, merely bestowing material blessings upon man. What this means is that the latter half of Job's life was passed amid God's blessings, which was what made him different to other people—but like them he aged, and like any normal person the day came when he said goodbye to the world. Thus is it recorded that "So Job died, being old and full of days" (Job 42:17). What is the meaning of "died ... full of days" here? In the

era before God proclaimed the end, God set a life expectancy for Job, and when that age had been reached He allowed Job to naturally depart from this world. From Job's second blessing until his death, God did not add any more hardship. To God, Job's death was natural, and also necessary, it was something very normal, and neither a judgment nor a condemnation. While he was alive, Job worshiped and feared God; with regard to what sort of end he had following his death, God said nothing, nor made any comment about it. God is judicious in what He says and does, and the content and principles of His words and actions are according to the stage of His work and the period in which He is working. What kind of end did someone such as Job have in God's heart? Had God reached any kind of decision in His heart? Of course He had! It's just that this was unknown by man; God did not want to tell man, nor did He have any intention of telling man. And thus, superficially speaking, Job died full of days, and such was the life of Job.

The Price Lived Out by Job During His Lifetime

Did Job live a life of value? Where was the value? Why is it said that he lived a life of value? To man, what was his value? From the viewpoint of man, he represented the mankind whom God wishes to save, in bearing a resounding testimony to God before Satan and the people of the world. He fulfilled the duty that ought to be fulfilled by a creature of God, and set an exemplar, and acted as a model, for all those whom God wishes to save, allowing people to see that it is entirely possible to triumph over Satan by relying on God. And what was his value to God? To God, the value of Job's life lay in his ability to fear God, worship God, testify to the deeds of God, and praise the deeds of God, bringing God comfort and something to enjoy; to God, the value of Job's life was also in how, before his death, Job experienced trials and triumphed over Satan, and bore resounding testimony to God before Satan and the people of the world, glorifying God among mankind, comforting God's heart, and allowing God's eager heart to behold an outcome, and see hope. His testimony set a precedent for the ability to stand firm in one's testimony to God, and for being able to shame Satan in behalf of God, in God's work of managing mankind. Is this not the value of Job's life? Job brought comfort to God's heart, he gave God a foretaste of the delight of being glorified, and provided a wonderful beginning for God's management plan. And from this point onward the name of Job be-

came a symbol for the glorification of God, and a sign of mankind's triumph over Satan. What Job lived out during his lifetime and his remarkable triumph over Satan will forever be cherished by God, and his perfection, uprightness, and fear of God will be venerated and emulated by generations to come. He will forever be cherished by God like a flawless, luminous pearl, and so too is he worth treasuring by man!

Next, let us look at God's work during the Age of Law.

D. The Regulations of the Age of Law

1. The Ten Commandments
2. The Principles for Building Altars
3. Regulations for the Treatment of Servants
4. Regulations for Theft and Compensation
5. Keeping the Sabbath Year and the Three Feasts
6. Regulations for the Sabbath Day
7. Regulations for Offerings
 - a. Burnt Offerings
 - b. Meat Offerings
 - c. Peace Offerings
 - d. Sin Offerings
 - e. Trespass Offerings
 - f. Regulations for Offerings by Priests (Aaron and His Sons Are Ordered to Comply)
 - 1) Burnt Offerings by Priests
 - 2) Meat Offerings by Priests
 - 3) Sin Offerings by Priests
 - 4) Trespass Offerings by Priests
 - 5) Peace Offerings by Priests
8. Regulations for the Eating of Offerings by Priests
9. Clean and Unclean Animals (Those Which Can and Cannot Be Eaten)
10. Regulations for the Purification of Women Following Childbirth
11. Standards for the Examination of Leprosy
12. Regulations for Those Who Have Been Healed of Leprosy
13. Regulations for Cleansing Infected Houses
14. Regulations for Those Suffering From Abnormal Discharges
15. The Day of Atonement That Must Be Observed Once a Year
16. Rules for the Slaughtering of Cattle and Sheep
17. The Prohibition of Following Detestable Practices of Gentiles (Not Committing Incest, and So On)

18. Regulations That Must Be Followed by the People (“You shall be holy: for I the LORD your God am holy.”)

19. The Execution of Those Who Sacrifice Their Children to Molech

20. Regulations for the Punishment of the Crime of Adultery

21. Rules That Should Be Observed by Priests (Rules for Their Everyday Behavior, Rules for the Consumption of Holy Things, Rules for Making Offerings, and So On)

22. Feasts That Should Be Observed (the Sabbath Day, Passover, Pentecost, the Day of Atonement, and So On)

23. Other Regulations (Burning the Lamps, the Year of Jubilee, the Redemption of the Land, Making Vows, the Offering of Tithes, and So On)

The Regulations of the Age of Law Are the Real Proof of God’s Direction of All Mankind

So, you’ve read these regulations and principles of the Age of Law, yes? Do the regulations encompass a broad range? First, they cover the Ten Commandments, after which are the regulations for how to build altars, and so on. These are followed by regulations for keeping the Sabbath and observing the three feasts, after which are the regulations for offerings. Did you see how many types of offerings there are? There are burnt offerings, meat offerings, peace offerings, sin offerings, and so on, which are followed by regulations for priests’ offerings, including burnt offerings and meat offerings by priests, and other kinds of offerings. The eighth regulations are for the eating of offerings by priests, and then there are regulations for what should be observed during people’s lives. There are stipulations for many aspects of people’s lives, such as the regulations for what they may or may not eat, for the purification of women following childbirth, and for those who have been healed of leprosy. In these regulations, God goes so far as to speak about disease, and there are even rules for the slaughter of sheep and cattle, and so on. Sheep and cattle were created by God, and you should slaughter them however God tells you to; there is, without doubt, reason to God’s words, it is undoubtedly right to act as decreed by God, and surely of benefit to people! There are also feasts and rules to be observed, such as the Sabbath day, Passover, and more—God spoke of all of these. Let us look at the final ones: other regulations—burning the lamps, the Year of Jubilee, the redemption of the land, making vows,

the offering of tithes, and so on. Do these encompass a broad range? The first thing to be talked of is the issue of people's offerings, then there are regulations for theft and compensation, and the observation of the Sabbath day...; every one of life's details is involved. Which is to say, when God began the official work of His management plan, He set down many regulations that were to be followed by man. These regulations were in order to allow man to lead the normal life of man on earth, a normal life of man that is inseparable from God and His guidance. God first told man how to make altars, how to set up the altars. After that, He told man how to make offerings, and established how man was to live—what he was to pay attention to in life, what he was to abide by, what he should and should not do. What God set out for man was all-embracing, and with these customs, regulations, and principles He standardized people's behavior, guided their lives, guided their initiation to the laws of God, guided them to come before the altar of God, guided them in having a life among all the things God had made for man that was possessed of order, regularity, and moderation. God first used these simple regulations and principles to set limits for man, so that on earth man would have a normal life of worshiping God, would have the normal life of man; such is the specific content of the beginning of His six-thousand-year management plan. The regulations and rules cover a very broad content, they are the specifics of God's guidance of mankind during the Age of Law, they had to be accepted and honored by the people who came before the Age of Law, they are a record of the work done by God during the Age of Law, and they are real proof of God's leadership and guidance of all mankind.

Mankind Is Forever Inseparable From God's Teachings and Provisions

In these regulations we see that God's attitude toward His work, toward His management, and toward mankind is serious, sincere, rigorous, and responsible. He does the work He must do among mankind according to His steps, without the slightest discrepancy, speaking the words that He must speak to mankind without the slightest error or omission, allowing man to see that he is inseparable from God's leadership, and showing him just how important all that God does and says is to mankind. Regardless of what man is like in the next age, in short, at the very beginning—during the Age of Law—God did these

simple things. To God, people's concepts of God, the world, and mankind in that age were abstract and opaque, and even though they had some conscious ideas and intentions, all of them were unclear and incorrect, and thus mankind was inseparable from God's teachings and provisions for them. Earliest mankind knew nothing, and so God had to begin teaching man from the most superficial and basic principles for survival and regulations necessary for living, imbuing these things in the heart of man bit by bit, and giving man a gradual understanding of God, a gradual appreciation and understanding of God's leadership, and a basic concept of the relationship between man and God, through these regulations, and through these rules, which were of words. After achieving this effect, only then was God able to, little by little, do the work that He would do later, and thus these regulations and the work done by God during the Age of Law are the bedrock of His work of saving mankind, and the first stage of work in God's management plan. Although, prior to the work of the Age of Law, God had spoken to Adam, Eve, and their descendants, those commands and teachings were not so systematic or specific as to be issued one by one to man, and they were not written down, nor did they become regulations. That is because, at that time, God's plan had not gone that far; only when God had led man to this step could He begin speaking these regulations of the Age of Law, and begin making man carry them out. It was a necessary process, and the outcome was inevitable. These simple customs and regulations show man the steps of God's management work and the wisdom of God revealed in His management plan. God knows what content and means to use to begin, what means to use to continue, and what means to use to end in order that He could gain a group of people who bear testimony to Him, could gain a group of people that are of the same mind as Him. He knows what is within man, and knows what is lacking in man, He knows what He has to provide, and how He should lead man, and so too does He know what man should and should not do. Man is like a puppet: Even though he had no understanding of God's will, he couldn't help but be led by God's work of management, step by step, up to today. There was no haziness in God's heart about what He was to do; in His heart there was a very clear and vivid plan, and He carried out the work that He Himself wished to do according to His steps and His plan, progressing from the superficial to the profound. Even though He had not indicated the work that He was to do later, His subsequent work still

continued to be carried out and progress in strict accordance with His plan, which is a manifestation of what God has and is, and is also the authority of God. Regardless of which stage of His management plan He is doing, His disposition and His substance represent Himself—and there is no error in this. Regardless of the age, or the stage of work, what kind of people God loves, what kind of people He loathes, His disposition and all that He has and is will never change. Even though these regulations and principles that God established during the work of the Age of Law seem very simple and superficial to people today, and even though they are easy to understand and achieve, in them there is still the wisdom of God, and there is still the disposition of God and what He has and is. For within these apparently simple regulations are expressed God's responsibility and care toward mankind, and the exquisite substance of His thoughts, allowing man to truly realize the fact that God rules over all things and all things are controlled by His hand. No matter how much knowledge mankind masters, or how many theories or mysteries he understands, to God none of these is capable of replacing His provision to, and leadership of mankind; mankind will forever be inseparable from God's guidance and the personal work of God. Such is the inseparable relationship between man and God. Regardless of whether God gives you a commandment, or regulation, or provides truth for you to understand His will, no matter what He does, God's aim is to guide man to a beautiful tomorrow. The words uttered by God and the work He does are both the revelation of one aspect of His substance, and are the revelation of one aspect of His disposition and His wisdom, they are an indispensable step of His management plan. This must not be overlooked! God's will is in whatever He does; God does not fear misplaced remarks, nor is He afraid of any of man's conceptions or thoughts about Him. He merely does His work, and continues His management, in accordance with His management plan, unconstrained by any person, matter, or object.

OK, that's all for today. See you next time!

June 13, 2014

GOD'S WORK, GOD'S DISPOSITION, AND GOD HIMSELF III

These several fellowships have had a great impact on every single person. As of now, people can finally really feel the true existence of God and that God is actually very close to them. Although people have believed in God for many years, they have never truly understood His thoughts and ideas as they do now, neither have they truly experienced His practical deeds as they do now. Whether it's knowledge or actual practice, most people have learned something new and achieved a higher understanding, and they have realized the error in their own past pursuits, realized the superficiality of their experience and that too much is not in line with God's will, and realized that what man most lacks is knowledge of God's disposition. This knowledge on the part of people is a type of emotional knowledge; to rise to the level of rational knowledge requires a gradual deepening and strengthening through their experiences. Before man truly understands God, subjectively it could be said that they do believe in the existence of God in their hearts, but they have no real understanding of specific questions such as what kind of God He actually is, what His will is, what His disposition is, and what His real attitude toward mankind is. This greatly compromises people's faith in God—their faith simply cannot achieve purity or perfection. Even if you are face to face with God's word, or feel that you have encountered God through your experiences, it still cannot be said that you completely understand Him. Because you don't know God's thoughts, or what He loves and what He hates, what makes Him angry and what brings Him joy, you do not have a true understanding of Him. Your faith is built on a foundation of vagueness and imagination, based on your subjective desires. It is still far from an authentic belief, and you are still far from being a true follower. Explanations of the examples from these Bible stories have allowed humans to know God's heart, what He was thinking at every step in His work and why He did this work, what His original intention and His plan were when He did it, how He achieved His ideas, and how He prepared for and developed His plan. Through these stories, we can gain a detailed, specific understanding of God's every specific intention and every real thought during His six thousand years of management work, and His attitude toward humans at different times and in different eras. Understanding what

God was thinking, what His attitude was, and the disposition He revealed as He faced every situation, can help every person more deeply realize His true existence, and more deeply feel His realness and authenticity. My goal in telling these stories is not so that people can understand biblical history, nor is it to help them become familiar with the books of the Bible or the people in it, and it's especially not to help people understand the background of what God did during the Age of Law. It is to help people understand God's will, His disposition, and every little part of Him, and gain a more authentic and more accurate understanding and knowledge of God. This way, people's hearts can, little by little, open up to God, become close to God, and they can better understand Him, His disposition, His essence, and better know the true God Himself.

Knowledge of God's disposition and what He has and is can have a positive impact on humans. It can help them have more confidence in God, and help them achieve true obedience and fear for Him. Then, they are no longer blind followers, or worshiping Him blindly. God does not want fools or those who follow a crowd blindly, but a group of people who have in their hearts a clear understanding and knowledge of God's disposition and can act as God's witness, people who would never abandon God because of His loveliness, because of what He has and is, and because of His righteous disposition. As a follower of God, if in your heart there is still a lack of clarity, or there is ambiguousness or confusion about God's true existence, His disposition, what He has and is, and His plan to save mankind, then your faith cannot gain God's praise. God does not want this type of person to follow Him, and He does not like this type of person coming before Him. Because this kind of person doesn't understand God, they cannot give their heart to God—their heart is closed to Him, so their faith in God is full of impurities. Their following of God can only be called blind. People can only gain true belief and be true followers if they have true understanding and knowledge of God, which creates true obedience and fear of Him. Only in this way can they give their heart to God, to open it up to Him. This is what God wants, because everything they do and think can withstand God's test, and can bear witness to God. Everything I communicate with you regarding God's disposition, or what He has and is, or His will and His thoughts in everything that He does, and from whichever perspective, from whichever angle I talk about it, it is all to help you be more certain of God's true existence, and more truly un-

derstand and appreciate His love for mankind, and more truly understand and appreciate God's concern for humans, and His sincere desire to manage and save mankind.

Today we're first going to summarize God's thoughts, ideas, and every move since creating humans, and to take a look at what work He carried out from creating the world to the official start of the Age of Grace. We can then discover which of God's thoughts and ideas are unknown to man, and from there we can clarify the order of God's plan for management, and thoroughly understand the context in which God created His management work, its source and development process, and also thoroughly understand what results He wants from His management work—that is, the core and the purpose of His management work. To understand these things we need to go back to a distant, still and silent time when there were no humans ...

When God arose from His bed, the first thought that He had was this: to create a living person, a real, living human—someone to live with and be His constant companion. This person could listen to Him, and God could confide in and speak with him. Then, for the first time, God grabbed a handful of dirt and used it to create the very first living person that He had imagined, and then gave this living creature a name—Adam. Once God had gained this living and breathing person, how did He feel? For the first time, He felt the joy of having a loved one, a companion. He also felt for the first time the responsibility of being a father and the concern that comes along with it. This living and breathing person brought God happiness and joy; He felt comforted for the first time. This was the first thing God had ever done that was not accomplished with His thoughts or even words, but was done with His own two hands. When this kind of being—a living and breathing person—stood in front of God, made of flesh and blood, with body and form, and able to speak with God, He experienced a kind of joy He had never felt before. He truly felt His responsibility and this living being not only tugged at His heart, but his every little move also touched Him and warmed His heart. So when this living being stood in front of God, it was the first time He had the thought to gain more people like this. This was the series of events that began with this first thought that God had. For God, all of these events were occurring for the first time, but in these first events, no matter what He felt at the time—joy, responsibility, concern—there was no one for Him to share it with. Starting from that moment, God truly felt a loneliness and a sadness that He had

never had before. He felt that human beings could not accept or comprehend His love and concern, or His intentions for mankind, so He still felt sorrow and pain in His heart. Although He had done these things for man, man was not aware of it and did not understand. Aside from happiness, the joy and comfort man brought to Him quickly brought with it His first feelings of sorrow and loneliness. These were God's thoughts and feelings at that time. While God was doing all these things, in His heart He went from joy to sorrow and from sorrow to pain, all mixed with anxiety. All He wanted to do was hasten to let this person, this human race know what was in His heart and understand His intentions sooner. Then, they could become His followers and be in accord with Him. They would no longer listen to God speak but remain speechless; they would no longer be unaware of how to join God in His work; above all, they would no longer be people indifferent to God's requirements. These first things that God completed are very meaningful and hold great value for His management plan and for human beings today.

After creating all things and humans, God did not rest. He could not wait to carry out His management, nor could He wait to gain the people He so loved among mankind.

Next, not long after God created human beings, we see from the Bible that there was a great flood across the entire world. Noah is mentioned in the record of the flood, and it can be said that Noah was the first person to heed God's call to work with Him to complete a task of God. Of course, this was also the first time God had called upon a person on the earth to do something according to His command. Once Noah finished building the ark, God flooded the earth for the first time. When God destroyed the earth with the flood, it was the first time since creating them that He felt overcome with disgust in human beings; this is what forced God to make the painful decision to destroy this human race through a flood. After the flood destroyed the earth, God made His first covenant with humans that He would never do this again. The sign of this covenant was a rainbow. This was God's first covenant with mankind, so the rainbow was the first sign of a covenant given by God; this rainbow is a real, physical thing that exists. It is the very existence of this rainbow that makes God often feel sadness for the previous human race He has lost, and serves as a constant reminder for Him of what happened to them. ... God would not slow His pace—He could not wait to take the next step in His management. Subsequently, God se-

lected Abraham as His first choice for His work throughout Israel. This was also the first time God selected such a candidate. God resolved to begin carrying out His work of saving mankind through this person, and to continue His work among this person's descendants. We can see in the Bible that this is what God did to Abraham. God then made Israel the first chosen land, and began His work of the Age of Law through His chosen people, the Israelites. Once again for the first time, God provided to the Israelites the express rules and laws that mankind should follow, and explained them in detail. This was the first time God had provided human beings with such specific, standard rules for how they should give sacrifices, how they should live, what they should do and not do, which festivals and days they should observe, and principles to follow in everything they did. This was the first time God had given mankind such detailed, standard regulations and principles for their lives.

When I say "the first time," it means God had never completed work like that before. It's something that didn't exist before, and even though God had created mankind and He had created all types of creatures and living things, He had never completed that type of work. All of this work involved God's management of humans; it all had to do with humans and His salvation and management of humans. After Abraham, God made a choice once again for the first time—He chose Job to be the one under the law who could withstand the temptations of Satan while continuing to fear God and shun evil and stand witness for Him. This was also the first time that God allowed Satan to tempt a person, and the first time He made a bet with Satan. In the end, for the first time, God gained someone who was capable of standing witness for Him while facing Satan—a person who could bear witness for Him and thoroughly shame Satan. Since God had created mankind, this was the first person He had gained who was able to bear witness for Him. Once He had gained this man, God was even more eager to continue His management and take the next step in His work, preparing His next choice and His place of work.

After telling you about all of this, do you have a true understanding of God's will? God sees this instance of management of mankind, of saving humans, as more important than anything else. He does these things not only with His mind, nor is it only with His words, and He particularly does not do it casually—He does all of these things with a plan, with a goal, with standards, and with His will. It is clear that this

work to save mankind holds great significance for both God and man. No matter how difficult the work is, no matter how great the obstacles are, no matter how weak humans are, or how deep mankind's rebelliousness is, none of this is difficult for God. God makes Himself busy, expending His effort and managing the work He Himself wants to carry out. He is also arranging everything, and ruling all the people and the work He wants to complete—none of this has been done before. It is the first time God has used these methods and paid a great price for this major project of managing and saving mankind. While God is carrying out this work, little by little He is expressing to humans without reservation His hard work, what He has and is, His wisdom and almightiness, and every aspect of His disposition. He unreservedly reveals all of this to mankind bit by bit, revealing and expressing these things as He has never done before. So, in the entire universe, aside from the people who God aims to manage and save, there have never been any creatures so close to God, that have such an intimate relationship with Him. In His heart, the mankind He wants to manage and save is most important, and He values this mankind above all else; even though He has paid a great price for them, and even though He is continually hurt and disobeyed by them, He never gives up on them and continues tirelessly in His work, with no complaints or regrets. This is because He knows that sooner or later, humans will someday awaken to His call and be moved by His words, recognize that He is the Lord of creation, and return to His side ...

After hearing all of this today, you may feel that everything that God does is very normal. It seems that humans have always felt some of God's will for them from His words and from His work, but there is always a certain distance between their feelings or their knowledge and what God is thinking. So, I think it is necessary to communicate with all people about why God created humankind, and the background behind His wish to gain the people He hoped for. It is essential to share this with everyone, so that everyone is clear in their heart. Because God's every thought and idea, and every phase and every period of His work tie into, and are closely linked to, His entire management work, when you understand God's thoughts, ideas, and His will in every step of His work, it's the same as understanding the source of the work of His management plan. It is on this foundation that your understanding of God deepens. Although everything God did when He first created the world that I mentioned previously is merely some information to

people now and seems to be irrelevant to the pursuit of truth, over the course of your experience there will be a day when you don't think it's something so simple as a couple of pieces of information, nor that it's something so simple as some mysteries. As your life progresses and when there is a little bit of God's position in your heart, or when you more thoroughly and deeply understand His will, you will truly understand the importance and the necessity of what I'm talking about today. It doesn't matter to what extent you have accepted this; it is necessary that you understand and know these things. When God does something, when He carries out His work, no matter if it's with His ideas or His own hands, no matter if it's the first time He has done it or if it's the last—ultimately, God has a plan, and His purpose and His thoughts are in everything He does. These purposes and thoughts represent God's disposition, and they express what He has and is. These two things—God's disposition and what He has and is—must be understood by every single person. Once a person understands His disposition and what He has and is, they can gradually understand why God does what He does and why He says what He says. From that, they can then have more faith to follow God, to pursue truth, and to pursue a change in disposition. That is to say, man's understanding of God and his faith in God are inseparable.

Even though what people hear about or gain understanding of is God's disposition, what He has and is, what they gain is life that comes from God. Once this life has been wrought into you, your fear of God will become greater and greater, and reaping this harvest occurs very naturally. If you don't want to understand or know about God's disposition or His essence, if you don't even want to ponder over or focus on these things, I can tell you with certainty that the way you are currently pursuing your faith in God can never allow you to satisfy His will or gain His praise. More than that, you can never truly reach salvation—these are the final consequences. When people don't understand God and do not know His disposition, their hearts can never truly open up to Him. Once they have understood God, they will begin to understand and savor what is in His heart with interest and faith. When you understand and savor what is in God's heart, your heart will gradually, bit by bit, open up to Him. When your heart opens up to Him, you will feel how shameful and contemptible your exchanges with God, your demands of God, and your own extravagant desires were. When your heart truly opens up to God, you will see that His heart is such an infin-

ite world, and you will enter into a realm you have never experienced before. In this realm there is no deception, there is no craftiness, there is no darkness, and no evil. There is only sincerity and faithfulness; only light and rectitude; only righteousness and kindness. It is full of love and care, full of compassion and tolerance, and through it you feel the happiness and joy of being alive. These things are what He will reveal to you when you open up your heart to God. This infinite world is full of God's wisdom, and full of His omnipotence; it is also full of His love and His authority. Here you can see every aspect of what God has and is, what brings Him joy, why He worries and why He becomes sad, why He becomes angry.... This is what every single person can see who opens up their heart and allows God to come in. God can only come into your heart if you open it up to Him. You can only see what God has and is, and you can only see His will for you, if He has come into your heart. At that time, you will discover that everything about God is so precious, that what He has and is is so worthy of treasuring. Compared to that, the people that surround you, the objects and events in your life, and even your loved ones, your partner, and the things you love, are hardly worth mentioning. They are so small, and so lowly; you will feel that no material object will ever be able to draw you in again, and they cannot get you to pay any price for them again. In God's humility you will see His greatness and His supremacy; moreover, in something He had done that you believed to be quite small, you will see His infinite wisdom and His tolerance, and you will see His patience, His forbearance, and His understanding of you. This will produce in you a love for Him. On that day, you will feel that mankind is living in such a filthy world, that the people by your side and the things that happen in your life, and even those you love, their love for you, and their so-called protection or their concern for you are not even worth mentioning—only God is your beloved, and it is only God that you treasure the most. When that day comes, I believe that there will be some people who say: God's love is so great, and His essence is so holy—in God there is no craftiness, no evil, no envy, and no strife, but only righteousness and authenticity, and everything that God has and is should be longed for by humans. Humans should strive for and aspire to it. On what basis is mankind's ability to achieve this built? It is built on the basis of humans' understanding of God's disposition, and their understanding of God's essence. So understanding God's disposition and what He has and is, is a lifelong lesson for every person, and it's a lifelong goal pur-

sued by every person who strives to change their disposition, and strives to know God.

We just talked about all the work that God completed, the series of things He did for the first time. Every one of these things is relevant to God's plan for management, and to God's will. They are also relevant to God's own disposition and His essence. If we want to better understand what God has and is, we can't stop at the Old Testament or at the Age of Law, but we need to move forward along with the steps God took in His work. So, as God ended the Age of Law and began the Age of Grace, our own steps have come to the Age of Grace—an age full of grace and redemption. In this age, God again did something very important for the first time. The work in this new age for both God and mankind was a new starting point. This new starting point was yet again new work that God did for the first time. This new work was something unprecedented that God carried out that could not be imagined by humans and all creatures. It is something that is now well known to all people—this was the first time God became a human being, the first time He began new work in the form of a man, with the identity of a man. This new work signified that God had completed His work in the Age of Law, that He would no longer do or say anything under the law. Neither would He speak or do anything in the form of the law or according to the principles or rules of the law. That is, all His work based on the law was halted forever and would not be continued, because God wanted to begin new work and do new things, and His plan once again had a new starting point. So, God had to lead mankind into the next age.

Whether this was joyful or ominous news to humans depended on what their essence was. It could be said that this was not joyful news, but it was ominous news to some people, because when God began His new work, those people who just followed the laws and rules, who just followed the doctrines but did not fear God would tend to use God's old work to condemn His new work. For these people, this was ominous news; but for every person who was innocent and open, who was sincere and faithful to God and willing to receive His redemption, God's first incarnation was very joyful news. For since there were humans, this was the first time God had appeared and lived among mankind in a form that wasn't the Spirit; rather, He was born of a human and lived among people as the Son of man, and worked in their midst. This "first time" broke down people's conceptions and was also beyond all imagination. In addition, all of God's followers gained a tangible benefit.

God not only ended the old age, but He also ended His old working methods and working style. He no longer allowed His messengers to convey His meaning, and He was no longer hidden in the clouds, and no longer appeared or spoke to humans commandingly through “thunder.” Unlike anything before, through a method unimaginable to humans that was difficult for them to understand or accept—becoming flesh—He became the Son of man to develop the work of that age. This step caught mankind by surprise, and it was also very uncomfortable for them, because God had once again started new work that He had never done before. Today, we'll take a look at what new work God accomplished in the new age, and in all of this new work, what of God's disposition and what He has and is can we understand?

The following are words recorded in the New Testament of the Bible.

1. (Matt 12:1) At that time Jesus went on the sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn and to eat.

2. (Matt 12:6-8) But I say to you, That in this place is one greater than the temple. But if you had known what this means, I will have mercy, and not sacrifice, you would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day.

Let's first take a look at this passage: “At that time Jesus went on the sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn and to eat.”

Why have we selected this passage? What connection does it have to God's disposition? In this text, the first thing we know is that it was the Sabbath day, but the Lord Jesus went out and led His disciples through the corn fields. What's more “outrageous” is that they even “began to pluck the ears of corn and to eat.” In the Age of Law, Jehovah God's laws were that people could not casually go out or take part in activities on the Sabbath—there were many things that could not be done on the Sabbath. This action on the part of the Lord Jesus was puzzling for those who had lived under the law for a long time, and it even provoked criticism. As for their confusion and how they talked about what Jesus did, we will put that aside for now and first discuss why the Lord Jesus chose to do this on the Sabbath, of all days, and what He wanted to communicate to people who were living under the law through this action. This is the connection between this passage and God's disposition that I want to talk about.

When the Lord Jesus came, He used His practical actions to com-

municate to people: God had departed the Age of Law and had begun new work, and this new work did not require observation of the Sabbath; when God came out from the confines of the Sabbath day, this was just a foretaste of His new work, and His truly great work was continuing to play out. When the Lord Jesus began His work, He had already left behind the shackles of the Age of Law, and had broken through the regulations and principles from that age. In Him, there was no trace of anything related to the law; He had cast it off entirely and no longer observed it, and He no longer required mankind to observe it. So here you see that the Lord Jesus went through the corn fields on the Sabbath; the Lord did not rest, but was outside working. This action of His was a shock to people's conceptions and communicated to them that He no longer lived under the law, and that He had left the confines of the Sabbath and appeared in front of mankind and in their midst in a new image, with a new way of working. This action of His told people that He had brought with Him new work that began with going out from the law and going out of the Sabbath. When God carried out His new work, He no longer clung to the past, and He was no longer concerned about the regulations of the Age of Law. Neither was He affected by His work in the previous age, but He worked as usual on the Sabbath and when His disciples were hungry, they could pick ears of corn to eat. This was all very normal in God's eyes. God could have a new beginning for much of the work that He wants to do and the things that He wants to say. Once He has a new start, He neither mentions His previous work again nor continues it. For God has His principles in His work. When He wants to begin new work, it is when He wants to bring mankind into a new stage of His work, and when His work has entered a higher phase. If people continue to act according to the old sayings or regulations or continue to hold fast to them, He will not commemorate or praise this. This is because He has already brought new work, and has entered a new phase of His work. When He initiates new work, He appears to mankind with a completely new image, from a completely new angle, and in a completely new way so that people can see different aspects of His disposition and what He has and is. This is one of His goals in His new work. God does not hold on to the old or take the beaten path; when He works and speaks it's not as prohibitive as people imagine. In God, all is free and liberated, and there is no prohibitiveness, no constraints—what He brings to mankind is all freedom and liberation. He is a living God, a God who genuinely, truly exists. He is

not a puppet or a clay sculpture, and He is totally different from the idols that people enshrine and worship. He is living and vibrant and what His words and work bring to humans is all life and light, all freedom and liberation, because He holds the truth, the life, and the way—He is not constrained by anything in any of His work. No matter what people say and no matter how they see or assess His new work, He will carry out His work with no qualms. He will not worry about anyone's conceptions or fingers pointed at His work and words, or even their strong opposition and resistance to His new work. No one among all of creation can use human reason, or human imagination, knowledge, or morality to measure or define what God does, to discredit, or disrupt or sabotage His work. There is no prohibitiveness in His work and what He does, and it will not be constrained by any man, thing, or object, and it will not be disrupted by any hostile forces. In His new work, He is an ever-victorious King, and any hostile forces and all heresies and fallacies from mankind are all trampled under His footstool. No matter which new stage of His work He is carrying out, it must be developed and expanded in mankind's midst, and it must be carried out unhindered in the entire universe until His great work has been completed. This is God's almightiness and wisdom, and His authority and power. Thus, the Lord Jesus could openly go out and work on the Sabbath because in His heart there were no rules, and there was no knowledge or doctrine that originated from mankind. What He had was God's new work and His way, and His work was the way to free mankind, to release them, to allow them to exist in the light, and to allow them to live. And those who worship idols or false gods live every day bound by Satan, restrained by all kinds of rules and taboos—today one thing is prohibited, tomorrow another—there is no freedom in their lives. They are like prisoners in shackles with no joy to speak of. What does "prohibition" represent? It represents constraints, bonds, and evil. As soon as a person worships an idol, they are worshipping a false god, worshipping an evil spirit. Prohibition comes along with that. You can't eat this or that, today you can't go out, tomorrow you can't turn your stove on, the next day you can't move to a new house, certain days must be selected for weddings and funerals, and even for giving birth to a child. What is this called? This is called prohibition; it is bondage of mankind, and it is the shackles of Satan and evil spirits controlling them, and restraining their hearts and bodies. Do these prohibitions exist with God? When speaking of the holiness of God, you should first

think of this: With God there are no prohibitions. God has principles in His words and work, but there are no prohibitions, because God Himself is the truth, the way, and the life.

Now let's look at the following passage: "But I say to you, That in this place is one greater than the temple. But if you had known what this means, I will have mercy, and not sacrifice, you would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day" (Matt 12:6-8). What does "temple" refer to here? To put it simply, "temple" refers to a magnificent, tall building, and in the Age of Law, the temple was a place for priests to worship God. When the Lord Jesus said "in this place is one greater than the temple," who did "one" refer to? Clearly, "one" is the Lord Jesus in the flesh, because only He was greater than the temple. What did those words tell people? They told people to come out of the temple—God had already come out and was no longer working in it, so people should seek God's footsteps outside of the temple and follow His steps in His new work. The background of the Lord Jesus saying this was that under the law, people had come to see the temple as something greater than God Himself. That is, people worshiped the temple rather than worshiping God, so the Lord Jesus warned them not to worship idols, but to worship God because He is supreme. Thus, He said: "I will have mercy, and not sacrifice." It is evident that in the eyes of the Lord Jesus, most people under the law no longer worshiped Jehovah, but were merely going through the process of sacrificing, and the Lord Jesus determined that this process was "idol worship." These idol-worshippers saw the temple as something greater, and higher than God. In their hearts there was only the temple, not God, and if they lost the temple, they lost their dwelling place. Without the temple they had nowhere to worship and could not carry out their sacrifices. Their so-called dwelling place is where they operated under the banner of worshiping Jehovah God, allowing them to stay in the temple and carry out their own affairs. Their so-called conducting sacrifices was just to carry out their own personal shameful dealings under the guise of conducting their service in the temple. This was the reason people at that time saw the temple as greater than God. Because they used the temple as a cover, and sacrifices as a guise for cheating people and cheating God, the Lord Jesus said this to warn people. If you apply these words to the present, they are still equally valid and equally pertinent. Although people today have experienced different work of God than people in the Age of Law experienced, the

essence of their nature is the same. In the context of the work today, people will still do the same type of things as “the temple is greater than God.” For example, people see fulfilling their duty as their job; they see bearing witness to God and battling the great red dragon as political movements in defense of human rights, for democracy and freedom; they turn their duty to utilize their skills into careers, but they treat fearing God and shunning evil as nothing but a piece of religious doctrine to observe; and so on. Aren't these expressions on the part of humans essentially the same as “the temple is greater than God”? Except that two thousand years ago, people were carrying out their personal business in the physical temple, but today, people carry out their personal business in intangible temples. Those people that treasure rules see rules as greater than God, those people that love status see status as greater than God, those that love their career see career as greater than God, and so on—all their expressions lead Me to say: “People praise God as the greatest through their words, but through their eyes everything is greater than God.” This is because as soon as people find an opportunity along their path of following God to display their own talents, or to carry out their own business or their own career, they distance themselves from God and throw themselves into the career that they love. As for what God has entrusted to them, and His will, those things have long been discarded. In this scenario, what is different about these people and the ones conducting their own business in the temple two thousand years ago?

Next, let's take a look at the last sentence in this passage of scripture: “For the Son of man is Lord even of the sabbath day.” Is there a practical side to this sentence? Can you see the practical side of this? Every single thing that God says comes from His heart, so why did He say this? How do you understand it? You may understand the meaning of this sentence now, but at the time not many people did because mankind had just come out of the Age of Law. For them, coming out from the Sabbath was a very difficult thing to do, not to mention understanding what a true Sabbath is.

The sentence “the Son of man is Lord even of the sabbath day” tells people that God's everything is immaterial, and although God can provide all of your material needs, once all of your material needs have been met, can the satisfaction from these things replace your pursuit of truth? That is clearly not possible! God's disposition and what He has and is that we have fellowshiped about are both the truth. It cannot be

measured with the heavy price of material objects nor can its value be quantified with money, because it is not a material object, and it supplies the needs of each and every person's heart. For every person, the value of these intangible truths should be greater than the value of any material things you think are nice, right? This statement is something you need to linger over. The key point of what I've said is that what God has and is and God's everything are the most important thing for every single person and it cannot be replaced by any material object. I'll give you an example: When you're hungry, you need food. This food can be relatively good or relatively lacking, but as long as you have your fill, that unpleasant feeling of being hungry will no longer be there—it will be gone. You can sit there in peace, and your body will be at rest. People's hunger can be resolved with food, but when you're following God and feel that you have no understanding of Him, how can you resolve the emptiness in your heart? Can it be resolved with food? Or when you're following God and don't understand His will, what can you use to make up for that hunger in your heart? In the process of your experience of salvation through God, while pursuing a change in your disposition, if you don't understand His will or don't know what the truth is, if you don't understand God's disposition, don't you feel very uneasy? Don't you feel a strong hunger and thirst in your heart? Don't these feelings prevent you from feeling peace in your heart? So how can you make up for that hunger in your heart—is there a way to resolve it? Some people go shopping, some find their friends to confide in, some people sleep their fill, others read more of God's words, or they work harder and expend more effort to fulfill their duties. Can these things resolve your actual difficulties? All of you fully understand these kinds of practices. When you feel powerless, when you feel a strong desire to gain enlightenment from God to allow you to know the reality of truth and His will, what do you need most? What you need isn't a full meal, and it's not a few kind words. More than that, it's not the transient comfort and satisfaction of the flesh—what you need is for God to directly, clearly tell you what you should do and how you should do it, to clearly tell you what the truth is. After you've understood this, even if it's just a tiny bit, don't you feel more satisfied in your heart than if you had eaten a good meal? When your heart is satisfied, doesn't your heart, your whole person, gain true peace? Through this analogy and analysis, do you understand now why I wanted to share with you this sentence, "the Son of man is Lord even of the sabbath day"? Its mean-

ing is that what comes from God, what He has and is, and His everything are greater than any other thing, including the thing or the person you once believed you treasured most. That is to say, if a person cannot have words from the mouth of God or they do not understand His will, they cannot gain peace. In your future experiences, you will understand why I wanted you to see this passage today—this is very important. Everything that God does is truth and life. The truth for mankind is something that they cannot lack in their lives, that they can never do without; you could also say that it's the greatest thing. Although you can't look at it or touch it, its importance to you cannot be ignored; it is the only thing that can bring peace to your heart.

Is your understanding of truth integrated with your own situation? In real life, you first have to think of which truths relate to the people, things, and objects you have encountered; it is among these truths that you can find God's will and connect what you have encountered with His will. If you don't know which aspects of the truth relate to the things you've encountered but go to directly seek God's will, this approach is fairly blind and cannot achieve results. If you want to seek the truth and understand God's will, first you need to look at what kind of things have come upon you, which aspects of the truth they are related to, and look for truth in the word of God that relates to what you have experienced. Then you look for the path of practice right for you in that truth; this way you can gain an indirect understanding of God's will. Searching for and practicing the truth is not mechanically applying a doctrine or following a formula. The truth is not formulaic, neither is it a law. It's not dead—it's life, it's a living thing, and it's the rule that a creature must follow during their years on earth and the rule a human must have in their life. This is something that you must understand more from experience. No matter what stage you have arrived at in your experience, you are inseparable from God's word or the truth, and what you understand of God's disposition and what you know of what God has and is are all expressed in God's words; they are inextricably linked with the truth. God's disposition and what He has and is themselves are the truth; the truth is an authentic manifestation of God's disposition and what He has and is. It makes what God has and is concrete and expressly states it; it tells you more straightforwardly what God likes, what He doesn't like, what He wants you to do and what He does not permit you to do, what people He despises and what people He delights in. Behind the truths that God expresses people can see His

pleasure, anger, sorrow, and happiness, as well as His essence—this is the revealing of His disposition. Aside from knowing what God has and is, and understanding His disposition from His word, what is most important is the need to reach this understanding through practical experience. If a person removes themselves from real life in order to know God, they will not be able to achieve that. Even if there are people who can gain some understanding from the word of God, it is limited to theories and words, and there is a disparity with what God is really like.

What we're communicating about now is all within the scope of the stories recorded in the Bible. Through these stories, and through analyzing these things that happened, people can understand His disposition and what He has and is that He has expressed, allowing them to know every aspect of God more broadly, more deeply, more comprehensively, and more thoroughly. So, is the only way to know every aspect of God through these stories? No, it's not! For what God says and the work He does in the Age of Kingdom can better help people know His disposition, and know it more fully. However, I think it's a bit easier to know God's disposition and to understand what He has and is through some examples or stories recorded in the Bible that people are familiar with. If I take the words of judgment and chastisement and the truths that God expresses today to get you to know Him word for word, you'll feel it's too dull and too tedious, and some people will even feel that God's words seem to be formulaic. But if we take these Bible stories as examples to help people know God's disposition, they won't find it boring. You could say that in the course of explaining these examples, the details of what was in God's heart at the time—His mood or sentiment, or His thoughts and ideas—have been told to people in human language, and the goal of all this is to allow them to appreciate, to feel that what God has and is is not a formula. It is not a legend, or something that people can't see or touch. It is something that truly exists that people can feel, and can appreciate. This is the ultimate goal. You could say that people living in this age are blessed. They can draw on Bible stories to gain a broader understanding of God's previous work; they can see His disposition through the work that He has done. And they can understand God's will for mankind through these dispositions that He has expressed, understand the concrete manifestations of His holiness and His care for humans in order to reach a more detailed and deeper knowledge of God's disposition. I believe that all of you can feel this!

Within the scope of the work that the Lord Jesus completed in the Age of Grace, you can see another aspect of what God has and is. It was expressed through His flesh, and it was made possible for people to see and appreciate through His humanity. In the Son of man, people saw how God in the flesh lived out His humanity, and they saw God's divinity expressed through the flesh. These two types of expression allowed people to see a very real God, and allowed them to form a different concept of God. However, in the period of time between the creation of the world and the end of the Age of Law, that is, before the Age of Grace, what was seen, heard, and experienced by the people was only God's divine aspect. It was what God did and said in an intangible realm, and the things that He expressed from His real person that could not be seen or touched. Often, these things made people feel that God was so great, and that they could not get close to Him. The impression God usually gave people was that He flickered in and out, and people even felt that every single one of His thoughts and ideas was so mysterious and so elusive that there was no way to reach them, much less even attempt to understand and appreciate them. For people, everything about God was very distant—so distant that people could not see it, could not touch it. It seemed He was up in the sky, and it seemed He didn't exist at all. So for people, understanding God's heart and mind or any of His thinking was unachievable, and even unreachable. Even though God performed some concrete work in the Age of Law, and He also issued some specific words and expressed some specific dispositions to allow people to appreciate and to see some real knowledge of Him, yet in the end, that was God's expression of what He has and is in an intangible realm, and what people understood, what they knew was still of the divine aspect of what He has and is. Mankind could not gain a concrete concept from this expression of^[a] what He has and is, and their impression of God was still stuck within the scope of "a Spirit that is hard to get close to, that flickers in and out." Because God didn't use a specific object or an image in the material realm to appear to people, they still couldn't define Him using human language. In people's hearts and minds, they always wanted to use their own language to establish a standard for God, to make Him tangible and humanize Him, such as how tall He is, how big He is, what He looks like, what He particularly likes and what His specific personality is. Actually, in His heart God

Footnotes:

a. The original text omits "this expression of."

knew that people thought this way. He was very clear on people's needs, and of course He also knew what He should do, so He carried out His work in a different way in the Age of Grace. This way was both divine and humanized. In the period of time that the Lord Jesus was working, people could see that God had many human expressions. For example, He could dance, He could attend weddings, He could commune with people, speak with them, and discuss things with them. In addition to that, the Lord Jesus also completed a lot of work that represented His divinity, and of course all of this work was an expression and a revealing of God's disposition. During this time, when God's divinity was realized in an ordinary flesh that people could see and touch, they no longer felt that He was flickering in and out, that they could not get close to Him. On the contrary, they could try to grasp the will of God or understand His divinity through the every movement, the words, and the work of the Son of man. The incarnate Son of man expressed God's divinity through His humanity and conveyed the will of God to mankind. And through the expression of God's will and disposition, He also revealed to people the God that cannot be seen or touched in the spiritual realm. What people saw was God Himself, tangible and with flesh and bones. So the incarnate Son of man made things such as God's own identity, status, image, disposition, and what He has and is concrete and humanized. Even though the external appearance of the Son of man had some limitations regarding the image of God, His essence and what He has and is were entirely able to represent God's own identity and status—there were merely some differences in the form of expression. No matter whether it's the Son of man's humanity or His divinity, we cannot deny that He represented God's own identity and status. During this time, however, God worked through the flesh, spoke from the perspective of the flesh, and stood in front of mankind with the identity and status of the Son of man, and this gave people the opportunity to encounter and experience the true words and work of God among mankind. It also allowed people insight into His divinity and His greatness in the midst of humility, as well as to gain a preliminary understanding and a preliminary definition of the authenticity and the reality of God. Even though the work completed by the Lord Jesus, His ways of working, and the perspective from which He spoke differed from God's real person in the spiritual realm, everything about Him truly represented God Himself that humans had never seen before—this cannot be denied! That is to say, no matter in what form God

appears, no matter from which perspective He speaks, or in what image He faces mankind, God represents nothing but Himself. He cannot represent any human—He cannot represent any corrupt human. God is God Himself, and this cannot be denied.

Next we'll take a look at a parable told by the Lord Jesus in the Age of Grace.

3. The Parable of the Lost Sheep

(Matt 18:12-14) How think you? if a man have an hundred sheep, and one of them be gone astray, does he not leave the ninety and nine, and goes into the mountains, and seeks that which is gone astray? And if so be that he find it, truly I say to you, he rejoices more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

This is a metaphor—what kind of feeling do you get from this passage? The way this metaphor is expressed utilizes a figure of speech in human language; it's something within the scope of human knowledge. If God had said something similar in the Age of Law, people would have felt that it wasn't really consistent with who God was, but when the Son of man delivered this passage in the Age of Grace, it felt comforting, warm, and intimate to people. When God became flesh, when He appeared in the form of a man, He used a very appropriate metaphor to express His voice in humanity. This voice represented God's own voice and the work He wanted to do in that age. It also represented an attitude that God had toward people in the Age of Grace. Looking from the perspective of God's attitude toward people, He compared each person to a sheep. If a sheep is lost, He will do whatever it takes to find it. This represents a principle of God's work among mankind this time in the flesh. God used this parable to describe His resolve and attitude in that work. This was the advantage of God becoming flesh: He could take advantage of mankind's knowledge and use human language to speak to people, to express His will. He explained or "translated" to man His profound, divine language that people struggled to understand in human language, in a human way. This helped people understand His will and know what He wanted to do. He could also have conversations with people from the human perspective, using human language, and communicate with people in a way they understood. He could even speak and work using human language and knowledge so that people could feel God's kindness and closeness, so that they could see His heart.

What do you see in this? That there is no prohibitiveness in God's words and actions? The way people see it, there's no way that God could use human knowledge, language, or ways of speaking to talk about what God Himself wanted to say, the work He wanted to do, or to express His own will; this is erroneous thinking. God used this type of metaphor so that people could feel the realness and the sincerity of God, and see His attitude toward people during that time period. This parable awakened people from a dream who had been living under the law for a long time, and it also inspired generation after generation of people living in the Age of Grace. By reading the passage of this parable, people know God's sincerity in saving mankind and understand mankind's weight in His heart.

Let's take another look at the last sentence in this passage: "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." Was this the Lord Jesus' own words, or the words of His Father in heaven? On the surface, it looks like it's the Lord Jesus that's speaking, but His will represents the will of God Himself, which is why He said: "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." People at that time only acknowledged the Father in heaven as God, and this person that they saw in front of their eyes was merely sent by Him, and He could not represent the Father in heaven. That's why the Lord Jesus had to say that as well, so that they could really feel God's will for mankind, and feel the authenticity and the accuracy of what He said. Even though this was a simple thing to say, it was very caring and it revealed the Lord Jesus' humility and hiddenness. No matter whether God became flesh or He worked in the spiritual realm, He knew the human heart best, and best understood what people needed, knew what people worried about, and what confused them, so He added this one line. This line highlighted a problem hidden in mankind: People were skeptical of what the Son of man said, which is to say, when the Lord Jesus was speaking He had to add: "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." Only on this premise could His words bear fruit, to make people believe their accuracy and improve their credibility. This shows that when God became a regular Son of man, God and mankind had a very awkward relationship, and that the Son of man's situation was very embarrassing. It also shows how insignificant the Lord Jesus' status among humans was at that time. When He said this, it was actually to tell people: You can rest

assured—this doesn't represent what's in My own heart, but it is the will of the God who is in your hearts. For mankind, wasn't this an ironic thing? Even though God working in the flesh had many advantages that He did not have in His person, He had to withstand their doubts and rejection as well as their numbness and dullness. It could be said that the process of the work of the Son of man was the process of experiencing mankind's rejection, and the process of experiencing mankind competing against Him. More than that, it was the process of working to continuously win mankind's trust and conquer mankind through what He has and is, through His own essence. It was not so much that God incarnate was waging an on-the-ground war against Satan; it was more that God became an ordinary man and began a struggle with those who follow Him, and in this struggle the Son of man completed His work with His humility, with what He has and is, with His love and wisdom. He obtained the people He wanted, won the identity and status He deserved, and returned to His throne.

Next, let's look at the following two passages of scripture.

4. Forgive Seventy Times Seven

(Matt 18:21-22) Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus said to him, I say not to you, Until seven times: but, Until seventy times seven.

5. The Lord's Love

(Matt 22:37-39) Jesus said to him, You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the first and great commandment. And the second is like to it, You shall love your neighbor as yourself.

Of these two passages, one speaks of forgiveness and the other speaks of love. These two topics really highlight the work the Lord Jesus wanted to carry out in the Age of Grace.

When God became flesh, He brought along with that a stage of His work—He brought along the specific work of this age and the disposition He wanted to express. In that period, everything that the Son of man did revolved around the work that God wanted to carry out in this age. He would do no more and no less. Every single thing He said and every type of work that He carried out was all related to this age. Regardless of whether He expressed it in a human way with human language or through divine language—no matter which way, or from which perspective—His goal was to help people understand what He

wanted to do, what His will was, and what His requirements of people were. He might use various means from different perspectives to help people understand and know His will, understand His work of saving mankind. So in the Age of Grace we see the Lord Jesus frequently using human language to express what He wanted to communicate with mankind. Even more, we see Him from the perspective of an ordinary guide speaking with people, supplying their needs, helping them with what they had requested. This way of working was not seen in the Age of Law that came before the Age of Grace. He became more intimate and more compassionate with mankind, as well as more able to achieve practical results in both form and manner. The expression to forgive people “seventy times seven” really clarifies this point. The purpose achieved by the number in this expression is to allow people to understand the Lord Jesus’ intention at the time that He said this. His intention was that people should forgive others—not once or twice, and not even seven times, but seventy times seven. What kind of idea is this “seventy times seven”? It is to get people to make forgiveness their own responsibility, something they must learn, and a way they must keep. Even though this was just an expression, it served as a crucial point. It helped people deeply appreciate what He meant and find the proper ways of practice and the principles and standards in practice. This expression helped people understand clearly and gave them an accurate concept that they should learn forgiveness—to forgive without conditions and without limitations, but with an attitude of tolerance and understanding for others. When the Lord Jesus said this, what was in His heart? Was He really thinking of seventy times seven? He wasn’t. Is there a number of times God will forgive man? There are many people who are very interested in the “number of times” mentioned, who really want to understand the origin and the meaning of this number. They want to understand why this number came out of the Lord Jesus’ mouth; they believe that there is a deeper implication to this number. In fact, this was just God’s expression in humanity. Any implication or meaning must be taken along with the Lord Jesus’ requirements for mankind. When God had not become flesh, people did not understand much of what He said because it came out of complete divinity. The perspective and context of what He said was invisible and unreachable to mankind; it was expressed from a spiritual realm that people could not see. For people who lived in the flesh, they could not pass through the spiritual realm. But after God became flesh, He spoke to mankind

from the perspective of humanity, and this dialogue came out of and surpassed the scope of the spiritual realm. He could express His divine disposition, will, and attitude, through things humans could imagine and things they saw and encountered in their lives, and using methods that humans could accept, in a language they could understand, and knowledge they could grasp, to allow mankind to understand and to know God, to comprehend His meaning and His required standards within the scope of their capacity, to the degree that they were able. This was the method and principle of God's work in humanity. Even though God's ways and His principles of working in the flesh were mostly achieved by or through humanity, it truly did achieve results that could not be achieved by working directly in divinity. God's work in humanity was more concrete, authentic, and targeted, the methods were much more flexible, and in form it surpassed the Age of Law.

Below, let's talk about loving the Lord and loving your neighbor as yourself. Is this something that's directly expressed in divinity? Clearly not! These were all things that the Son of man said in humanity; only people would say something like "Love your neighbor as yourself. Loving others is the same as cherishing your own life," and only people would speak in this manner. God has never spoken that way. At the very least, God does not have this type of language in His divinity because He doesn't need this kind of tenet, "Love your neighbor as yourself" to regulate His love for mankind, because God's love for mankind is a natural revealing of what He has and is. When have you ever heard that God said anything like "I love mankind as I love Myself"? Because love is in God's essence, and in what He has and is. God's love for mankind and the way He treats people and His attitude are a natural expression and revealing of His disposition. He does not need to deliberately do this a certain way, or deliberately follow a certain method or a moral code to achieve loving His neighbor as Himself—He already possesses this type of essence. What do you see in this? When God worked in humanity, many of His methods, words, and truths were all expressed in a human way. But at the same time God's disposition, what He has and is, and His will were expressed for people to know and understand them. What they knew and understood was exactly His essence and what He has and is, which represent the inherent identity and status of God Himself. That is to say, the Son of man in the flesh expressed the inherent disposition and essence of God Himself to the greatest extent possible and as accurately as possible. Not only was the

Son of man's humanity not a hindrance or a barrier to man's communication and interaction with God in heaven, but it was actually the only channel and the only bridge for mankind to connect to the Lord of creation. At this point, don't you feel that there are many similarities between the nature and methods of the work done by the Lord Jesus in the Age of Grace and the current stage of work? This current stage of work also uses a lot of human language to express God's disposition, and it uses a lot of language and methods from mankind's daily life and human knowledge to express God's own will. Once God becomes flesh, no matter if He is speaking from a human perspective or a divine perspective, much of His language and methods of expression are all through the medium of human language and methods. That is, when God becomes flesh, it is the best opportunity for you to see God's omnipotence and His wisdom, and to know every real aspect of God. When God became flesh, while He was growing up, He came to understand, learn, and grasp some of mankind's knowledge, common sense, language, and methods of expression in humanity. God incarnate possessed these things that came from the humans that He had created. They became tools of God in the flesh for expressing His disposition and His divinity, and allowed Him to make His work more pertinent, more authentic, and more accurate when He was working amidst mankind, from a human perspective and using human language. It made it more accessible and more easily understood for people, thus achieving the results that God wanted. Isn't it more practical for God to work in the flesh this way? Isn't it God's wisdom? When God became flesh, when God's flesh was able to take on the work that He wanted to carry out, it is when He would express His disposition and His work on the ground, and this was also the time that He could officially begin His ministry as the Son of man. This meant that there was no longer a gulf between God and man, that God would soon cease His work of communicating through messengers, and that God Himself could personally express all the words and work in the flesh that He wanted to. It also meant that the people God saves were closer to Him, and that His management work had entered new territory, and that all of mankind was about to be faced with a new era.

Everyone who has read the Bible knows that many things happened when the Lord Jesus was born. The greatest among those was being hunted by the Devil, even to the point of all the children two years old and under in that area being slaughtered. It is evident that God as-

sumed great risk by becoming flesh among humans; the great price that He paid for completing His management of saving mankind is also evident. The great hopes that God held for His work among mankind in the flesh are also evident. When God's flesh was able to take on the work among mankind, how was He feeling? People should be able to understand that a bit, right? At the very least, God was happy because He could start developing His new work among mankind. When the Lord Jesus was baptized and officially began His work to fulfill His ministry, God's heart was overwhelmed with joy because after so many years of waiting and preparation, He could finally wear the flesh of an average man and begin His new work in the form of a man of flesh and blood that people could see and touch. He could finally speak face-to-face and heart-to-heart with people through the identity of a man. God could finally be face to face with mankind in human language, in a human way; He could provide for mankind, enlighten them, and help them using human language; He could eat at the same table and live in the same space with them. He could also see human beings, see things, and see everything the way humans did and even through their own eyes. For God, this was already His first victory of His work in the flesh. It could also be said that it was an accomplishment of a great work—this of course was what God was happiest about. Starting then was the first time that God felt a sort of comfort in His work among mankind. All of these events were so practical and so natural, and the comfort that God felt was so authentic. For mankind, each time a new stage of God's work is accomplished, and each time God feels gratified, is when mankind can come closer to God, and when people can draw nearer to salvation. To God, this is also the launch of His new work, when His management plan progresses one step further, and, moreover, when His will approaches complete accomplishment. For mankind, the arrival of such an opportunity is fortunate, and very good; for all those who await God's salvation, it is momentous news. When God carries out a new stage of work, then He has a new beginning, and when this new work and new beginning are launched and introduced among mankind, it is when the outcome of this stage of work has already been determined, and it has been accomplished, and God has already seen its final effects and fruit. This is also when these effects make God feel satisfied, and His heart, of course, is happy. Because, in God's eyes, He has already seen and determined the people He is looking for, and has already acquired this group, a group that is able to make His work suc-

cessful and bring Him satisfaction, God feels reassured, He puts aside His worries, and He feels happy. In other words, when the flesh of God is able to embark upon new work among man, and He begins to do the work He must do without obstruction, and when He feels that all has been accomplished, He has already seen the end. And because of this end He is satisfied, and of a happy heart. How is God's happiness expressed? Can you imagine that? Would God cry? Can God cry? Can God clap His hands? Can God dance? Can God sing? What would that song be? Of course God could sing a beautiful, moving song, a song that could express the joy and happiness in His heart. He could sing it for mankind, sing it for Himself, and sing it for all things. God's happiness can be expressed in any way—all of this is normal because God has joys and sorrows, and His various feelings can be expressed in various ways. This is His right and it is the most normal thing. You should not think anything else of it, and you should not project your own inhibitions onto God, telling Him He shouldn't do this or that, He shouldn't act this way or that, to limit His happiness or any feeling He has. In people's hearts God can't be happy, He can't shed tears, He can't weep—He can't express any emotion. Through what we have communicated these two times, I believe you will no longer see God this way, but will allow God to have some freedom and release. This is a very good thing. In the future if you are able to truly feel God's sadness when you hear about Him being sad, and you are able to truly feel His happiness when you hear about Him being happy—at the least, you are able to clearly know and understand what makes God happy and what makes Him sad—when you are able to feel sad because God is sad, and feel happy because God is happy, He will have fully gained your heart and there will no longer be any barrier with Him. You will no longer try to constrain God with human imagination, conceptions, and knowledge. At that time, God will be alive and vivid in your heart. He will be the God of your life and the Master of everything of you. Do you have this kind of aspiration? Do you have confidence you can achieve this?

Next let's read the following passages.

6. The Sermon on the Mount

- 1) The Beatitudes (Matt 5:3-12)
- 2) Salt and Light (Matt 5:13-16)
- 3) Law (Matt 5:17-20)
- 4) Anger (Matt 5:21-26)
- 5) Adultery (Matt 5:27-30)

- 6) Divorce (Matt 5:31-32)
- 7) Vows (Matt 5:33-37)
- 8) Eye for Eye (Matt 5:38-42)
- 9) Love Your Enemies (Matt 5:43-48)
- 10) Instruction About Giving (Matt 6:1-4)
- 11) Prayer (Matt 6:5-8)
- 7. The Parables of the Lord Jesus
 - 1) The Parable of the Sower (Matt 13:1-9)
 - 2) The Parable of the Tares (Matt 13:24-30)
 - 3) The Parable of the Mustard Seed (Matt 13:31-32)
 - 4) The Parable of the Leaven (Matt 13:33)
 - 5) The Parable of the Tares Explained (Matt 13:36-43)
 - 6) The Parable of the Treasure (Matt 13:44)
 - 7) The Parable of the Pearl (Matt 13:45-46)
 - 8) The Parable of the Net (Matt 13:47-50)
- 8. The Commandments

(Matt 22:37-39) Jesus said to him, You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the first and great commandment. And the second is like to it, You shall love your neighbor as yourself.

Let's first look at each part of "The Sermon on the Mount." What are all of these related to? It can be said with certainty that these are all more elevated, more concrete, and closer to people's lives than the regulations of the Age of Law. To speak in modern terms, it's more relevant to people's actual practice.

Let's read the specific content of the following: How should you understand the beatitudes? What should you know about the law? How should anger be defined? How should adulterers be dealt with? What is said, and what kind of rules are there about divorce, and who can get divorced and who cannot get divorced? How about vows, eye for eye, love your enemies, instruction about giving, etc.? All of these things have to do with every aspect of the practice of mankind's belief in God, and of their following God. Some of these practices are still relevant today, but they are more rudimentary than the current requirements of people. They are fairly elementary truths people encounter in their belief in God. From the time the Lord Jesus began working, He was already beginning to work on the life disposition of humans, but it was based on the foundation of the laws. Did the rules and the sayings on these topics have anything to do with the truth? Of course they did! All

of the previous regulations, principles, and the sermon in the Age of Grace were all related to God's disposition and what He has and is, and of course to the truth. No matter what God expresses, in what way He expresses it, or using what kind of language, its foundation, its origin, and its starting point are all based on the principles of His disposition and what He has and is. This is without error. So even though now these things He said seem a little shallow, you still can't say that they're not the truth, because they were things that were indispensable for people in the Age of Grace in order to satisfy God's will and to achieve a change in their life disposition. Can you say that any of the things in the sermon are not in line with the truth? You can't! Each one of these is the truth because they were all God's requirements for mankind; they were all principles and a scope given by God for how to conduct oneself, and they represent God's disposition. However, based on the level of their growth in life of that time, they were only able to accept and comprehend these things. Because mankind's sin had not yet been resolved, the Lord Jesus could only issue these words, and He could only utilize such simple teachings within this kind of scope to tell the people of that time how they should act, what they should do, within what principles and scope they should do things, and how they should believe in God and meet His requirements. All of this was determined based on the stature of mankind at that time. It was not easy for people living under the law to accept these teachings, so what the Lord Jesus taught had to stay within this scope.

Next, let's take a look at what's in "The Parables of the Lord Jesus."

The first one is the parable of the sower. This is a really interesting parable; sowing seeds is a common event in people's lives. The second is the parable of the tares. As far as what tares are, anyone who has planted crops and adults will know. The third is the parable of the mustard seed. All of you know what mustard is, right? If you don't know, you can have a look through the Bible. For the fourth one, the parable of the leaven, most people know that leaven is used for fermentation; it's something that people use in their daily lives. All of the parables below, including the sixth, the parable of the treasure, the seventh, the parable of the pearl, and the eighth, the parable of the net, are all drawn from people's lives; they all come from people's real lives. What kind of picture do these parables paint? This is a picture of God becoming a normal person and living alongside mankind, using the language of a normal life, using human language to communicate with

humans and to provide them with what they need. When God became flesh and lived among mankind for a long time, after He had experienced and witnessed people's various lifestyles, these experiences became His textbook for transforming His divine language into human language. Of course, these things that He saw and heard in life also enriched the Son of man's human experience. When He wanted to get people to understand some truths, to get them to understand some of God's will, He could use parables similar to the ones above to tell people about God's will and His requirements of mankind. These parables were all related to people's lives; there was not a single one that was out of touch with human lives. When the Lord Jesus lived with mankind, He saw farmers tending their fields, He knew what tares were and what leavening was; He understood that humans like treasure, so He used the metaphors of both the treasure and the pearl; He frequently saw fishermen casting their nets; and so on. The Lord Jesus saw these activities in mankind's lives, and He also experienced that type of life. He was the same as every other normal person, experiencing humans' three meals a day and daily routines. He personally experienced the life of an average person, and He witnessed the lives of others. When He witnessed and personally experienced all of this, what He thought of wasn't how to have a good life or how He could live more freely, more comfortably. When He was experiencing an authentic human life, the Lord Jesus saw the hardship in people's lives, He saw the hardship, the wretchedness, and the sadness of people under the corruption of Satan, living under the domain of Satan, and living in sin. While He was personally experiencing human life, He also experienced how helpless people were who were living amongst corruption, and He saw and experienced the misery of those who lived in sin, who were lost in the torture by Satan, by evil. When the Lord Jesus saw these things, did He see them with His divinity or His humanity? His humanity really existed—it was very much alive—He could experience and see all of this, and of course His essence, His divinity saw it as well. That is, Christ Himself, the Lord Jesus the man saw this, and everything He saw made Him feel the importance and the necessity of the work He had taken on this time in the flesh. Even though He Himself knew that the responsibility He needed to take on in the flesh was so immense, and how cruel the pain He would face would be, when He saw mankind helpless in sin, when He saw the wretchedness of their lives and their feeble struggles under the law, He felt more and more grief, and be-

came more and more anxious to save mankind from sin. No matter what kind of difficulties He would face or what kind of pain He would suffer, He became more and more resolute to redeem mankind living in sin. During this process, you could say that the Lord Jesus began to understand more and more clearly the work He needed to do and what He had been entrusted with. He also became increasingly eager to complete the work He was to take on—to take on all of mankind's sins, to atone for mankind so that they no longer lived in sin and God would be able to forget man's sins because of the sin offering, allowing Him to further His work of saving mankind. It could be said that in the Lord Jesus' heart, He was willing to offer Himself up for mankind, to sacrifice Himself. He was also willing to act as a sin offering, to be nailed to the cross, and He was eager to complete this work. When He saw the miserable conditions of human's lives, He wanted even more to fulfill His mission as quickly as possible, without the delay of a single minute or second. When He had such a feeling of urgency, He was not thinking of how great His own pain would be, nor did He think any longer of how much humiliation He would have to endure—He held just one conviction in His heart: As long as He offered up Himself, as long as He was nailed to the cross as a sin offering, God's will would prevail and He would be able to commence new work. Mankind's lives in sin, their state of existing in sin would be completely changed. His conviction and what He was determined to do were related to saving man, and He had only one objective: to carry out God's will, so that He could successfully begin the next step in His work. This was what was in the Lord Jesus' mind at the time.

Living in the flesh, the incarnate God possessed normal humanity; He had the emotions and the reasoning of a normal person. He knew what happiness was, what pain was, and when He saw mankind in this type of life, He deeply felt that merely giving people some teachings, providing them with something or teaching them something could not lead them out from sin. Neither could just having them obey the commandments redeem them from sin—only when He took on humanity's sin and became the likeness of sinful flesh could He exchange it for mankind's freedom, and exchange it for God's forgiveness for mankind. So after the Lord Jesus had experienced and witnessed men's lives in sin, there was an intense desire that manifested in His heart—to allow humans to rid themselves of their lives of struggling in sin. This desire made Him feel more and more that He must go to the cross and take on

humanity's sins as soon as possible, as quickly as possible. These were the thoughts of the Lord Jesus at that time, after He had lived with people and seen, heard, and felt the misery of their lives in sin. That the incarnate God could have this kind of will for mankind, that He could express and reveal this kind of disposition—is this something an average person could have? What would an average person see living in this type of environment? What would they think? If an average person faced all of this, would they look at problems from a high perspective? Definitely not! Although the appearance of God incarnate is exactly the same as a human, He learns human knowledge and speaks human language, and sometimes He even expresses His ideas through mankind's means or expressions, the way He sees humans, the essence of things, and the way corrupt people see mankind and the essence of things are absolutely not the same. His perspective and the height at which He stands is something unattainable for a corrupt person. This is because God is truth, the flesh that He wears also possesses the essence of God, and His thoughts and that which is expressed by His humanity are also the truth. For corrupt people, what He expresses in the flesh is all a provision of the truth, and of life. These provisions are not just for one person, but for all of mankind. For any corrupt person, in his heart there are only those few people who are associated with him. There are only those several people who he cares about, who he is concerned about. When disaster is on the horizon he first thinks of his own children, spouse, or parents, and a more philanthropic person would at most think of some relative or a good friend; does he think of more? Not ever! Because humans are, after all, humans, and they can only look at everything from the perspective and from the height of a person. However, God incarnate is entirely different from a corrupt person. No matter how ordinary, how normal, how lowly God's incarnate flesh is, or even how much people look down on Him, His thoughts and His attitude toward mankind are things that no man could possess, and no man could imitate. He will always observe mankind from the perspective of divinity, from the height of His position as the Creator. He will always see mankind through the essence and the mindset of God. He absolutely cannot see mankind from the height of an average person, and from the perspective of a corrupt person. When people look at mankind, they look with human vision, and they use things such as human knowledge and human rules and theories as a measure. This is within the scope of what people can see with their eyes; it's within the

scope that corrupt people can achieve. When God looks at mankind, He looks with divine vision, and He uses His essence and what He has and is as a measure. This scope includes things that people cannot see, and this is where God incarnate and corrupt humans are entirely different. This difference is determined by humans' and God's different essences, and it is these different essences that determine their identities and positions as well as the perspective and height from which they see things. Do you see the expression and revealing of God Himself in the Lord Jesus? You could say that what the Lord Jesus did and said was related to His ministry and to God's own management work, that it was all the expression and revealing of God's essence. Although He did have a human manifestation, His divine essence and the revealing of His divinity cannot be denied. Was this human manifestation truly a manifestation of humanity? His human manifestation was, by its very essence, entirely different from the human manifestation of corrupt people. The Lord Jesus was God incarnate, and if He had truly been one of the regular, corrupt people, could He have seen mankind's lives in sin from a divine perspective? Absolutely not! This is the difference between the Son of man and regular people. Corrupt people all live in sin, and when anyone sees sin, they don't have any particular feeling about it; they are all the same, just like a pig living in the mud that doesn't feel at all uncomfortable, or dirty—it eats well, and sleeps soundly. If someone cleans the pigsty, the pig actually won't feel at ease, and it won't stay clean. Before long, it will once again be rolling around in the mud, completely comfortable, because it is a filthy creature. When humans see a pig, they feel it's filthy, and if you clean it up, the pig doesn't feel better—this is why no one keeps a pig in their house. The way humans see pigs will always be different from how pigs themselves feel, because humans and pigs are not of the same kind. And because the incarnate Son of man is not of the same kind as corrupt humans, only God incarnate can stand from a divine perspective, and stand from the height of God to see mankind, to see everything.

When God becomes flesh and lives among mankind, what suffering does He experience in the flesh? Does anyone truly understand? Some people say that God suffers greatly, and although He is God Himself, people do not understand His essence and always treat Him like a person, which makes Him feel aggrieved and wronged—they say that God's suffering truly is great. Other people say that God is innocent and without sin, but He suffers the same as mankind and suffers perse-

cution, slander, and indignities along with mankind; they say He also endures the misunderstandings and the disobedience of His followers—God's suffering truly cannot be measured. It seems that you don't truly understand God. In fact, this suffering you speak of does not count as true suffering for God, because there is suffering greater than this. Then what is true suffering for God Himself? What is true suffering for God's incarnate flesh? For God, mankind not understanding Him does not count as suffering, and people having some misunderstanding of God and not seeing Him as God does not count as suffering. However, people often feel that God must have suffered a great injustice, that the time God is in the flesh He cannot show His person to mankind and allow them to see His greatness, and God is humbly hiding in an insignificant flesh, so it must have been tormenting for Him. People take to heart what they can understand and what they can see of God's suffering, and impose all sorts of sympathy on God and often will even offer a little praise for it. In reality, there is a difference, there is a gap between what people understand of God's suffering and what He truly feels. I'm telling you the truth—for God, no matter if it's God's Spirit or God's incarnate flesh, that suffering is not true suffering. Then what is it that God actually suffers? Let's talk about God's suffering only from the perspective of God incarnate.

When God becomes flesh, becoming an average, normal person, living among mankind, side-by-side with people, can't He see and feel people's methods, laws, and philosophies for living? How do these methods and laws for living make Him feel? Does He feel loathing in His heart? Why would He feel loathing? What are mankind's methods and laws for living? What principles are they rooted in? What are they based on? Mankind's methods, laws, etc. for living—all of this is created based on Satan's logic, knowledge, and philosophy. Humans living under these types of laws have no humanity, no truth—they all defy the truth, and are hostile to God. If we take a look at God's essence, we see that His essence is exactly the opposite of Satan's logic, knowledge, and philosophy. His essence is full of righteousness, truth, and holiness, and other realities of all positive things. God, possessing this essence and living among such a mankind—what does He feel in His heart? Isn't it full of pain? His heart is in pain, and this pain is something that no person can understand or realize. Because everything that He faces, encounters, hears, sees, and experiences is all mankind's corruption, evil, and their rebellion against and resistance to the truth. All that

comes from humans is the source of His suffering. That is to say, because His essence is not the same as corrupt humans, the corruption of humans becomes the source of His greatest suffering. When God becomes flesh, is He able to find someone who shares a common language with Him? This cannot be found among mankind. No one can be found who can communicate, who can have this exchange with God—what kind of feeling would you say God has? The things that people discuss, that they love, that they pursue and long for all have to do with sin, with evil tendencies. When God faces all of this, isn't it like a knife to His heart? Faced with these things, could He have joy in His heart? Could He find consolation? Those who are living with Him are humans full of rebelliousness and evil—how could His heart not suffer? How great really is this suffering, and who cares about it? Who takes heed? And who could appreciate it? People have no way of understanding God's heart. His suffering is something that people are particularly unable to appreciate, and humanity's coldness and numbness makes God's suffering even deeper.

There are some people who often sympathize with Christ's plight because there is a verse in the Bible that says: "The foxes have holes, and the birds of the air have nests; but the Son of man has not where to lay his head." When people hear this, they take it to heart and believe that this is the greatest suffering that God endures, and the greatest suffering that Christ endures. Now, looking at it from the perspective of the facts, is that the case? God does not believe that these difficulties are suffering. He has never cried out against injustice for the difficulties of the flesh, and He has never made humans repay or reward Him with anything. However, when He witnesses mankind's everything, the corrupt lives and the evil of corrupt humans, when He witnesses that mankind is in Satan's grasp and imprisoned by Satan and cannot escape, that people living in sin do not know what the truth is—He cannot bear all of these sins. His loathing of humans increases by the day, but He has to endure all of this. This is God's great suffering. God cannot fully express even His voice or His emotions among His followers, and no one among His followers can truly understand His suffering. No one even tries to understand or to comfort His heart—His heart endures this suffering day after day, year after year, time and time again. What do you see in all of this? God doesn't require anything from humans in return for what He has given, but because of God's essence, He absolutely cannot tolerate mankind's evil, corruption, and sin, but feels

extreme loathing and hatred, which leads to God's heart and His flesh enduring unending suffering. Could you see all of this? Most likely, none of you could see this, because none of you can truly understand God. Over time you can gradually experience it for yourselves.

Next, let's look at the following passages of scripture.

9. Jesus Performs Miracles

1) Jesus Feeds the Five Thousand

(John 6:8-13) One of his disciples, Andrew, Simon Peter's brother, said to him, There is a lad here, which has five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said to his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten.

2) The Resurrection of Lazarus Glorifies God

(John 11:43-44) And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus said to them, Loose him, and let him go.

Among the miracles performed by the Lord Jesus, we have selected only these two because they are adequate to demonstrate what I'd like to speak about here. These two miracles are really astonishing, and they are very representative of the Lord Jesus' miracles in the Age of Grace.

First, let's take a look at the first passage: Jesus Feeds the Five Thousand.

What sort of concept is "five loaves and two fish"? How many people would five loaves of bread and two fish usually be enough for? If you measure based on the appetite of an average person, it would only be enough for two people. This is the most basic concept of five loaves and two fish. However, it's written in this passage that five loaves and two fish fed how many people? It's recorded in the Scripture this way: "Now there was much grass in the place. So the men sat down, in number about five thousand." Compared to five loaves and two fish, is five thousand a large number? What does it mean that this number is so

large? From a human perspective, dividing five loaves and two fish between five thousand people would be impossible, because the difference between them is too great. Even if every person only had one tiny bite, it still wouldn't be enough for five thousand people. But here, the Lord Jesus performed a miracle—He not only allowed five thousand people to eat their fill, but there was extra. The Scripture reads: “When they were filled, he said to his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten.” This miracle allowed people to see the identity and status of the Lord Jesus, and it also allowed them to see that nothing is impossible for God—they saw the truth of God's omnipotence. Five loaves and two fish were enough to feed five thousand, but if there hadn't been any food would God have been able to feed five thousand people? Of course He could have! This was a miracle, so inevitably people felt this was incomprehensible and felt it was incredible and mysterious, but for God, doing such a thing was nothing. Since this was something ordinary for God, why would it be singled out for interpretation? Because what lies behind this miracle contains the Lord Jesus' will, which has never been discovered by mankind.

First, let's try to understand what type of people these five thousand were. Were they followers of the Lord Jesus? From the Scripture, we know that they were not His followers. Did they know who the Lord Jesus was? Definitely not! At the very least, they didn't know that the person standing in front of them was Christ, or maybe some people only knew what His name was, and knew something or had heard something about things He had done. They were merely curious about the Lord Jesus from the stories, but you certainly couldn't say they followed Him, much less understood Him. When the Lord Jesus saw these five thousand people, they were hungry and could only think of eating their fill, so it was in this context that the Lord Jesus satisfied their wishes. When He satisfied their wishes, what was in His heart? What was His attitude toward these people that only wanted to eat their fill? At this time, the Lord Jesus' thoughts and His attitude had to do with God's disposition and essence. Facing these five thousand people with empty stomachs who only wanted to eat a full meal, facing these people full of curiosity and hopes about Him, the Lord Jesus only thought of utilizing this miracle to bestow grace upon them. However, He did not

get His hopes up that they would become His followers, for He knew that they just wanted to get in on the fun and to eat their fill, so He made the best of what He had there, and used five loaves of bread and two fish to feed five thousand people. He opened the eyes of these people who enjoyed entertainment, who wanted to see miracles, and they saw with their own eyes the things that God incarnate could complete. Although the Lord Jesus used something tangible to satisfy their curiosity, He already knew in His heart that these five thousand people just wanted to have a good meal, so He didn't say anything at all or preach to them at all—He just let them see this miracle occur. He absolutely could not treat these people the same as He treated His disciples who truly followed Him, but in God's heart, all creatures were under His rule, and He would allow all creatures in His sight to enjoy the grace of God when it was necessary. Even though these people did not know who He was or understand Him, or have any particular impression of Him or gratitude toward Him even after they had eaten the loaves and fish, this wasn't something that God took issue with—He gave these people a wonderful opportunity to enjoy the grace of God. Some people say that God is principled in what He does, and He does not watch over or protect non-believers, and He especially does not allow them to enjoy His grace. Is that actually the case? In God's eyes, as long as they are living creatures that He Himself created, He will manage and care for them; He will treat them, plan for them, and rule them in different ways. These are the thoughts and attitude of God toward all things.

Although the five thousand people who ate the loaves of bread and the fish did not plan to follow the Lord Jesus, He was not strict with them; once they had eaten their fill, do you know what the Lord Jesus did? Did He preach anything to them? Where did He go after doing this? The Scripture does not record that the Lord Jesus said anything to them; when He had completed His miracle He quietly left. So did He make any requirements of these people? Was there any hatred? There were none of these—He just no longer wanted to pay any mind to these people who could not follow Him, and at this time His heart was in pain. Because He had seen the depravity of mankind and He had felt mankind's rejection of Him, and when He saw these people or He was with them, human obtuseness and ignorance made Him very sad and left His heart in pain, so He only wanted to leave these people as quickly as possible. The Lord didn't have any requirements of them in

His heart, He did not want to pay them any mind, He particularly did not want to expend His energy on them, and He knew they could not follow Him—in spite of all this, His attitude toward them was still very clear. He just wanted to treat them kindly, to bestow them with grace—this was God’s attitude toward every creature under His rule: for every creature, treat them kindly, provide for them, nourish them. For the very reason that the Lord Jesus was God incarnate, He very naturally revealed God’s own essence and treated these people kindly. He treated them kindly with a heart of mercy and tolerance. No matter how these people saw the Lord Jesus, and no matter what kind of outcome there would be, He just treated every creature based on His position as the Lord of all creation. What He revealed was, without exception, God’s disposition, and what He has and is. So the Lord Jesus quietly did something, then quietly left—what aspect of God’s disposition is this? Could you say that this is God’s lovingkindness? Could you say that God is selfless? Could a regular person do this? Definitely not! In essence, who were these five thousand people that the Lord Jesus fed with five loaves and two fish? Could you say that they were people who were compatible with Him? Could you say that they were all hostile to God? It can be said with certainty that they absolutely were not compatible with the Lord, and their essence was absolutely hostile to God. But how did God treat them? He used a method to defuse people’s hostility toward God—this method is called “kindness.” That is, although the Lord Jesus saw them as sinners, in God’s eyes they were nevertheless His creation, so He still treated these sinners kindly. This is God’s tolerance, and this tolerance is determined by God’s own identity and essence. So, this is something that no human created by God can do—only God can do this.

When you are able to truly appreciate God’s thoughts and attitude toward mankind, when you can truly understand God’s emotions and concern toward each creature, you will be able to understand the devotion and the love spent on every single one of the people created by the Creator. When this happens, you will use two words to describe God’s love—what are those two words? Some people say “selfless,” and some people say “philanthropic.” Of these two, “philanthropic” is the word least suited to describe God’s love. This is a word that people use to describe a person’s broad-minded thoughts and feelings. I really loathe this word, because it refers to dispensing charity at random, indiscriminately, regardless of any principles. It is an overly emotional

expression of foolish and confused people. When this word is used to describe God's love, there is inevitably a blasphemous intention. I have two words that more aptly describe God's love—what are those two words? The first one is "immense." Isn't this word very evocative? The second is "vast." There's real meaning behind these two words which I use to describe God's love. Taken literally, "immense" describes a thing's volume or capacity, but it doesn't matter how big that thing is—it's something that people can touch and see. This is because it exists, it's not an abstract object, and it gives people the sense that is relatively accurate and practical. It doesn't matter if you're looking at it from a flat or a three-dimensional angle; you don't need to imagine its existence, because it's a thing that really exists. Even though using "immense" to describe God's love can feel like it's quantifying His love, however, it also gives the feeling that it's unquantifiable. I say that God's love can be quantified because His love is not a kind of non-entity, nor does it spring from any legend. Rather, it is something shared by all things under God's rule, and it is something enjoyed by all creatures to varying degrees and from different perspectives. Although people can't see it or touch it, this love brings sustenance and life to all things as it is revealed bit by bit in their lives, and they number and bear witness to every single moment spent basking in God's love. I say that God's love is unquantifiable because the mystery of God providing for and nourishing all things is something that is difficult for humans to fathom, as are God's thoughts for all things, and particularly those for mankind. That is to say, no one knows the blood and tears the Creator has poured out for mankind. No one can comprehend, no one can understand the depth or weight of the love the Creator has for mankind, created with His own hands. Describing God's love as "immense" is to help people appreciate and understand its breadth and the truth of its existence. It's also so that people can more deeply comprehend the actual meaning of the word "Creator," and so that people can gain a deeper understanding of the true meaning of the appellation "creation." What does the word "vast" usually describe? It is generally used for the ocean or the universe, such as the vast universe, or the vast ocean. The expansiveness and quiet depth of the universe is beyond human understanding, and it's something that captures man's imaginations, that they are full of admiration for. Its mystery and profundity are within sight but beyond reach. When you think of the ocean, you think of its breadth—it looks limitless, and you can feel its mysteriousness and its

inclusiveness. This is why I've used the word "vast" to describe God's love. It's to help people feel how precious it is, and feel the profound beauty of His love, and that the power of God's love is infinite and extensive. It's to help them feel the holiness of His love, and the dignity and unoffendableness of God that is revealed through His love. Now do you think "vast" is a suitable word for describing God's love? Can God's love live up to these two words, "immense" and "vast"? Absolutely! In human language, only these two words are relatively apt, are relatively close to describing God's love. Don't you think so? If I had you describe God's love, would you use these two words? Most likely you couldn't, because your understanding and appreciation of God's love is limited to a flat perspective, and has not ascended to the height of three-dimensional space. So if I had you describe God's love, you would feel that you lack the words; you would even be speechless. The two words that I've talked about today may be difficult for you to understand, or maybe you simply do not agree. This can only speak to the fact that your appreciation and understanding of God's love is superficial and within a narrow scope. I've said before that God is selfless—you remember the word selfless. Could it be said that God's love can only be described as selfless? Isn't this too narrow of a scope? You should ponder this issue more in order to gain something from it.

The above is what we saw of God's disposition and His essence from the first miracle. Even though it's a story that people have read for several thousand years, it has a simple plot, and allows people to see a simple phenomenon, yet in this simple plot we can see something more valuable, which is God's disposition and what He has and is. These things that He has and is represent God Himself, and are an expression of God's own thoughts. When God expresses His thoughts, it's an expression of His own voice. He hopes that there will be people who can understand Him, know Him and comprehend His will, and He hopes there will be people who can hear His voice and will be able to actively cooperate to satisfy His will. And these things that the Lord Jesus did were a silent expression of God.

Next, let's look at this passage: The Resurrection of Lazarus Glorifies God.

What's your impression after reading this passage? The significance of this miracle that the Lord Jesus performed was much greater than the previous one because no miracle is more astounding than bringing a dead man back from the grave. The Lord Jesus doing something like

this was extremely significant in that age. Because God had become flesh, people could only see His physical appearance, His practical side, and His insignificant side. Even if some people saw and understood some of His character or some strengths that He appeared to have, no one knew where the Lord Jesus came from, who His essence truly was, and what more He really could do. All of this was unknown to mankind. Too many people wanted proof of this thing, and to know the truth. Could God do something to prove His own identity? For God, this was a breeze—it was a piece of cake. He could do something anywhere, anytime to prove His identity and essence, but God did things with a plan, and in steps. He didn't do things indiscriminately; He looked for the right time, and the right opportunity to do something most meaningful for mankind to see. This proved His authority and His identity. So then, could the resurrection of Lazarus prove the Lord Jesus' identity? Let's look at the scripture: "And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth." When the Lord Jesus did this, He said just one thing: "Lazarus, come forth." Lazarus then came out from his tomb—this was accomplished because of a single line uttered by the Lord. During this time, the Lord Jesus did not set up an altar, and He didn't carry out any other actions. He just said one thing. Would this be called a miracle or a command? Or was it some sort of wizardry? On the surface, it seems it could be called a miracle, and if you look at it from a modern perspective, of course you could still call it a miracle. However, it certainly could not be called a spell to call a soul back from the dead, and absolutely not a sorcery. It is correct to say that this miracle was the most normal, tiny little demonstration of the Creator's authority. This is the authority, and the ability of God. God has the authority to have a person die, to have his soul leave his body and return to Hades, or wherever it should go. When someone dies, and where they go after death—these are determined by God. He can do this anytime and anywhere. He is not constrained by humans, events, objects, space, or place. If He wants to do it He can do it, because all things and living beings are under His rule, and all things live and die by His word, His authority. He can resurrect a dead man—this is also something He can do anytime, anywhere. This is the authority that only the Creator possesses.

When the Lord Jesus did something such as bringing Lazarus back from the dead, His goal was to give proof for humans and for Satan to see, and to let humans and Satan know that mankind's everything, man-

kind's life and death are determined by God, and that even though He had become flesh, as always, He remained in command of the physical world that can be seen as well as the spiritual world humans cannot see. This was to let humans and Satan know that mankind's everything is not under the command of Satan. This was a revealing and a demonstration of God's authority, and it was also a way for God to send a message to all things that mankind's life and death is in God's hands. The Lord Jesus' resurrection of Lazarus—this type of approach was one of the ways for the Creator to teach and instruct mankind. It was a concrete action in which He used His ability and authority to instruct mankind, and to provide for humans. It was a way without words for the Creator to allow mankind to see the truth of Him being in command of all things. It was a way for Him to tell mankind through practical actions that there is no salvation other than through Him. This type of silent means of His instructing mankind lasts forever—it is indelible, and it brought to human hearts a shock and enlightenment that can never fade. The resurrection of Lazarus glorified God—this has a deep impact on every single one of God's followers. It firmly fixes in every person who deeply understands this event the understanding, the vision that “only God can command mankind's life and death.” Although God has this type of authority, and although He sent a message about His sovereignty over mankind's life and death through the resurrection of Lazarus, this was not His primary work. God never does something without meaning. Every single thing He does has great value; it is all a classic treasure. He absolutely would not make a person coming out of their tomb into the primary or the sole goal or item in His work. God does not do anything that is without meaning. One resurrection of Lazarus is adequate to demonstrate God's authority. It is adequate to prove the identity of the Lord Jesus. This is why the Lord Jesus did not repeat this type of miracle. God does things according to His own principles. In human language, it would be “God is mindful of serious work.” That is, when God does things He does not stray from the purpose of His work. He knows what work He wants to carry out in this stage, what He wants to accomplish, and He will work strictly according to His plan. If a corrupt person had that kind of ability, he would just be thinking of ways to reveal his ability so that others would know how formidable he was, so they would bow down to him, so he could control them and devour them. This is the evil that comes from Satan—this is called corruption. God does not have such disposition,

and He does not have such essence. His purpose in doing things isn't to show Himself off, but to provide mankind with more revelation and guidance, so people see very few examples in the Bible of this type of thing. This doesn't mean that the Lord Jesus' abilities were limited, or that He couldn't do that type of thing. It's simply that God didn't want to do it, because the Lord Jesus resurrecting Lazarus had very practical significance, and also because the primary work of God becoming flesh wasn't performing miracles, it wasn't bringing people back from the dead, but it was the work of redemption for mankind. So, much of the work that the Lord Jesus completed was teaching people, providing for them, and helping them, and things such as resurrecting Lazarus were merely small portions of the ministry that the Lord Jesus carried out. Even more, you could say that "showing off" isn't a part of God's essence, so not showing more miracles wasn't intentionally exercising restraint, nor was it due to environmental limitations, and it certainly wasn't a lack of ability.

When the Lord Jesus brought Lazarus back from the dead, He used one line: "Lazarus, come forth." He said nothing aside from this—what do these words represent? They represent that God can accomplish anything through speaking, including resurrecting a dead man. When God created all things, when He created the world, He did so with words. He used spoken commands, words with authority, and just like that all things were created. It was accomplished like that. This single line spoken by the Lord Jesus was just like the words spoken by God when He created the heavens and earth and all things; it equally held the authority of God, the ability of the Creator. All things were formed and stood fast because of words from God's mouth, and just the same, Lazarus walked out from his tomb because of the words from the Lord Jesus' mouth. This was the authority of God, demonstrated and realized in His incarnate flesh. This type of authority and ability belonged to the Creator, and to the Son of man in whom the Creator was realized. This is the understanding taught to mankind by God bringing Lazarus back from the dead. That's all on this topic. Next, let's read the scriptures.

10. The Pharisees' Judgment on Jesus

(Mark 3:21-22) And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself. And the scribes which came down from Jerusalem said, He has Beelzebub, and by the prince of the devils casts he out devils.

11. Jesus' Rebuke to the Pharisees

(Matt 12:31-32) Why I say to you, All manner of sin and blasphemy shall be forgiven to men: but the blasphemy against the Holy Ghost shall not be forgiven to men. And whoever speaks a word against the Son of man, it shall be forgiven him: but whoever speaks against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

(Matt 23:13-15) But woe to you, scribes and Pharisees, hypocrites! for you shut up the kingdom of heaven against men: for you neither go in yourselves, neither suffer you them that are entering to go in. Woe to you, scribes and Pharisees, hypocrites! for you devour widows' houses, and for a pretense make long prayer: therefore you shall receive the greater damnation. Woe to you, scribes and Pharisees, hypocrites! for you compass sea and land to make one proselyte, and when he is made, you make him twofold more the child of hell than yourselves.

There are two separate passages above—let's first take a look at the first one: The Pharisees' Judgment on Jesus.

In the Bible, the Pharisees' appraisal of Jesus Himself and the things that He did was: "they said, He is beside himself. ... He has Beelzebub, and by the prince of the devils casts he out devils" (Mark 3:21-22). The scribes' and Pharisees' judgment of the Lord Jesus wasn't parroting things or imagining out of thin air—it was their conclusion of the Lord Jesus from what they saw and heard of His actions. Although their conclusion was ostensibly made in the name of justice and appeared to people as if it were well-founded, the arrogance with which they judged the Lord Jesus was difficult for even them to contain. The frenzied energy of their hatred for the Lord Jesus exposed their own wild ambitions and their evil satanic countenances, as well as their malevolent nature of resisting God. These things they said in their judgment of the Lord Jesus were driven by their wild ambitions, jealousy, and the ugly and malevolent nature of their hostility toward God and the truth. They did not investigate the source of the Lord Jesus' actions, nor did they investigate the essence of what He said or did. But they blindly, impatiently, crazily, and with deliberate malice attacked and discredited what He had done. This was even to the point of indiscriminately discrediting His Spirit, that is, the Holy Spirit, God's Spirit. This is what they meant when they said "He is beside himself," "Beelzebub and the prince of the devils." That is to say, they said the Spirit of God was Beelzebub and the prince of the devils. They characterized the work of the flesh God's

Spirit clothed in as madness. They not only blasphemed God's Spirit as Beelzebub and the prince of the devils, but they condemned God's work. They condemned and blasphemed the Lord Jesus Christ. The essence of their resistance and blasphemy of God was entirely the same as the essence of Satan and the devil's resistance and blasphemy of God. They not only represented corrupt humans, but even more they were the embodiment of Satan. They were a channel for Satan amongst mankind, and they were the accomplices and messengers of Satan. The essence of their blasphemy and their denigration of the Lord Jesus Christ was their struggle with God for status, their contest with God, their unending testing of God. The essence of their resistance to God and their attitude of hostility toward Him, as well as their words and their thoughts directly blasphemed and angered God's Spirit. Thus, God determined a reasonable judgment of what they said and did, and determined their deeds to be the sin of blasphemy against the Holy Spirit. This sin is unforgivable in both this world and the hereafter, just as the following scripture passage says: "the blasphemy against the Holy Ghost shall not be forgiven to men" and "whoever speaks against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Today, let's talk about the true meaning of these words from God "it shall not be forgiven him, neither in this world, neither in the world to come." That is demystifying how God fulfills the words "it shall not be forgiven him, neither in this world, neither in the world to come."

Everything that we've talked about is related to God's disposition, and His attitude toward people, matters, and things. Naturally, the two passages above are no exception. Did you notice anything in these two passages of scripture? Some people say they see God's anger. Some people say they see the side of God's disposition that does not tolerate mankind's offense, and that if people do something that is blasphemous to God, they will not gain His forgiveness. Despite the fact that people see and perceive God's anger and intolerance of mankind's offense in these two passages, they still don't truly understand His attitude. These two passages contain an implication of God's true attitude and approach toward those who blaspheme and anger Him. This passage in the scripture holds the true meaning of His attitude and approach: "whoever speaks against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." When people blaspheme God, when they anger Him, He issues a verdict, and this verdict

is His final outcome. It is described this way in the Bible: “Why I say to you, All manner of sin and blasphemy shall be forgiven to men: but the blasphemy against the Holy Ghost shall not be forgiven to men” (Matt 12:31), and “But woe to you, scribes and Pharisees, hypocrites!” (Matt 23:13). However, is it recorded in the Bible what the outcome was with those scribes and Pharisees, as well as those people who said He was mad after the Lord Jesus said these things? Is it recorded if they suffered any punishment? It is certain that there wasn’t. Saying here that there “wasn’t” isn’t that it wasn’t recorded, but in fact there was no outcome that could be seen with human eyes. This “wasn’t” elucidates an issue, that is, God’s attitude and principles for handling certain things. God’s treatment of people who blaspheme or resist Him, or even those who malign Him—people who intentionally attack, malign, and curse Him—He does not turn a blind eye or a deaf ear. He has a clear attitude toward them. He despises these people, and in His heart He condemns them. He even openly declares the outcome for them, so that people know that He has a clear attitude toward those who blaspheme Him, and so that they know how He will determine their outcome. However, after God said these things, people still could rarely see the truth of how God would handle those people, and they could not understand the principles behind God’s outcome, His verdict for them. That is to say, mankind cannot see the particular attitude and methods God has for handling them. This has to do with God’s principles for doing things. God uses the advent of facts to deal with the evil behavior of some people. That is, He does not announce their sin and does not determine their outcome, but He directly uses the advent of facts to allow them to be punished, to get their due retribution. When these facts happen, it is people’s flesh that suffers punishment; it is all something that can be seen with human eyes. When dealing with some people’s evil behavior, God just curses them with words, but at the same time, God’s anger comes upon them, and the punishment they receive may be something people cannot see, but this type of outcome may be even more serious than the outcomes that people can see of being punished or being killed. This is because under the circumstances that God has determined not to save this type of person, to no longer show mercy or have tolerance for them, to provide them with no more opportunities, the attitude that He takes toward them is to put them aside. What is the meaning of “put aside”? The meaning of this term on its own is to put something to one side, to no longer pay attention to it. Here, when God

“puts aside,” there are two different explanations of its meaning: The first explanation is that He has given that person’s life, that person’s everything over to Satan to deal with. God would no longer be responsible and He would no longer manage it. Whether that person were mad, or stupid, and whether in life or in death, or if they descended into hell for their punishment, it would have nothing to do with God. That would mean that that creature would have no relation to the Creator. The second explanation is that God has determined that He Himself wants to do something with this person, with His own hands. It is possible that He will utilize this kind of person’s effort, or that He will utilize this kind of person as a foil. It’s possible that He will have a special way of dealing with this type of person, a special way of treating them—just like Paul. This is the principle and attitude in God’s heart of how He has determined to deal with this kind of person. So when people resist God, and malign and blaspheme Him, if they aggravate His disposition, or if they reach God’s bottom line, the consequences are unthinkable. The most severe consequence is that God hands their lives and their everything over to Satan, once and for all. They will not be forgiven for all of eternity. This means that this person has become food in Satan’s mouth, a toy in its hand, and from then on God has nothing to do with them. Can you imagine what kind of misery it was when Satan tempted Job? Under the condition that Satan was not permitted to harm Job’s life, however, Job still suffered greatly. And isn’t it even more difficult to imagine the ravages of Satan a person would be subjected to who has been completely handed over to Satan, who is completely within Satan’s grasp, who has completely lost God’s care and mercy, who is no longer under the Creator’s rule, who has been stripped of the right to worship Him, and the right to be a creature under God’s rule, whose relationship with the Lord of creation has been completely cut off? Satan’s persecution of Job was something that could be seen with human eyes, but if God hands over a person’s life to Satan, its consequence will be something that no one can imagine. It’s just like some people being reborn as a cow, or a donkey, or some people being taken over, possessed by unclean, evil spirits, and so on. This is the outcome, the end of some people who are handed over to Satan by God. From the outside, it looks like those people who ridiculed, maligned, condemned, and blasphemed the Lord Jesus did not suffer any consequences. However, the truth is that God has an attitude for dealing with everything. He may not use clear language to tell people the out-

come of how He deals with every type of person. Sometimes He does not speak directly, but He does things directly. That He does not speak about it doesn't mean there isn't an outcome—it is possible that the outcome is even more serious. From appearances, it seems God does not speak to some people to reveal His attitude; in fact, God has not wanted to pay them any mind for a long time. He does not want to see them anymore. Because of the things they have done, their behavior, because of their nature and their essence, God only wants them to disappear from His sight, wants to hand them over directly to Satan, to give their spirit, soul, and body to Satan, to allow Satan to do whatever it wants. It is clear to what extent God hates them, to what extent He is disgusted by them. If a person angers God to the point that God doesn't even want to see them again, that He will completely give up on them, to the point that God doesn't even want to deal with them Himself—if it gets to the point that He will hand them over to Satan for it to do as it will, to allow Satan to control, consume, and treat them in any way—this person is thoroughly finished. Their right to be a human has been permanently revoked, and their right as a creature has come to an end. Isn't this the most serious punishment?

All of this above is a complete explanation of the words: “it shall not be forgiven him, neither in this world, neither in the world to come,” and it is also a simple commentary on these scripture passages. I think you have an understanding of it now!

Now let's read the scripture passages below.

12. Jesus' Words to His Disciples After His Resurrection

(John 20:26-29) And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the middle, and said, Peace be to you. Then said he to Thomas, Reach here your finger, and behold my hands; and reach here your hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said to him, My LORD and my God. Jesus said to him, Thomas, because you have seen me, you have believed: blessed are they that have not seen, and yet have believed.

(John 21:16-17) He said to him again the second time, Simon, son of Jonas, love you me? He said to him, Yes, Lord; you know that I love you. He said to him, Feed my sheep. He said to him the third time, Simon, son of Jonas, love you me? Peter was grieved because he said to him the third time, Love you me? And he said to him, Lord, you know all things; you know that I love you. Jesus said to him, Feed my sheep.

What these passages recount are some things that the Lord Jesus did and said to His disciples after His resurrection. First, let's take a look at any differences between the Lord Jesus before and after the resurrection. Was He still the same Lord Jesus of past days? The scripture contains the following line describing the Lord Jesus after the resurrection: "then came Jesus, the doors being shut, and stood in the middle, and said, Peace be to you." It's very clear that the Lord Jesus at that time was no longer a flesh, but a spiritual body. This was because He had transcended the limitations of the flesh, and when the door was closed He could still come into the midst of the people and allow them to see Him. This is the greatest difference between the Lord Jesus after the resurrection and the Lord Jesus living in the flesh before the resurrection. Even though there was no difference between the appearance of the spiritual body of that moment and the appearance of the Lord Jesus from before, Jesus in that moment had become a Jesus that felt like a stranger to the people, because He had become a spiritual body after being resurrected from the dead, and compared to His previous flesh, this spiritual body was more puzzling and confusing for people. It also created more distance between the Lord Jesus and the people, and people felt in their hearts that the Lord Jesus in that moment had become more mysterious. These understandings and feelings on the part of the people suddenly brought them back to an age of believing in a God that could not be seen or touched. So, the first thing that the Lord Jesus did after His resurrection was to allow everyone to see Him, to confirm that He exists, and to confirm the fact of His resurrection. In addition, it restored His relationship with the people to the relationship He had with them when He was working in the flesh, and He was the Christ they could see and touch. This way, one outcome is that the people had no doubt that the Lord Jesus had been resurrected from death after being nailed to the cross, and there was no doubt in the Lord Jesus' work to redeem mankind. And another outcome is that the fact of the Lord Jesus appearing to people after His resurrection and allowing people to see and touch Him firmly secured mankind in the Age of Grace. From this time on, people could not return to the previous age, the Age of Law, because of the Lord Jesus' "disappearance" or "desertion," but they would continue forward, following the Lord Jesus' teachings and the work He had done. Thus, a new phase in the work in the Age of Grace was formally opened up, and the people who had been under the law formally came out from the law from then on, and entered

into a new era, with a new beginning. These are the manifold meanings of the Lord Jesus' appearance to mankind after the resurrection.

Since He was a spiritual body, how could people touch Him, and see Him? This has to do with the significance of the Lord Jesus' appearance to mankind. Did you notice anything in these passages of scripture? Generally spiritual bodies cannot be seen or touched, and after the resurrection the work that the Lord Jesus had taken on had already been completed. So in theory, He had absolutely no need to return to the people's midst in His original image to meet with them, but the appearance of the Lord Jesus' spiritual body to people like Thomas made its significance more concrete, and it penetrated more deeply into the people's hearts. When He came to Thomas, He let doubting Thomas touch His hand, and told him: "reach here your hand, and thrust it into my side: and be not faithless, but believing." These words, these actions weren't things that the Lord Jesus wanted to say and do only after He had been resurrected, but they were things He wanted to do before He had been nailed to the cross. It is evident that the Lord Jesus who had not yet been nailed to the cross already had an understanding of people such as Thomas. So what can we see from this? He was still the same Lord Jesus after His resurrection. His essence had not changed. Thomas' doubts had not just started but had been with him the entire time he had been following the Lord Jesus, but He was the Lord Jesus that had been resurrected from the dead and had returned from the spiritual world with His original image, with His original disposition, and with His understanding of mankind from His time in the flesh, so He went to find Thomas first, to let Thomas touch His rib, to let him not only see His spiritual body after resurrection, but to let him touch and feel the existence of His spiritual body, and completely let go of his doubts. Before the Lord Jesus was nailed to the cross, Thomas always doubted that He is Christ, and could not believe it. His belief in God was established only on the basis of what he could see with his own eyes, what he could touch with his own hands. The Lord Jesus had a good understanding of the faith of this type of person. They only believed in God in heaven, and did not believe at all, and would not accept the One sent by God, or the Christ in the flesh. In order to have him acknowledge and believe in the existence of the Lord Jesus and that He truly was God incarnate, He allowed Thomas to reach out his hand and touch His rib. Was Thomas' doubting any different before and after the Lord Jesus' resurrection? He was always doubting, and aside from the

Lord Jesus' spiritual body personally appearing to him and allowing Thomas to touch the nail marks on His body, no one could resolve his doubts, and no one could make him let go of them. So, from the time the Lord Jesus allowed him to touch His rib and let him really feel the existence of the nail marks, Thomas' doubt disappeared, and he truly knew that the Lord Jesus had been resurrected and he acknowledged and believed that the Lord Jesus was the true Christ, that He was God incarnate. Although at this time Thomas no longer doubted, he had lost forever the chance to meet with Christ. He had lost forever the chance to be together with Him, to follow Him, to know Him. He had lost the chance for Christ to perfect him. The Lord Jesus' appearance and His words provided a conclusion, and a verdict on the faith of those who were full of doubts. He used His actual words and actions to tell the doubters, to tell those who only believed in God in heaven but did not believe in Christ: God did not commend their belief, nor did He commend their following which was full of doubts. The day they fully believed in God and Christ could only be the day that God completed His great work. Of course, that day was also the day that their doubt received a verdict. Their attitude toward Christ determined their fate, and their stubborn doubt meant their faith gained them no results, and their rigidity meant their hopes were in vain. Because their belief in God in heaven was fed on illusions, and their doubt toward Christ was actually their true attitude toward God, even though they touched the nail marks on the Lord Jesus' body, their faith was still useless and their outcome can only be described as beating the wind—in vain. What the Lord Jesus said to Thomas was also very clearly telling every person: The resurrected Lord Jesus is the Lord Jesus that had initially spent thirty-three and a half years working among mankind. Although He had been nailed to the cross and experienced the valley of the shadow of death, and He had experienced resurrection, His every aspect had undergone no changes. Although He now had nail marks on His body, and although He had been resurrected and walked out from the grave, His disposition, His understanding of mankind, and His intentions toward mankind had not changed in the slightest. Also, He was telling people that He had come down off the cross, triumphed over sin, triumphed over hardships, and triumphed over death. The nail marks were just the evidence of His victory over Satan, evidence of being a sin offering to successfully redeem all of mankind. He was telling people that He had already taken on mankind's sins and He had completed

His work of redemption. When He returned to see His disciples, He told them with His appearance: "I'm still alive, I still exist; today I am truly standing in front of you so that you can see and touch Me. I will always be with you." The Lord Jesus also wanted to use the case of Thomas as a warning for future people: Although you believe in the Lord Jesus, you can neither see nor touch Him, however, you can be blessed by your true faith, and you can see the Lord Jesus through your true faith; this kind of person is blessed.

These words recorded in the Bible that the Lord Jesus spoke when He appeared to Thomas are a great help to all people in the Age of Grace. His appearance and His words to Thomas have had a profound impact on future generations, and they hold everlasting significance. Thomas represents a type of person who believes in God yet doubts God. They are of a suspicious nature, have sinister hearts, are treacherous, and do not believe in the things that God can complete. They do not believe in God's omnipotence and His rule, and they don't believe in God incarnate. However, the Lord Jesus' resurrection was a slap in the face to them, and it also provided them with an opportunity to discover their own doubt, to recognize their own doubt, and to acknowledge their own treachery, thus truly believing in the existence and resurrection of the Lord Jesus. What happened with Thomas was a warning and a caution for later generations so that more people could warn themselves not to be doubting like Thomas, and if they were, they would sink into the darkness. If you follow God, but just like Thomas, you always want to touch the Lord's rib and feel His nail marks to confirm, to verify, to speculate on whether or not God exists, God will forsake you. So, the Lord Jesus requires people to not be like Thomas, only believing what they can see with their own eyes, but to be a pure, honest person, to not harbor doubts toward God, but only believe in and follow Him. This type of person is blessed. This is a very small requirement the Lord Jesus has for people, and a warning for His followers.

That is the Lord Jesus' attitude toward those who are full of doubts. So what did the Lord Jesus say to, and what did He do for those who are able to honestly believe in and follow Him? This is what we're going to look at next, regarding something the Lord Jesus said to Peter.

In this conversation, the Lord Jesus repeatedly asked Peter one thing: "Peter, love you me?" This is a higher standard the Lord Jesus required from people like Peter after His resurrection, who truly believe in Christ

and strive to love the Lord. This question was a sort of investigation, and a sort of interrogation, but even more, it was a requirement and an expectation of people like Peter. He used this method of questioning so that people would reflect on themselves and look into themselves: What are the Lord Jesus' requirements for people? Do I love the Lord? Am I a person who loves God? How should I love God? Even though the Lord Jesus only asked this question of Peter, the truth is that in His heart, He wanted to use this opportunity of asking Peter to ask this type of question of more people who seek to love God. It is only that Peter was blessed to act as the representative of this type of person, to receive questioning from the Lord Jesus' own mouth.

Compared to "reach here your hand, and thrust it into my side: and be not faithless, but believing," which the Lord Jesus said to Thomas after His resurrection, His three times of questioning Peter: "Simon, son of Jonas, love you me?" allow people to better feel the sternness of the Lord Jesus' attitude, and the urgency He felt during His questioning. As for doubting Thomas with his crafty nature, the Lord Jesus allowed him to reach out his hand and touch His nail marks, which let him believe that the Lord Jesus was the Son of man resurrected and acknowledge the Lord Jesus' identity as Christ. And although the Lord Jesus did not sternly rebuke Thomas, nor did He verbally express any clear judgment of him, He let him know that He understood him through practical actions, while also displaying His attitude toward and determination of that type of person. The Lord Jesus' requirements and expectations of that type of person cannot be seen from what He said. Because people like Thomas simply do not have a thread of true faith. The Lord Jesus' requirements for them are only in this, but the attitude He revealed toward people like Peter is entirely different. He did not require that Peter reach out his hand and touch His nail marks, nor did He say to Peter: "be not faithless, but believing." Instead, He repeatedly asked Peter the same question. This was a thought-provoking, meaningful question that can't help but make every follower of Christ feel remorse, and fear, but also feel the Lord Jesus' anxious, sorrowful mood. And when they are in great pain and suffering, they are more able to understand the Lord Jesus Christ's concern and His care; they realize His earnest teaching and strict requirements of pure, honest people. The Lord Jesus' question allows people to feel that the Lord's expectations of people revealed in these simple words are not merely to believe in and follow Him, but to achieve having love, loving your Lord,

loving your God. This kind of love is caring and obeying. It is humans living for God, dying for God, dedicating everything to God, and expending and giving everything for God. This kind of love is also giving God comfort, allowing Him to enjoy witness, and allowing Him to be at rest. It is mankind's repayment to God, their responsibility, obligation and duty, and it is a way that mankind must follow for their entire lives. These three questions were a requirement and an exhortation the Lord Jesus made of Peter and all people who would be made perfect. It was these three questions that led and motivated Peter to complete his path in life, and it was the questions at the Lord Jesus' parting that led Peter to start on his path of being made perfect, that led him, because of his love for the Lord, to care for the Lord's heart, to obey the Lord, to offer comfort to the Lord, and to offer up his whole life and his whole being because of this love.

During the Age of Grace, God's work was primarily for two types of people. The first was the type of person who believed in and followed Him, who could keep His commandments, who could bear the cross and hold to the way of the Age of Grace. This type of person would gain God's blessing and enjoy God's grace. The second type of person was like Peter, someone who would be made perfect. So, after the Lord Jesus was resurrected, He first did these two very meaningful things. One was to Thomas, the other was to Peter. What do these two things represent? Do they represent God's true intentions of saving mankind? Do they represent God's sincerity toward mankind? The work He did with Thomas was to warn people not to be doubting, but to just believe. The work He did with Peter was to strengthen the faith of people like Peter, and to make clear requirements of this type of person, to show what goals they should be pursuing.

After the Lord Jesus was resurrected, He appeared to the people He thought necessary, spoke with them, and made requirements of them, leaving behind His intentions, and His expectations of people. That is to say, as God incarnate, it doesn't matter if it was during His time in the flesh, or in the spiritual body after being nailed to the cross and being resurrected—His concern for mankind and requirements of people did not change. He was concerned about these disciples before He was up on the cross; in His heart, He was clear on the situation of every single person, He understood every person's deficiency, and of course His understanding of every person was the same after He had died, resurrected, and become a spiritual body as it was when He was in the

flesh. He knew that people weren't entirely certain of His identity as Christ, but during His time in the flesh He did not make strict demands of people. But after He had been resurrected He appeared to them, and He made them absolutely certain that the Lord Jesus had come from God, that He was God incarnate, and He used the fact of His appearance and His resurrection as the greatest vision and motivation for mankind's lifelong pursuit. His resurrection from death not only strengthened all those who follow Him, but also thoroughly put His work of the Age of Grace into effect among mankind, and thus the gospel of the Lord Jesus' salvation in the Age of Grace gradually spread to every corner of humanity. Would you say that the Lord Jesus' appearance after His resurrection had any significance? If you were Thomas or Peter at that time, and you encountered this one thing in your life that was so meaningful, what kind of impact would it have on you? Would you see this as the best and the greatest vision of your life of believing in God? Would you see this as a driving force of your following God, striving to satisfy Him, and pursuing love of God in your life? Would you expend a lifetime of effort to spread this greatest of visions? Would you make spreading the Lord Jesus' salvation a commission you accept from God? Even though you have not experienced this, the two cases of Thomas and Peter are already enough for modern people to have a clear understanding of God's will and of God. It could be said that after God had become flesh, after He personally experienced life among mankind and a human life, and after He saw the depravity of mankind and the situation of human life, God in the flesh more deeply felt the helplessness, the sadness, and the pitifulness of mankind. God gained more compassion for the human condition because of His humanity while living in the flesh, because of His instincts in the flesh. This led Him to have greater concern for His followers. These are probably things that you can't understand, but I can describe worry and caring of God in the flesh for every one of His followers with this phrase: intense concern. Even though this term comes from human language, and even though it's a very human phrase, it truly expresses and describes God's feelings for His followers. As for God's intense concern for humans, over the course of your experiences you will gradually feel this and get a taste of it. However, this can only be achieved by gradually understanding God's disposition on the basis of pursuing a change in your own disposition. The appearance of the Lord Jesus materialized His intense concern for His followers in humanity and handed it over to His

spiritual body, or you could say His divinity. His appearance allowed people to have another experience and feeling of God's concern and care while also powerfully proving that God is the One who opens up an age, who develops an age, and He is the One who ends an age. Through His appearance He strengthened the faith of all people, and through His appearance He proved to the world the fact that He is God Himself. This gave His followers eternal confirmation, and through His appearance He also opened up a phase of His work in the new age.

13. Jesus Eats Bread and Explains the Scriptures After His Resurrection

(Luke 24:30–32) And it came to pass, as he sat at meat with them, he took bread, and blessed it, and broke, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

14. The Disciples Give Jesus Broiled Fish to Eat

(Luke 24:36–43) And as they thus spoke, Jesus himself stood in the middle of them, and said to them, Peace be to you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said to them, Why are you troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit has not flesh and bones, as you see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said to them, Have you here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them.

Next we'll take a look at the passages of scripture above. The first passage is a recounting of the Lord Jesus eating bread and explaining the scriptures after His resurrection, and the second passage is a recounting of the Lord Jesus eating broiled fish. What kind of help do these two passages provide for knowing God's disposition? Can you imagine the kind of picture you get from these descriptions of the Lord Jesus eating bread and then broiled fish? Can you imagine, if the Lord Jesus were standing in front of you eating bread, how you might feel? Or if He were eating with you at the same table, eating fish and bread with people, what kind of feeling you would have at the time? If you feel you would be very close to the Lord, that He is very intimate with people, then this feeling is right. This is exactly the fruit that the Lord

Jesus wanted to bear from eating bread and fish in front of the multitude after His resurrection. If the Lord Jesus had only spoken with people after His resurrection, if they could not feel His flesh and bones, but felt He was an unreachable Spirit, how would they feel? Wouldn't they be disappointed? When people were disappointed, wouldn't they feel abandoned? Wouldn't they feel a distance with the Lord Jesus Christ? What kind of negative impact would this distance create on people's relationship with God? People would certainly feel afraid, that they didn't dare come close to Him, and then they would have an attitude of keeping Him at a respectful distance. From then on, they would sever their intimate relationship with the Lord Jesus Christ, and return to a relationship between mankind and God up in heaven, as it was before the Age of Grace. The spiritual body that people could not touch or feel would lead to the eradication of their intimacy with God, and it would also make that intimate relationship—established during the Lord Jesus Christ's time in the flesh, with no distance between Him and humans—cease to exist. People's feelings toward the spiritual body are only fear, avoidance, and a wordless gaze. They do not dare to get close or to have a dialogue with Him, let alone follow, trust, or have hope in Him. God was reluctant to see this type of feeling that humans had for Him. He did not want to see people avoiding Him or removing themselves from Him; He only wanted people to understand Him, come close to Him, and be His family. If your own family, your children saw you but did not recognize you, and did not dare to come close to you but always avoided you, if you could not gain their understanding for everything you had done for them, how would that make you feel? Wouldn't it be painful? Wouldn't you be heartbroken? That is precisely what God feels when people avoid Him. So, after His resurrection, the Lord Jesus still appeared to people in His form of flesh and blood, and ate and drank with them. God sees people as family and He also wants mankind to see Him that way; only in this way can God truly obtain people, and can people truly love and worship God. Now can you understand My intention in extracting these two passages of scripture where the Lord Jesus eats bread and explains the scriptures, and the disciples give Him broiled fish to eat after His resurrection?

It can be said that the series of things that the Lord Jesus said and did after His resurrection were thoughtful, and done with kind intentions. They were full of the kindness and affection that God holds

toward humanity, and full of the appreciation and meticulous care He had for the intimate relationship He had established with mankind during His time in the flesh. Even more, they were full of the nostalgia and the hope He had for the life of eating and living with His followers during His time in the flesh. So, God did not want people to feel a distance between God and man, nor did He want mankind to distance themselves from God. Even more, He didn't want mankind to feel that the Lord Jesus after His resurrection was no longer the Lord who was so intimate with people, that He was no longer together with mankind because He returned to the spiritual world, returned to the Father who people could never see or reach. He didn't want people to feel that there was any difference in position between Him and mankind. When God sees people who want to follow Him but keep Him at a respectful distance, His heart is in pain because that means their hearts are very far from Him, it means that it will be very difficult for Him to gain their hearts. So if He had appeared to people in a spiritual body that they could not see or touch, this would have once again distanced man from God, and it would have led mankind to mistakenly see Christ after His resurrection as having become lofty, of a different kind than humans, and someone who could no longer share a table and eat with man because humans are sinful, filthy, and can never get close to God. In order to remove these misunderstandings of mankind, the Lord Jesus did a number of things He frequently did in the flesh, as recorded in the Bible, "he took bread, and blessed it, and broke, and gave to them." He also explained the scriptures to them, as He used to do. All of this that the Lord Jesus did made every person who saw Him feel that the Lord had not changed, that He was still the same Lord Jesus. Even though He had been nailed to the cross and had experienced death, He had been resurrected, and had not left mankind. He had returned to be among humans, and His everything had not changed. The Son of man standing in front of people was still the same Lord Jesus. His demeanor and His conversation with people felt so familiar. He was still so full of lovingkindness, grace, and tolerance—He was still that Lord Jesus who loved others as He loved Himself, who could forgive mankind seventy times seven. As always, He ate with people, discussed the scriptures with them, and even more importantly, just the same as before, He was made of flesh and blood and could be touched and seen. The Son of man in this way allowed people to feel that intimacy, to feel at ease, and to feel the joy of regaining something that has been lost, and they also

felt at ease enough to bravely and confidently begin to rely on and look up to this Son of man who could forgive mankind of their sins. They also began to pray to the name of the Lord Jesus without hesitations, to pray to obtain His grace, His blessing, and to obtain peace and joy from Him, to gain care and protection from Him, and began to perform healings and cast out demons in the name of the Lord Jesus.

During the time that the Lord Jesus worked in the flesh, most of His followers could not fully verify His identity and the things that He said. When He went up on the cross, the attitude of His followers was one of expectancy; when He was nailed to the cross all the way until He was put into the grave, people's attitude toward Him was disappointment. During this time, people had already begun to move in their hearts from doubting to denial of the things the Lord Jesus had said during His time in the flesh. And when He walked out from the grave, and appeared to the people one by one, the majority of people who had seen Him with their own eyes or heard the news of His resurrection gradually shifted from denial to skepticism. By the time the Lord Jesus had Thomas put his hand into His side, by the time the Lord Jesus broke bread and ate it in front of the crowd after His resurrection, and after that ate broiled fish in front of them, only then did they truly accept the fact that the Lord Jesus is Christ in the flesh. You could say that it was as if this spiritual body with flesh and blood standing in front of those people then was awakening every one of them from a dream: The Son of man standing in front of them was the One who had existed since time immemorial. He had a form, and flesh and bones, and He had already lived and eaten with mankind for a long time.... At this time, the people felt that His existence was so real, so wonderful; they were also so joyful and happy, and at the same time filled with emotion. And His reappearance allowed people to truly see His humility, to feel His closeness, and His longing, His attachment for mankind. This brief reunion made the people who saw the Lord Jesus feel as if a lifetime had passed. Their lost, confused, afraid, anxious, yearning and numb hearts found comfort. They were no longer doubtful or disappointed because they felt that now there was hope and something to rely on. The Son of man standing in front of them would be behind them for eternity, He would be their strong tower, their refuge for all time.

Although the Lord Jesus was resurrected, His heart and His work had not left mankind. He told people with His appearance that no matter what form He existed in, He would accompany people, walk with

them, and be with them at all times and in all places. And at all times and all places, He would provide to mankind and shepherd them, allow them to see and touch Him, and make sure they never again feel helpless. The Lord Jesus also wanted people to know this: Their lives in this world are not alone. Mankind has God's care, God is with them; people can always lean on God; He is the family of every one of His followers. With God to lean on, mankind will no longer be lonely or helpless, and those who accept Him as their sin offering will no longer be bound in sin. In human eyes, these portions of His work that the Lord Jesus carried out after His resurrection were very small things, but the way I see it, every single thing was so meaningful, so valuable, and they were all so important and weighty.

Although the Lord Jesus' time of working in the flesh was full of hardships and suffering, through His appearance in His spiritual body of flesh and blood, He completely and perfectly accomplished His work of that time in the flesh to redeem mankind. He began His ministry by becoming flesh, and He concluded His ministry by appearing to mankind in His fleshly form. He heralded the Age of Grace, He began the Age of Grace through His identity as Christ. Through His identity as Christ, He carried out the work in the Age of Grace and He strengthened and led all of His followers in the Age of Grace. It can be said of God's work that He truly finishes what He starts. There are steps and a plan, and it is full of God's wisdom, His omnipotence, and His marvelous deeds. It is also full of God's love and mercy. Of course, the main thread running through all of God's work is His care for mankind; it is permeated with His feelings of concern that He can never put aside. In these verses of the Bible, in every single thing that the Lord Jesus did after His resurrection, what was revealed was God's unchanging hopes and concern for mankind, as well as God's meticulous care and cherishing of humans. Until now, none of this has changed—can you see it? When you see this, doesn't your heart just automatically become close to God? If you lived in that age and the Lord Jesus appeared to you after His resurrection, in a tangible form for you to see, and if He sat in front of you, ate bread and fish and explained the scriptures to you, spoke with you, then how would you feel? Would you feel happy? How about guilty? The previous misunderstandings and avoidance of God, the conflicts with and doubts of God—wouldn't they all just disappear? Wouldn't the relationship between God and man become more proper?

Through interpretation of these limited chapters of the Bible, did you discover any flaws in God's disposition? Did you discover any adulteration of God's love? Did you see any craftiness or evil in God's omnipotence or wisdom? Certainly not! Now can you say with certainty that God is holy? Can you say with certainty that God's emotions are all a revealing of His essence and disposition? I hope that after you have read these words, what you've understood from it will help you and bring you benefits in your pursuit of a change in disposition and a fear of God. I also hope that these words will bear fruit for you that grows by the day, thus in the process of this pursuit bringing you closer and closer to God, bringing you closer and closer to the standard that God requires, so that you are no longer bored of the pursuit of the truth and you no longer feel that the pursuit of the truth and of a change in disposition is a troublesome or a superfluous thing. It is, rather, the expression of God's true disposition and the holy essence of God that motivate you to long for the light, to long for justice, and to aspire to pursue the truth, to pursue the satisfaction of God's will, and to become a man gained by God, to become a real person.

Today we've talked about some things that God did in the Age of Grace when He was incarnated for the first time. From these things, we've seen the disposition that He expressed and revealed in the flesh, as well as every aspect of what He has and is. All these aspects of what He has and is seem very humanized, but the reality is that in essence, all that He revealed and expressed is inseparable from His own disposition. Every method and every aspect of God incarnate expressing His disposition in humanity is inextricably linked with His own essence. So, it is very important that God came unto mankind in the way of incarnation and the work that He did in the flesh is also very important. And, the disposition that He revealed and the will that He expressed are even more important to every person living in the flesh, to every person living in corruption. Is this something that you're able to understand? After understanding God's disposition and what He has and is, have you made any conclusions as to how you should treat God? In response to this question, in conclusion I'd like to give you three admonishments: First, do not test God. No matter how much you understand about God, no matter how much you know about His disposition, absolutely do not test Him. Second, do not contend for status with God. No matter what type of status God gives you or what kind of work He entrusts you with, no matter what kind of duty He

raises you up to perform, and no matter how much you have spent and sacrificed for God, absolutely do not compete for status with Him. Third, do not compete with God. No matter whether you understand or if you can obey what God does with you, what He arranges for you, and the things He brings to you, absolutely do not compete with God. If you can carry out these three admonishments, then you will be relatively safe, and you will not anger God easily. That's all to share for today!

July 23, 2014

GOD HIMSELF, THE UNIQUE I

God's Authority (I)

My last several fellowships were about God's work, God's disposition, and God Himself. After hearing these fellowships, do you feel that you have gained an understanding and knowledge of God's disposition? How great of an understanding and knowledge? Can you put a number to it? Did these fellowships give you a deeper understanding of God? Could it be said that this understanding is a true knowledge of God? Could it be said that this knowledge and understanding of God is a knowledge of the entire substance of God, and all that He has and is? No, obviously not! That is because these fellowships only provided an understanding of part of God's disposition, and what He has and is—not all of it, or the entirety of it. The fellowships enabled you to understand part of the work once done by God, through which you beheld the disposition of God, and what He has and is, as well as the approach and thinking behind everything that He has done. But this is only a literal, spoken understanding of God, and, in your heart, you remain uncertain about how much of it is real. What mainly determines whether there is any reality to your understanding of such things? It is determined by how much of God's words and disposition you have truly experienced during your actual experiences, and how much you have been able to see and know during these actual experiences. "The last several fellowships allowed us to understand the things done by God, the thoughts of God, and, moreover, God's attitude toward mankind and the basis of

His actions, as well as the principles of His actions. And so we have come to understand the disposition of God, and have known the entirety of God.” Has anyone said such words? Is it right to say this? It clearly isn’t. And why do I say that it isn’t? God’s disposition, and what He has and is, are expressed in the things that He has done and the words He has spoken. Man is able to behold what God has and is through the work that He has done and the words that He has spoken, but this is only to say that the work and words enable man to understand a part of God’s disposition, and a part of what He has and is. If man wishes to gain a more plentiful and profound understanding of God, then man must experience more of God’s words and work. Although man only gains a partial understanding of God when experiencing part of God’s words or work, does this partial understanding represent God’s true disposition? Does it represent the substance of God? Of course it represents the true disposition of God, and the substance of God, of that there is no doubt. Regardless of the time or place, or in what manner God does His work, or in what form He appears to man, or in what way He expresses His will, all that He reveals and expresses represents God Himself, God’s substance and what He has and is. God carries out His work with what He has and is, and in His true identity; this is absolutely true. Yet, today, people only have a partial understanding of God through His words, and through what they hear when they listen to the preaching, and so to a certain extent, this understanding can only be said to be a theoretical knowledge. In view of your actual states, you can only verify the understanding or knowledge of God that you have heard, seen, or known and understood in your heart today if each of you goes through this in your actual experiences, and comes to know it bit by bit. If I did not fellowship these words with you, would you be able to achieve true knowledge of God solely through your experiences? To do so, I’m afraid, would be very difficult. That is because people must first have the words of God in order to know how to experience. However many of God’s words people eat, such is the number that they can actually experience. God’s words lead the path ahead, and guide man in his experience. In short, for those who have some true experience, these last several fellowships will help them achieve a deeper understanding of the truth, and a more realistic knowledge of God. But for those who don’t have any true experience, or who have only just begun their experience, or have only just begun to touch upon the reality, this is a great test.

The main content of the last several fellowships concerned God's disposition, God's work, and God Himself. What did you see in the key and central parts of everything that I spoke of? Through these fellowships, are you able to recognize that He who did the work, and revealed these dispositions, is the unique God Himself, who holds sovereignty over all things? If your answer is yes, then what leads you to such a conclusion? Through what aspects do you reach this conclusion? Can anyone tell Me? I know that the last fellowships affected you deeply, and provided a new start in your heart for your knowledge of God, which is great. But although you have made a great leap in your understanding of God compared to before, your definition of God's identity has yet to progress beyond the names of Jehovah God of the Age of Law, the Lord Jesus of the Age of Grace, and Almighty God of the Age of Kingdom. Which is to say that, although these fellowships about God's disposition, God's work, and God Himself gave you some understanding of the words once spoken by God, and the work once done by God, and the being and possessions once revealed by God, you are incapable of providing a true definition and accurate orientation of the word "God." Neither do you have a true and accurate orientation and knowledge of the status and identity of God Himself, which is to say, of the status of God among all things and throughout the entire universe. That is because, in the previous fellowships about God Himself and God's disposition, all the content was based on God's previous expressions and revelations that are recorded in the Bible. Yet it is difficult for man to discover the being and possessions that are revealed and expressed by God during, or outside of, His management and salvation of mankind. So, even if you understand God's being and possessions that were revealed in the work He once did, your definition of God's identity and status is still a long way from that of the unique God, the One who holds sovereignty over all things, and is different from that of the Creator. The last several fellowships made everyone feel the same way: How could man know the thoughts of God? If someone really were to know, then that person would most certainly be God, for only God Himself knows His own thoughts, and only God Himself knows the basis and approach behind everything that He does. It seems rational and logical for you to recognize God's identity in such a way, but who can tell from the disposition and work of God that this really is the work of God Himself, and not the work of man, work which cannot be done on God's behalf by man? Who can see that this work falls under

the sovereignty of the One who has the substance and power of God? Which is to say, through what characteristics or substance do you recognize that He is God Himself, who has the identity of God, and is the One who holds sovereignty over all things? Have you ever thought about that? If you haven't, then this proves one fact: The last several fellowships have only given you some understanding of the piece of history in which God did His work, and of God's approach, manifestation, and revelations during that work. Although such understanding makes each of you recognize beyond doubt that the One who carried out these two stages of work is the God Himself whom you believe in and follow, and the One whom you must always follow, you are still incapable of recognizing that He is the God who has existed since the creation of the world, and who shall exist for eternity, nor are you able to recognize that He is the One who leads and holds sovereignty over all mankind. You've surely never thought about this problem. Be it Jehovah or the Lord Jesus, through which aspects of the substance and manifestation are you able to recognize that not only is He the God whom you must follow, but also the One who commands mankind and holds sovereignty over the fate of mankind, who is, moreover, the unique God Himself who holds sovereignty over the heavens and earth and all things? Through which channels do you recognize that the One whom you believe in and follow is God Himself who holds sovereignty over all things? Through which channels do you connect the God you believe in to the God who holds sovereignty over the fate of mankind? What allows you to recognize that the God you believe in is the unique God Himself, who is in heaven and on earth, and among all things? This is the problem that I shall solve in the next section.

The problems that you have never thought about or cannot think of could well be those which are most crucial to knowing God, and in which can be sought truths unfathomable to man. When these problems come upon you, and must be faced by you, and require you to make a choice, if you are unable to fully resolve them because of your foolishness and ignorance, or because your experiences are too superficial and you lack a true knowledge of God, then they shall become the greatest obstacle and the greatest hindrance on the path of your belief in God. And so I feel it is highly necessary to fellowship with you regarding this subject. Do you know what your problem is now? Are you clear about the problems I speak of? Are these the problems that you shall face? Are they the problems that you don't understand? Are they

the problems that have never occurred to you? Are these problems important to you? Are they really problems? This matter is a source of great confusion to you, which shows that you don't have a true understanding of the God whom you believe in, and that you don't take Him seriously. Some people say, "I know He is God, and so I follow Him, because His words are the expression of God. That is enough. What more proof is needed? Surely we don't need to raise doubts about God? Surely we aren't supposed to test God? Surely we don't need to question God's substance and the identity of God Himself?" Regardless of whether you think in this way, I do not put forward such questions in order to make you confused about God, or to make you test Him, much less to give you doubts about God's identity and substance. Rather, I do so to encourage in you a greater understanding of God's substance, and a greater certainty and faith about God's status, so that God may become the only One in the heart of all those who follow God, and so that the original status of God—as the Creator, the Ruler of all things, the unique God Himself—may be restored in the hearts of every creature. This is also the theme I'm going to fellowship about.

Now let us begin to read the following scriptures from the Bible.

1. God Uses Words to Create All Things

1) (Gen 1:3-5) And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

2) (Gen 1:6-7) And God said, Let there be a firmament in the middle of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

3) (Gen 1:9-11) And God said, Let the waters under the heaven be gathered together to one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, on the earth: and it was so.

4) (Gen 1:14-15) And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for

lights in the firmament of the heaven to give light on the earth: and it was so.

5) (Gen 1:20-21) And God said, Let the waters bring forth abundantly the moving creature that has life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moves, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

6) (Gen 1:24-25) And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creeps on the earth after his kind: and God saw that it was good.

On the First Day, the Day and Night of Mankind Are Born and Stand Fast Thanks to the Authority of God

Let us look at the first passage: “And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day” (Gen 1:3-5). This passage describes God’s first act at the beginning of creation, and the first day that God passed in which there was an evening and a morning. But it was an extraordinary day: God began to prepare the light for all things, and, furthermore, divided the light from the darkness. On this day, God began to speak, and His words and authority existed side-by-side. His authority began to show forth among all things, and His power spread among all things as a result of His words. From this day onward, all things were formed and stood fast because of the words of God, the authority of God, and the power of God, and they began to function thanks to the words of God, the authority of God, and the power of God. When God said the words “Let there be light,” so there was light. God did not embark upon any enterprise; the light had appeared as a result of His words. This was the light that God called day, and which man still depends on for his existence today. By God’s command, its substance and value have never changed, and it has never disappeared. Its existence shows forth the authority and power of God, and proclaims the existence of the Creator, and it confirms, over and over, the identity and status of the Creator. It

is not intangible, or illusory, but is a real light that can be seen by man. From that time onward, in this empty world in which “the earth was without form, and void; and darkness was on the face of the deep,” there was produced the first material thing. This thing came from the words of the mouth of God, and appeared in the first act of the creation of all things because of the authority and utterances of God. Soon after, God ordered the light and the darkness to separate.... Everything changed and was completed because of the words of God.... God called this light “Day,” and the darkness He called “Night.” From that time, the first evening and the first morning were produced in the world God intended to create, and God said that this was the first day. This day was the first day of the Creator’s creation of all things, and was the beginning of the creation of all things, and was the first time that the authority and power of the Creator had been shown forth in this world that He had created.

Through these words, man is able to behold the authority of God, and the authority of God’s words, and the power of God. Because only God is possessed of such power, and so only God has such authority, and because God is possessed of such authority, and so only God has such power. Could any man or object possess such authority and power as this? Is there an answer in your heart? Apart from God, does any created or non-created being possess such authority? Have you ever seen an example of such a thing in any other books or publications? Is there any record that someone created the heavens and earth and all things? It does not appear in any other books or records; these are, of course, the only authoritative and powerful words about God’s magnificent creation of the world, which are recorded in the Bible, and these words speak for the unique authority of God, and the unique identity of God. Can such authority and power be said to symbolize the unique identity of God? Can they be said to be possessed by God, and God alone? Without a doubt, only God Himself possesses such authority and power! This authority and power cannot be possessed or replaced by any created or non-created being! Is this one of the characteristics of the unique God Himself? Have you witnessed it? These words quickly and clearly allow people to understand the fact that God is possessed of unique authority, and unique power, and He is possessed of supreme identity and status. From the fellowship above, can you say that the God you believe in is the unique God Himself?

On the Second Day, God's Authority Arranges the Waters, and Makes the Firmament, and a Space for the Most Basic Human Survival Appears

Let us read the second passage of the Bible: "And God said, Let there be a firmament in the middle of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so" (Gen 1:6-7). What changes occurred after God said "Let there be a firmament in the middle of the waters, and let it divide the waters from the waters"? In the Scriptures it says: "And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament." What was the result after God had spoken and done this? The answer lies in the last part of the passage: "and it was so."

These two short sentences record a magnificent event, and describe a wonderful scene—the tremendous undertaking in which God governed the waters, and created a space in which man could exist....

In this picture, the waters and the firmament appear before the eyes of God in an instant, and they are divided by the authority of God's words, and separated into an above and below in the manner appointed by God. Which is to say, the firmament created by God not only covered the waters below, but also supported the waters above.... In this, man cannot help but stare, dumb-founded, and gasp in admiration at the splendor of the scene in which the Creator transferred the waters, and commanded the waters, and created the firmament, and at the might of His authority. Through the words of God, and the power of God, and the authority of God, God achieved another great feat. Is this not the might of the Creator's authority? Let us use the scriptures to explain the deeds of God: God spoke His words, and because of these words of God there was a firmament in the middle of the waters. At the same time, a tremendous change occurred in this space because of these words of God, and it was not change in an ordinary sense, but a kind of substitution in which nothing became something. It was born of the thoughts of the Creator, and became something from nothing because of the words spoken by the Creator, and, furthermore, from this point onward it would exist and stand fast, for the sake of the Creator, and would shift, change, and renew in accordance with the thoughts of the Creator. This passage describes the second act of the Creator in His creation of the

whole world. It was another expression of the authority and power of the Creator, and was another pioneering undertaking by the Creator. This day was the second day that the Creator had passed since the foundation of the world, and it was another wonderful day for Him: He walked amongst the light, He brought the firmament, He arranged and governed the waters, and His deeds, His authority, and His power were put to work in the new day....

Was there firmament in the middle of the waters before God spoke His words? Of course not! And what about after God said “Let there be a firmament in the middle of the waters”? The things intended by God appeared; there was firmament in the middle of the waters, and the waters separated because God said “and let it divide the waters from the waters.” In this way, following the words of God, two new objects, two newly-born things appeared among all things as a result of the authority and power of God. And how do you feel about the appearance of these two new things? Do you feel the greatness of the Creator’s power? Do you feel the unique and extraordinary force of the Creator? The greatness of such force and power is due to the authority of God, and this authority is a representation of God Himself, and a unique characteristic of God Himself.

Did this passage give you another profound sense of the uniqueness of God? But this is far from enough; the authority and power of the Creator go far beyond this. His uniqueness is not merely because He is possessed of a substance unlike that of any creature, but also because His authority and power are extraordinary, limitless, superlative to all, and stand above all, and, moreover, because His authority and what He has and is can create life, and produce miracles, and can create each and every spectacular and extraordinary minute and second, and at the same time, He is able to govern the life that He creates, and hold sovereignty over the miracles and each and every minute and second that He creates.

On the Third Day, the Words of God Give Birth to the Earth and the Seas, and the Authority of God Causes the World to Brim With Life

Next let us read the first sentence of Genesis 1:9-11: “And God said, Let the waters under the heaven be gathered together to one place, and let the dry land appear.” What changes occurred after God simply said, “Let the waters under the heaven be gathered together to one place, and

let the dry land appear”? And what was there in this space apart from the light and the firmament? In the Scriptures, it is written: “And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.” Which is to say, there was now land and seas in this space, and the land and seas were separated. The appearance of these new things followed the commandment from the mouth of God, “and it was so.” Does the Scripture describe God busying about while He was doing this? Does it describe Him engaging in physical labor? So, how was all this done by God? How did God cause these new things to be produced? Self-evidently, God used words to achieve all of this, to create the entirety of this.

In the three passages above, we have learned of the occurrence of three great events. These three great events appeared, and were brought into being, through the words of God, and it is because of His words that, one after the other, they appeared before the eyes of God. Thus it can be seen that “God speaks, and it will be accomplished; He commands, and it will stand fast” are not hollow words. This substance of God is confirmed the instant that His thoughts are conceived, and when God opens His mouth to speak, His substance is fully reflected.

Let us continue to the final sentence of this passage: “And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, on the earth: and it was so.” While God was speaking, all these things came into being following the thoughts of God, and in an instant, an assortment of delicate little life forms were unsteadily poking their heads up through the soil, and before they had even shaken the bits of dirt from their bodies they were eagerly waving to each other in greeting, nodding and smiling to the world. They thanked the Creator for the life that He bestowed upon them, and announced to the world that they were a part of all things, and that they would each devote their lives to showing forth the authority of the Creator. As the words of God were spoken, the land became lush and green, all sorts of herbs that could be enjoyed by man sprang forth and broke from the ground, and the mountains and plains became thickly populated by trees and forests.... This barren world, in which there had not been any trace of life, was rapidly covered by a profusion of grass, herbs and trees and overflowing with greenery.... The fragrance of grass and the aroma of the soil spread through the air, and an array of plants began to breathe in tandem with the circulation of the air, and began the process of growing. At the same time, thanks

to the words of God and following the thoughts of God, all the plants began the perpetual life cycles in which they grow, blossom, bear fruit, and multiply. They began to strictly adhere to their respective life courses, and began to perform their respective roles among all things.... They were all born, and lived, because of the words of the Creator. They would receive the unceasing provision and nourishment of the Creator, and would always tenaciously survive in every corner of the land in order to show forth the authority and power of the Creator, and they would always show forth the life force bestowed upon them by the Creator....

The life of the Creator is extraordinary, His thoughts are extraordinary, and His authority is extraordinary, and so, when His words were uttered, the final result was “and it was so.” Clearly, God does not need to work with His hands when He acts; He merely uses His thoughts to command, and His words to order, and in this way things are achieved. On this day, God gathered the waters together to one place, and let the dry land appear, after which God caused grass to sprout forth from the land, and there grew the herbs yielding seeds, and trees bearing fruit, and God classed them each according to kind, and caused each to contain its own seed. All this was realized according to the thoughts of God and the commands of the words of God, and each appeared, one after the other, in this new world.

When He had yet to commence His work, God already had a picture of what He intended to achieve in His mind, and when God set about achieving these things, which was also when God opened His mouth to speak of the content of this picture, changes in all things began to occur thanks to the authority and power of God. Irrespective of how God did it, or exerted His authority, all was achieved step by step according to God’s plan and because of the words of God, and step by step changes occurred between heaven and earth thanks to the words and authority of God. All of these changes and occurrences showed forth the Creator’s authority, and the extraordinariness and greatness of the power of the Creator’s life. His thoughts are not simple ideas, or an empty picture, but an authority possessed of vitality and extraordinary energy, and they are the power to cause all things to change, recover, renew, and perish. And because of this, all things function because of His thoughts, and, at the same time, are achieved because of the words from His mouth....

Before all things appeared, in the thoughts of God a complete plan

had long ago been formed, and a new world had long ago been achieved. Although on the third day there appeared all sorts of plants on the land, God had no reason to halt the steps of His creation of this world; He intended to continue to speak His words, to continue to achieve the creation of every new thing. He would speak, would issue His commands, and would exert His authority and show forth His power, and He prepared everything that He had planned to prepare for all the things and the mankind that He intended to create....

On the Fourth Day, the Seasons, Days, and Years of Mankind Come Into Being as God Exerts His Authority Once Again

The Creator used His words to accomplish His plan, and in this way He passed the first three days of His plan. During these three days, God was not seen to busy about, or to exhaust Himself; on the contrary, He passed a wonderful first three days of His plan, and achieved the great undertaking of the world's radical transformation. A brand new world appeared before His eyes, and, piece by piece, the beautiful picture that had been sealed within His thoughts was finally revealed in the words of God. The appearance of each new thing was like the birth of a newborn baby, and the Creator took pleasure in the picture that had once been in His thoughts, but which had now been brought to life. At this time, His heart gained a sliver of satisfaction, but His plan had only just begun. In the blink of an eye, a new day had arrived—and what was the next page in the Creator's plan? What did He say? And how did He exert His authority? And, at the same time, what new things came into this new world? Following the guidance of the Creator, our gaze falls on the fourth day of God's creation of all things, a day which was yet another new beginning. Of course, for the Creator, it was undoubtedly another wonderful day, and another day of the utmost importance for the mankind of today. It was, of course, a day of inestimable value. How was it wonderful, how was it so important, and how was it of inestimable value? Let us first listen to the words spoken by the Creator....

“And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light on the earth” (Gen 1:14-15). This was another exertion of God's authority that was shown forth by creatures following His creation of dry land and the plants within it.

For God, such an act was equally easy, because God has such power; God is as good as His word, and His word shall be accomplished. God ordered lights to appear in the heaven, and these lights not only shone in the sky and upon the earth, but also served as signs for day and night, for seasons, days, and years. In this way, as God spoke His words, every act that God wished to achieve was fulfilled according to God's meaning and in the manner appointed by God.

The lights in the heaven are matter in the sky that can radiate light; they can illuminate the sky, and can illuminate the land and seas. They revolve according to the rhythm and frequency commanded by God, and light up different time periods upon land, and in this way revolution cycles of the lights cause day and night to be produced in the east and west of the land, and they are not only signs for night and day, but through these different cycles they also mark the feasts and various special days of mankind. They are the perfect complement and accompaniment to the four seasons—spring, summer, autumn, and winter—issued forth by God, together with which the lights harmoniously serve as regular and accurate marks for the lunar terms, days, and years of mankind. Although it was only after the advent of farming that mankind began to understand and encounter the separation of lunar terms, days, and years caused by the lights created by God, in fact the lunar terms, days, and years that man understands today began to be produced long ago on the fourth day of God's creation of all things, and so too did the interchanging cycles of spring, summer, autumn, and winter experienced by man begin long ago on the fourth day of God's creation of all things. The lights created by God enabled man to regularly, precisely, and clearly differentiate between night and day, and count the days, and clearly keep track of the lunar terms and years. (The day of the full moon was the completion of one month, and from this man knew that the illumination of lights began a new cycle; the day of the half moon was the completion of one half of a month, which told man that a new lunar term began, from which it could be inferred how many days and nights were in a lunar term, how many lunar terms were in a season, and how many seasons were in a year, and all was regularly displayed.) And so, man could easily keep track of the lunar terms, days, and years marked by the revolutions of the lights. From this point onward, mankind and all things unconsciously lived amongst the orderly interchange of night and day and alternations of the seasons produced by the revolutions of the lights. This was the significance of

the Creator's creation of the lights on the fourth day. Similarly, the aims and significance of this action of the Creator were still inseparable from His authority and power. And so, the lights made by God and the value that they would soon bring to man were another masterstroke in the exertion of the Creator's authority.

In this new world, in which mankind had yet to make an appearance, the Creator had prepared "evening and morning," "the firmament," "land and seas," "grass, herb and various types of trees," and "the lights, seasons, days, and years" for the new life that He would soon create. The authority and power of the Creator were expressed in each new thing that He created, and His words and accomplishments occurred simultaneously, without the slightest discrepancy, and without the slightest interval. The appearance and birth of all these new things were proof of the authority and power of the Creator: He is as good as His word, and His word shall be accomplished, and that which is accomplished lasts forever. This fact has never changed: so it was in the past, so it is today, and so it will be for all eternity. When you look once more at those words of scripture, do they feel fresh to you? Have you seen new content, and made new discoveries? That is because the deeds of the Creator have stirred your heart, and guided the direction of your knowledge of His authority and power, and opened the door to your understanding of the Creator, and His deeds and authority have bestowed life upon these words. And so in these words man has seen a real, vivid expression of the Creator's authority, and truly witnessed the supremacy of the Creator, and beheld the extraordinariness of the authority and power of the Creator.

The Creator's authority and power produce miracle after miracle, and He attracts man's attention, and man cannot help but stare transfixed at the astounding deeds born from the exertion of His authority. His phenomenal power brings delight after delight, and man is left dazzled and overjoyed, and he gasps in admiration, is awestruck, and cheers; what's more, man is visibly moved, and there is produced in him respect, reverence, and attachment. The authority and deeds of the Creator have a great impact upon the spirit of man, and cleanse the spirit of man, and, moreover, sate the spirit of man. Every one of His thoughts, every one of His utterances, and every revelation of His authority is a masterpiece among all things, and is a great undertaking most worthy of the created mankind's deep understanding and knowledge. When we count every creature born from the words of the

Creator, our spirits are drawn to the wonder of God's power, and we find ourselves following the footprints of the Creator to the next day: the fifth day of God's creation of all things.

Let us continue reading the Scripture passage by passage, as we take a look at more of the Creator's deeds.

On the Fifth Day, Life of Varied and Diverse Forms Exhibits the Authority of the Creator in Different Ways

Scripture says, "And God said, Let the waters bring forth abundantly the moving creature that has life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moves, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good" (Gen 1:20-21). Scripture clearly tells us that, on this day, God made the creatures in the waters and the birds of the air, which is to say that He created the various fish and birds, and classed them each according to kind. In this way, the earth, the skies, and the waters were enriched by God's creation....

As God's words were spoken, fresh new life, each with a different form, instantly came alive amidst the words of the Creator. They came into the world jostling for position, jumping, frolicking for joy.... Fish of all shapes and sizes swam through the water, shellfish of all kinds grew out of the sands, scaled, shelled, and spineless creatures hurriedly grew forth in different forms, whether great or small, long or short. So too did various kinds of seaweed begin to briskly grow, swaying to the motion of the various aquatic life, undulating, urging the stagnant waters, as if to say to them: Shake a leg! Bring your friends! For you'll never be alone again! From the moment that the various living creatures created by God appeared in the water, each fresh new life brought vitality to waters that had been quiescent for so long, and ushered in a new era.... From that point onward, they nestled against each other, and kept each other's company, and conferred no distinction upon each other. The water existed for the creatures within it, nourishing each life that resided within its embrace, and every life existed for the sake of the water because of its nourishment. Each conferred life upon the other, and at the same time, each, in the same way, bore testament to the miraculousness and greatness of the Creator's creation, and to the unsurpassable power of the Creator's authority....

As the sea was no longer silent, so too did life begin to fill the skies. One by one, birds, big and small, flew up into the sky from the ground. Unlike the creatures of the sea, they had wings and feathers covering their slim and graceful figures. They fluttered their wings, proudly and haughtily displaying their gorgeous coat of feathers and their special functions and skills bestowed upon them by the Creator. They soared freely, and skillfully shuttled between heaven and earth, across grasslands and forests.... They were the darlings of the air, they were the darlings of all things. They would soon become the tie between heaven and earth, and would pass on the messages to all things.... They sang, they joyfully swooped about, they brought cheers, laughter, and vibrancy to this once empty world.... They used their clear, melodious singing, used the words within their hearts to praise the Creator for the life bestowed upon them. They cheerfully danced to display the perfection and miraculousness of the Creator's creation, and would devote their whole lives to bearing testament to the authority of the Creator through the special life that He had bestowed upon them....

Regardless of whether they were in the water, or of the skies, by the command of the Creator, this plethora of living things existed in the different configurations of life, and by the command of the Creator, they gathered together according to their respective species—and this law, this rule, was unalterable by any creatures. Never did they dare to go beyond the bounds set forth for them by the Creator, nor were they able to. As ordained by the Creator, they lived and multiplied, and strictly adhered to the life course and laws set for them by the Creator, and consciously abided by His unspoken commands and the heavenly edicts and precepts that He gave them, all the way up to today. They conversed with the Creator in their own special way, and came to appreciate the meaning of the Creator, and obeyed His commands. None ever transgressed the authority of the Creator, and His sovereignty and command over them was exerted within His thoughts; no words were issued forth, but the authority that was unique to the Creator controlled all the things in silence that possessed no language function, and which differed from mankind. The exertion of His authority in this special way compelled man to gain a new knowledge, and make a new interpretation, of the Creator's unique authority. Here, I must tell you that on this new day, the exertion of the Creator's authority demonstrated once more the uniqueness of the Creator.

Next, let us take a look at the last sentence of this passage of scrip-

ture: “God saw that it was good.” What do you think this means? Here, we get a glimpse of God’s emotions. God watched all things that He had created come into being and stand fast because of His words, and gradually begin to change. At this time, was God satisfied with the various things that He had made with His words, and the various acts that He had achieved? The answer is that “God saw that it was good.” What do you see here? What does it represent that “God saw that it was good”? What does it symbolize? It means that God had the power and wisdom to accomplish that which He had planned and prescribed, to accomplish the goals that He had set out to accomplish. When God had completed each task, did He feel regret? The answer is still that “God saw that it was good.” In other words, not only did He feel no regret, but was instead satisfied. What does it mean that He felt no regret? It tells us that God’s plan is perfect, that His power and wisdom are perfect, and that it is only by His authority that such perfection can be accomplished. When man performs a task, can he, like God, see that it is good? Can everything that man does accomplish perfection? Can man complete something once and for all eternity? Just as man says, “nothing’s perfect, only better,” nothing that man does can attain perfection. When God saw that all that He had done and achieved was good, everything made by God was set by His words, which is to say that, when “God saw that it was good,” all that He had made assumed a permanent form, was classed according to type, and was given a fixed position, purpose, and function, once and for all eternity. Moreover, their role among all things, and the journey that they must take during God’s management of all things, had already been ordained by God, and were immutable. This was the heavenly law given by the Creator to all things.

“God saw that it was good,” these simple, underappreciated words, so often ignored, are the words of the heavenly law and heavenly edict given to all creatures by God. They are another embodiment of the Creator’s authority, one that is more practical, and more profound. Through His words, the Creator was not only able to gain all that He set out to gain, and achieve all that He set out to achieve, but could also control in His hands all that He had created, and rule all things that He had made under His authority, and, furthermore, all was systematic and regular. All things also lived and died by His word and, moreover, by His authority they existed amidst the law that He had set forth, and none was exempt! This law began at the very instant that “God saw that

it was good,” and it shall exist, continue, and function for the sake of God’s plan of management right up until the day that it is repealed by the Creator! The unique authority of the Creator was manifested not only in His ability to create all things and command all things to come into being, but also in His ability to govern and hold sovereignty over all things, and bestow the life and vitality upon all things, and, moreover, in His ability to cause, once and for all eternity, all things that He would create in His plan to appear and exist in the world made by Him in a perfect shape, and a perfect life structure, and a perfect role. So too was it manifested in the way that the thoughts of the Creator were not subject to any constraints, were not limited by time, space, or geography. Like His authority, the unique identity of the Creator shall remain unchanged from everlasting to everlasting. His authority shall always be a representation and symbol of His unique identity, and His authority shall forever exist side-by-side with His identity!

On the Sixth Day, the Creator Speaks, and Each Kind of Living Creature in His Mind Makes Its Appearance, One After Another

Imperceptibly, the Creator’s work of making all things had continued for five days, immediately following which the Creator welcomed the sixth day of His creation of all things. This day was another new beginning, and another extraordinary day. What, then, was the Creator’s plan on the eve of this new day? What new creatures would He produce, would He create? Listen, that is the voice of the Creator....

“And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creeps on the earth after his kind: and God saw that it was good” (Gen 1:24-25). What living creatures does this include? The Scriptures say: cattle, and creeping thing, and beast of the earth after his kind. Which is to say that, on this day there were not only all sorts of living creatures upon the earth, but they were all classified according to kind, and, likewise, “God saw that it was good.”

As during the previous five days, with the same tone, on the sixth day the Creator ordered the birth of the living creatures that He desired, and that they appeared upon the earth, each according to their kind. When the Creator exerts His authority, none of His words are

spoken in vain, and so, on the sixth day, each living creature that He had intended to create appeared at the appointed time. As the Creator said "Let the earth bring forth the living creature after his kind," the earth was at once filled with life, and upon the land there suddenly emerged the breath of all sorts of living creatures.... In the grassy green wilderness, stout cows, swishing their tails to and fro, appeared one after the other, bleating sheep gathered themselves into herds, and neighing horses began to gallop.... In an instant, the vast expanses of silent grassland exploded with life.... The appearance of these various livestock was a beautiful sight upon the tranquil grassland, and brought with it boundless vitality.... They would be the companions of the grasslands, and the masters of the grasslands, each mutually dependent on the other; so too would they become the guardians and keepers of these lands, which would be their permanent habitat, and which would provide them with all they needed, a source of eternal nourishment for their existence....

On the same day that these various livestock came into being, by the Creator's word, a plethora of insects also appeared, one after the other. Even though they were the smallest of the living things among all creatures, their life force was still the miraculous creation of the Creator, and they did not arrive too late.... Some fluttered their little wings, while others slowly crawled; some hopped and bounced, others staggered; some barreled forward, while others quickly retreated; some moved sideways, others hopped high and low.... All were busy trying to find homes for themselves: Some pushed their way into the grass, some set about burrowing holes in the ground, some flew up into the trees, hidden in the forests.... Though small in size, they were unwilling to endure the torment of an empty stomach, and after finding their own homes, they rushed to seek food to feed themselves. Some climbed upon the grass to eat its tender blades, some grabbed mouthfuls of dirt and fed it to their stomachs, eating with much gusto and pleasure (for them, even dirt is a tasty treat); some were hidden in the forests, but they did not stop to rest, as the sap within the glossy dark green leaves provided a succulent meal.... After they were satiated, still the insects did not cease their activity; though small in stature, they were possessed of tremendous energy and limitless exuberance, and so of all creatures, they are the most active, and the most industrious. They were never lazy, and never indulged in rest. Once satiated, still they toiled about their labors for the sake of their future, busying themselves

and rushing about for their tomorrows, for their survival.... They softly hummed ballads of various melodies and rhythms to encourage and urge themselves on. They also added joy to the grass, trees, and every inch of soil, making each day, and each year, unique.... With their own languages and with their own ways, they passed on information to all the living things upon the land. And using their own special life course, they marked all things, upon which they left traces.... They were on intimate terms with the soil, the grass, and the forests, and they brought vigor and vitality to the soil, the grass, and the forests, and brought the exhortations and greetings of the Creator to all living things....

The Creator's gaze swept across all things that He had created, and at this moment His eyes paused upon the forests and mountains, His mind turning. As His words were uttered forth, in the dense forests, and upon the mountains, there appeared a type of creatures unlike any that had come before: They were the "wild animals" spoken by the mouth of God. Long overdue, they shook their heads and swished their tails, each with their own unique face. Some had furry coats, some were armored, some bared fangs, some wore grins, some were long-necked, some short-tailed, some wild-eyed, some with a timid gaze, some bent over to eat grass, some with blood about their mouths, some bouncing along on two legs, some pacing about on four hooves, some looking into the distance atop trees, some lying in wait in the forests, some searching for caves to rest, some running and frolicking upon the plains, some prowling through the forests...; some were roaring, some howling, some barking, some crying...; some were soprano, some were baritone, some were full-throated, some were clear and melodious...; some were grim, some were pretty, some were disgusting, some were adorable, some were frightening, some were charmingly naive.... One by one, they each came forth. See how they puffed about, free-spirited, idly indifferent to each other, not bothering to spare a glance for one another.... Each bearing the particular life bestowed upon them by the Creator, and their own wildness, and brutishness, they appeared in the forests and upon the mountains. Contemptuous of all, so completely imperious—who made them the true masters of the mountains and forests? From the moment that their appearance was ordained by the Creator, they "laid claim" to the forests, and "laid claim" to the mountains, for the Creator had already sealed their boundaries and determined the scope of their existence. Only they were true lords of the mountains and forests, and that's why they were so wild, and so contemptuous. They

were called “wild animals” purely because, of all creatures, they were the ones which were truly wild, brutish, and untamable. They could not be tamed, so they could not be reared, and could not live in harmony with mankind or labor on behalf of mankind. It was because they could not be reared, could not work for mankind, that they had to live at a distance from mankind, and could not be approached by man. And it was because that they lived at a distance from mankind, and could not be approached by man, that they were able to fulfill the responsibility bestowed upon them by the Creator: guarding the mountains and the forests. Their wildness protected the mountains and guarded the forests, and was the best protection and assurance of their existence and propagation. At the same time, their wildness maintained and ensured the balance among all things. Their arrival brought support and anchorage to the mountains and forests; their arrival injected boundless vigor and vitality to the still and empty mountains and forests. From this point onward, the mountains and forests became their permanent habitat, and they would never lose their home, for the mountains and forests appeared and existed for them, and the wild animals would fulfill their duty, and do everything they could, to guard them. So, too, would the wild animals strictly abide by the exhortations of the Creator to hold on to their territory, and continue to use their beastly nature to maintain the balance of all things established by the Creator, and show forth the authority and power of the Creator!

Under the Authority of the Creator, All Things Are Perfect

All things created by God, including those which could move and those which could not, such as birds and fish, such as trees and flowers, and including the livestock, insects, and wild animals made on the sixth day—they were all good with God, and, furthermore, in the eyes of God, these things, in accordance with His plan, had all attained the acme of perfection, and had reached the standards that God wished to achieve. Step by step, the Creator did the work He intended to do according to His plan. One after the other, the things He intended to create appeared, and the appearance of each was a reflection of the Creator’s authority, and a crystallization of His authority, and because of these crystallizations, all creatures could not help but be thankful for the grace of the Creator, and the provision of the Creator. As the miraculous deeds of God manifested themselves, this world swelled, piece by

piece, with all of the things created by God, and it changed from chaos and darkness into clarity and brightness, from deathly stillness to liveliness and limitless vitality. Among all things of creation, from the great to the small, from the small to the microscopic, there was none which was not created by the authority and power of the Creator, and there was a unique and inherent necessity and value to the existence of each creature. Regardless of the differences in their shape and structure, they had but to be made by the Creator to exist under the authority of the Creator. Sometimes people will see an insect, one which is very ugly, and they will say, "That insect is so horrible, there's no way such an ugly thing could have been made by God—there's no way He would create something so ugly." What a foolish view! What they should say is, "Though this insect is so ugly, it was made by God, and so it must have its own unique purpose." In the thoughts of God, He intended to give each and every appearance, and all sorts of functions and uses, to the various living things He created, and so none of the things God made were cut from the same mold. From their exterior to their internal composition, from their living habits to the location that they occupy—each is different. Cows have the appearance of cows, donkeys have the appearance of donkeys, deer have the appearance of deer, and elephants have the appearance of elephants. Can you say which is the best looking, and which is the ugliest? Can you say which is the most useful, and the existence of which is the least necessary? Some people like the way elephants look, but no one uses elephants to plant fields; some people like the way lions and tigers look, for their appearance is the most impressive amongst all things, but can you keep them as pets? In short, when it comes to all things, man should defer to the authority of the Creator, which is to say, defer to the order appointed by the Creator to all things; this is the wisest attitude. Only an attitude of searching for, and obedience to, the original intentions of the Creator is the true acceptance and certainty of the authority of the Creator. It is good with God, so what reason does man have to find fault?

Thus, all things under the authority of the Creator shall play a new symphony for the sovereignty of the Creator, shall commence a brilliant prelude for His work of the new day, and at this moment the Creator shall also open a new page in the work of His management! According to the law of the shoots of spring, ripening of summer, autumn's harvest, and winter's storage appointed by the Creator, all things shall echo with the Creator's plan of management, and they shall welcome their

own new day, new beginning, and new life course, and they shall soon reproduce in endless succession in order to welcome each day under the sovereignty of the Creator's authority....

None of the Created and Non-created Beings Can Replace the Identity of the Creator

From when He commenced the creation of all things, the power of God began to be expressed, and began to be revealed, for God used words to create all things. Regardless of in what manner He created them, regardless of why He created them, all things came into being and stood fast and existed because of the words of God, and this is the unique authority of the Creator. In the time before mankind appeared in the world, the Creator used His power and authority to create all things for mankind, and employed His unique methods to prepare a suitable living environment for mankind. All that He did was in preparation for mankind, who would soon receive His breath. Which is to say, in the time before mankind was created, the authority of God was shown forth in all creatures different from mankind, in things as great as the heavens, the lights, the seas, and the land, and in those as small as animals and birds, as well as in all sorts of insects and microorganisms, including various bacteria invisible to the naked eye. Each was given life by the words of the Creator, and each proliferated because of the words of the Creator, and each lived under the sovereignty of the Creator because of the words of the Creator. Although they did not receive the breath of the Creator, they still showed forth the life and vitality bestowed upon them by the Creator through their different forms and structures; although they did not receive the ability to speak given to mankind by the Creator, they each received a way of expressing their life that was bestowed upon them by the Creator, and which differed from the language of man. The authority of the Creator not only gives the vitality of life to seemingly static material objects, so that they will never disappear, but, moreover, gives the instinct to reproduce and multiply to every living being, so that they will never vanish, and so that, generation after generation, they will pass on the laws and principles of survival endowed to them by the Creator. The manner in which the Creator exerts His authority does not rigidly adhere to a macro or micro viewpoint, and is not limited to any form; He is able to command the operations of the universe, and hold sovereignty over the

life and death of all things, and, moreover, is able to maneuver all things so that they serve Him; He can manage all the workings of the mountains, rivers, and lakes, and rule all things within them, and, what's more, is able to provide that which is needed by all things. This is the manifestation of the unique authority of the Creator amongst all things besides mankind. Such a manifestation is not just for a lifetime, and shall never cease, or rest, and cannot be altered or damaged by any person or thing, nor can it be added to or reduced by any person or thing—for none can replace the identity of the Creator, and, therefore, the authority of the Creator cannot be replaced by any created being, and is unattainable by any non-created being. Take God's messengers and angels for example. They do not possess the power of God, much less do they possess the authority of the Creator, and the reason why they do not have the power and authority of God is because they are not possessed of the substance of the Creator. The non-created beings, such as God's messengers and angels, although they can do some things on behalf of God, they cannot represent God. Although they possess some power not possessed by man, they do not possess the authority of God, they do not possess the authority of God to create all things, and command all things, and hold sovereignty over all things. And so the uniqueness of God cannot be replaced by any non-created being, and, similarly, the authority and power of God cannot be replaced by any non-created being. In the Bible, have you read of any messenger of God that created all things? And why did God not dispatch any of His messengers or angels to create all things? Because they did not possess the authority of God, and so they did not possess the ability to exert the authority of God. Just like all creatures, they are all under the sovereignty of the Creator, and under the authority of the Creator, and so, in the same way, the Creator is also their God, and is also their Sovereign. Among each and every one of them—whether they be noble or lowly, of great or minor power—there is not one which can surpass the authority of the Creator, and so among them, there is not one which can replace the identity of the Creator. They shall never be called God, and shall never be able to become the Creator. These are immutable truths and facts!

Through the fellowship above, can we assert the following: only the Creator and Ruler of all things, He who is possessed of the unique authority and the unique power, can be called the unique God Himself? At this point, you may feel that such a question is too profound. You are,

for the moment, incapable of understanding it, and cannot perceive the essence within, and so at the moment you feel that it is difficult to answer. In that case, I shall continue with My fellowship. Next, I will allow you to behold the actual deeds of many aspects of the authority and power owned by God alone, and thus I will allow you to truly understand, appreciate, and know the uniqueness of God, and what is meant by the unique authority of God.

2. God Uses His Words to Establish a Covenant With Man

(Gen 9:11-13) And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

After He Makes All Things, the Authority of the Creator Is Confirmed and Shown Forth Once More in the "Rainbow Covenant"

The authority of the Creator is ever shown forth and exerted amongst all creatures, and He not only rules the fate of all things, but also rules mankind, the special creature which He created with His own hands, and which is possessed of a different life structure and exists in a different life form. After making all things, the Creator did not cease to express His authority and power; for Him, the authority with which He held sovereignty over all things and the fate of the whole of mankind, formally began only once mankind was truly born from His hand. He intended to manage mankind, and rule mankind, He intended to save mankind, intended to truly gain mankind, to gain a mankind that could govern all things, and He intended to make such a mankind live under His authority, and know His authority, and obey His authority. Thus, God began to officially express His authority among man using His words, and began to use His authority to realize His words. Of course, God's authority was shown forth in all places during this process; I have merely picked out some specific, well-known examples from which you may understand and know the uniqueness of God, and understand and know the unique authority of God.

There is a similarity between the passage in Genesis 9:11-13 and the passages above concerning the record of God's creation of the world,

yet there is also a difference. What is the similarity? The similarity lies in God's use of words to do that which He intended, and the difference is that this passage is God's discourse with man, in which He established a covenant with man, and told man of that which was contained within the covenant. This exertion of God's authority was achieved during His dialogue with man, which is to say that, prior to the creation of mankind, God's words were instructions, and orders, which were issued to the creatures that He intended to create. But now there was someone to hear the words of God, and so His words were both a dialogue with man, and also an exhortation and admonishment to man, and moreover, were commandments delivered to all things that bore His authority.

What action of God is recorded in this passage? It records the covenant that God established with man after His destruction of the world with a flood, it tells man that God would not wreak such destruction upon the world again, and that, to this end, God created a sign—and what was this sign? In the Scriptures it is said that “I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.” These are the original words spoken by the Creator to mankind. As He said these words, a rainbow appeared before the eyes of man, where it has remained until today. Everyone has seen such a rainbow, and when you see it, do you know how it appears? Science is incapable of proving it, or of locating its source, or identifying its whereabouts. That is because the rainbow is a sign of the covenant established between the Creator and man; it requires no scientific basis, it was not made by man, nor is man capable of altering it. It is a continuation of the Creator's authority after He spoke His words. The Creator used His own particular method to abide by His covenant with man and His promise, and so His use of the rainbow as a sign of the covenant that He had established is a heavenly edict and law that shall remain forever unchanged, whether in regard to the Creator or the created mankind. Yet this immutable law is, it must be said, another true manifestation of the Creator's authority following His creation of all things, and it must be said that the authority and power of the Creator are limitless; His use of the rainbow as a sign is a continuation and extension of the Creator's authority. This was another act performed by God using His words, and was a sign of the covenant that God had established with man using words. He told man of that which He resolved to bring about, and with what manner it would be fulfilled and achieved,

and in this way the matter was fulfilled according to the words from God's mouth. Only God is possessed of such power, and today, several thousand years after He spoke these words, man can still look upon the rainbow spoken from the mouth of God. Because of those words uttered by God, this thing has remained unaltered and unchanged right up until today. None can remove this rainbow, none can change its laws, and it exists solely for the words of God. This is precisely the authority of God. "God is as good as His word, and His word shall be accomplished, and that which is accomplished lasts forever." Such words are clearly manifested here, and it is a clear sign and characteristic of the authority and power of God. Such a sign or characteristic is not possessed by or seen in any of the created beings, nor is it seen in any of the non-created beings. It belongs only to the unique God, and distinguishes the identity and substance possessed only by the Creator from that of the creatures. At the same time, it is also a sign and characteristic that, apart from God Himself, can never be surpassed by any created or non-created being.

God's establishment of His covenant with man was an act of great importance, and one that He intended to use to communicate a fact to man and tell man His will, and to this end He employed a unique method, using a special sign to establish a covenant with man, a sign which was a promise of the covenant that He had established with man. So, was the establishment of this covenant a great event? And just how great was it? This is exactly what is so special about the covenant: It is not a covenant established between one man and another, or one group and another, or one country and another, but a covenant established between the Creator and the whole of mankind, and it shall remain valid until the day that the Creator abolishes all things. The executor of this covenant is the Creator, and its maintainer is also the Creator. In short, the entirety of the "rainbow covenant" established with mankind was fulfilled and achieved according to the dialogue between the Creator and mankind, and has remained so right up until today. What else can the creatures do apart from submitting to, and obeying, and believing, and appreciating, and witnessing, and praising the authority of the Creator? For none but the unique God is possessed of the power to establish such a covenant. The appearance of the rainbow, time and time again, announces to mankind and calls his attention to the covenant between the Creator and mankind. In the continual appearances of the covenant between the Creator and mankind, what is demonstrated to

mankind is not a rainbow or the covenant itself, but the immutable authority of the Creator. The appearance of the rainbow, time and time again, demonstrates the tremendous and miraculous deeds of the Creator in hidden places, and, at the same time, is a vital reflection of the Creator's authority that shall never fade away, and shall never change. Is this not a display of another aspect of the Creator's unique authority?

3. The Blessings of God

1) (Gen 17:4-6) As for me, behold, my covenant is with you, and you shall be a father of many nations. Neither shall your name any more be called Abram, but your name shall be Abraham; for a father of many nations have I made you. And I will make you exceeding fruitful, and I will make nations of you, and kings shall come out of you.

2) (Gen 18:18-19) Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring on Abraham that which he has spoken of him.

3) (Gen 22:16-18) ... By myself have I sworn, said the LORD, for because you have done this thing, and have not withheld your son, your only son: That in blessing I will bless you, and in multiplying I will multiply your seed as the stars of the heaven, and as the sand which is on the sea shore; and your seed shall possess the gate of his enemies; And in your seed shall all the nations of the earth be blessed; because you have obeyed my voice.

4) (Job 42:12) So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

The Unique Manner and Characteristics of the Creator's Utterances
Are a Symbol of the Unique Identity and Authority of the Creator

Many wish to seek, and gain, the blessings of God, but not everyone can gain these blessings, for God has His own principles, and blesses man in His own way. The promises that God makes to man, and the amount of grace that He bestows upon man, are allocated based on the thoughts and actions of man. And so what is shown by the blessings of God? What do they tell us? At this point, let us put aside discussion of what kinds of people God blesses, or the principles of God's blessing of

man. Instead, let us look at God's blessing of man with the objective of knowing the authority of God, from the perspective of knowing the authority of God.

The four passages of scripture above are all records about God's blessing of man. They provide a detailed description of the recipients of God's blessings, such as Abraham and Job, as well as of the reasons why God bestowed His blessings, and of what was contained within these blessings. The tone and manner of God's utterances, and the perspective and position from which He spoke, allow us to appreciate that the One who bestows blessings and the recipient of such blessings are of a distinctly different identity, status and substance. The tone and manner of these utterances, and the position from which they were spoken, are unique to God, who possesses the identity of the Creator. He has authority and might, as well as honor of the Creator, and majesty that brooks no doubt from any man.

First let us look at Gen 17:4-6: "As for me, behold, my covenant is with you, and you shall be a father of many nations. Neither shall your name any more be called Abram, but your name shall be Abraham; for a father of many nations have I made you. And I will make you exceeding fruitful, and I will make nations of you, and kings shall come out of you." These words were the covenant that God established with Abraham, as well as God's blessing of Abraham: God would make Abraham the father of nations, would make him exceedingly fruitful, and would make nations of him, and kings would come of him. Do you see the authority of God in these words? And how do you see such authority? Which aspect of the substance of God's authority do you see? From a close reading of these words, it isn't hard to discover that the authority and identity of God are clearly revealed in the wording of God's utterances. For example, when God says "my covenant is with you, and you shall ... have I made you ... I will make you ...," phrases such as "you shall" and "I will," whose wording bears the affirmation of God's identity and authority, are, in one respect, an indication of the Creator's faithfulness; in another respect, they are special words used by God, who possesses the identity of the Creator—as well as being part of conventional vocabulary. If someone says they hope another person will be exceeding fruitful, that nations will be made from them, and that kings shall come from them, then that is undoubtedly a kind of wish, and is not a promise or a blessing. And so, they dare not say "I will make you such and such, you shall such and such....," for they know that they do

not possess such power; it is not up to them, and even if they say such things, their words would be empty, and nonsense, driven by their desire and ambition. Does anyone dare to speak in such a grand tone if they feel that they cannot accomplish their wishes? Everyone wishes well for their descendants, and hopes that they will excel and enjoy great success. What great fortune it would be for one of them to become emperor! If one were to be a governor that would be good, too—just as long as they're someone important! These are all people's wishes, but people can only wish blessings upon their descendants, and cannot fulfill or make any of their promises come true. In their hearts, everyone clearly knows that they do not possess the power to achieve such things, for their everything is beyond their control, and so how could they command the fate of others? Whereas the reason why God can say words like these is because God possesses such authority, and is capable of accomplishing and realizing all the promises that He makes to man, and of making all the blessings that He bestows upon man come true. Man was created by God, and for God to make someone exceedingly fruitful would be child's play; to make someone's descendants prosperous would require but a word from Him. He would never have to work Himself into a sweat for such a thing, or task His mind, or tie Himself in knots over it; this is the very power of God, the very authority of God.

After reading "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him" in Genesis 18:18, can you feel the authority of God? Can you sense the extraordinariness of the Creator? Can you sense the supremacy of the Creator? The words of God are certain. God does not say such words because of, or in representation of, His confidence in success; they are, instead, proof of the authority of God's utterances, and are a commandment that fulfills the words of God. There are two expressions that you should pay attention to here. When God says "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him," is there any element of ambiguity in these words? Is there any element of concern? Is there any element of fear? Because of the words "shall surely" and "shall be" in God's utterances, these elements, which are particular to man and often exhibited in him, have never borne any relation to the Creator. No one would dare to use such words when wishing others well, no one would dare to bless another with a great and mighty nation with such certainty, or promise that all

the nations of the earth shall be blessed in him. The more certain the words of God, the more that they prove something—and what is that something? They prove that God has such authority, that His authority can accomplish these things, and that their accomplishment is inevitable. God was certain in His heart, without the slightest hesitation, of all that He blessed Abraham with. Furthermore, the entirety of this would be accomplished in accordance with His words, and no force would be able to alter, obstruct, impair, or disturb its fulfillment. Regardless of what happened, nothing could abrogate or influence the fulfillment and accomplishment of God's words. This is the very might of the words uttered from the mouth of the Creator, and the authority of the Creator that does not brook the denial of man! Having read these words, do you still feel doubt? These words were spoken from the mouth of God, and there is power, majesty, and authority in the words of God. Such might and authority, and the inevitability of the accomplishment of fact, are unattainable by any created or non-created being, and unsurpassable by any created or non-created being. Only the Creator can converse with mankind with such a tone and intonation, and facts have proven that His promises are not empty words, or idle boasts, but are the expression of the unique authority that is unsurpassable by any person, thing, or object.

What is the difference between the words spoken by God and the words spoken by man? When you read these words spoken by God, you sense the might of God's words, and the authority of God. How do you feel when you hear people saying such words? Do you think they are extremely arrogant, and boastful, and making a show of themselves? For they do not have this power, they do not possess such authority, and so they are completely incapable of achieving such things. That they are so sure of their promises only shows the carelessness of their remarks. If someone says such words, then they would undoubtedly be arrogant, and overconfident, and revealing themselves as a classic example of the archangel's disposition. These words came from the mouth of God; do you sense any element of arrogance here? Do you feel that God's words are just a joke? The words of God are authority, the words of God are fact, and before the words are uttered from His mouth, which is to say, when He makes the decision to do something, then that thing has already been accomplished. It can be said that all which God said to Abraham was a covenant that God established with Abraham, and a promise made by God to Abraham. This promise was

an established fact, as well as an accomplished fact, and these facts were gradually fulfilled in God's thoughts according to God's plan. And so, for God to say such words does not mean that He has an arrogant disposition, for God is able to achieve such things. He has such power and authority, and is fully capable of achieving these acts, and their accomplishment is entirely within the range of His ability. When words like these are uttered from the mouth of God, they are a revelation and expression of God's true disposition, a perfect revelation and manifestation of the substance and authority of God, and there is nothing which is more appropriate and suitable as proof of the Creator's identity. The manner, tone, and wording of such utterances are precisely the mark of the Creator's identity, and correspond perfectly to the expression of God's own identity, and in them there is no pretense, or impurity; they are, completely and utterly, the perfect demonstration of the substance and authority of the Creator. As for the creatures, they possess neither this authority, nor this substance, much less do they possess the power given by God. If man betrays such behavior, then it would most certainly be the fulmination of his corrupt disposition, and it would be down to the meddling impact of man's arrogance and wild ambition, and the exposure of the malicious intentions of none other than the devil, Satan, who wishes to deceive people and entice them to betray God. And how does God regard that which is revealed by such language? God would say that you wish to usurp His place and that you wish to impersonate and replace Him. When you imitate the tone of God's utterances, your intention is to replace God's place in people's hearts, to appropriate the mankind that rightfully belongs to God. This is Satan, pure and simple; these are the actions of the descendants of the archangel, intolerable to Heaven! Amongst you, are there any who have ever imitated God in a certain way by speaking a few words, with the intention of misleading and deceiving people, and making them feel as if the words and actions of this person carried the authority and might of God, as if this person's substance and identity were unique, and even as if the tone of this person's words was similar to God's? Have you ever done something like this? Have you ever imitated the tone of God in your speech, with gestures that purportedly represent the disposition of God, with the supposed might and authority? Do most of you often act, or plan to act, in such a way? Now, when you truly see, perceive and know the authority of the Creator, and look back upon what you used to do, and used to reveal of yourselves, do you feel

sickened? Do you recognize your ignobility and shamelessness? Having dissected the disposition and substance of such people, could it be said that they are the accursed spawn of hell? Could it be said that everyone who does such things is bringing humiliation upon themselves? Do you recognize the seriousness of its nature? And just how serious is it? The intention of people who act in this way is to imitate God. They want to be God, and make people worship them as God. They want to abolish God's place in people's hearts, and get rid of the God who works among man, in order to achieve the aim of controlling people, and devouring people, and taking possession of them. Everyone has such subconscious desires and ambitions, and everyone lives in such a corrupt satanic substance and lives in such a satanic nature in which they are in enmity with God, and betray God, and wish to become God. Following My fellowship on the topic of God's authority, do you still wish or aspire to impersonate God, or imitate God? And do you still desire to be God? Do you still wish to become God? The authority of God cannot be imitated by man, and the identity and status of God cannot be impersonated by man. Though you are capable of imitating the tone with which God speaks, you cannot imitate the substance of God. Though you are able to stand in God's place and impersonate God, you will never be able to do that which God intends to do, and will never be able to rule and command all things. In the eyes of God, you shall forever be a small creature, and regardless of how great your skills and ability are, regardless of how many gifts you have, the entirety of you is under the dominion of the Creator. Though you are capable of saying some brash words, it can neither show that you have the substance of the Creator, nor represent that you possess the authority of the Creator. The authority and power of God are the substance of God Himself. They were not learned, or added externally, but are the inherent substance of God Himself. And so the relationship between the Creator and the creatures can never be altered. As one of the creatures, man must keep his own position, and behave conscientiously, and dutifully guard that which is entrusted to him by the Creator. And man must not act out of line, or do things beyond his range of ability or do things that are loathsome to God. Man must not try to be great, or exceptional, or above others, nor seek to become God. This is how people should not desire to be. Seeking to become great or exceptional is absurd. Seeking to become God is even more disgraceful; it is disgusting, and despicable. What is commendable, and what the creatures should hold to more than anything

else, is to become a true creature; this is the only goal that all people should pursue.

The Creator's Authority Is Not Constrained by Time, Space, or Geography, and the Creator's Authority Is Inestimable

Let us look at Genesis 22:17-18. This is another passage spoken by Jehovah God, in which He said to Abraham, "That in blessing I will bless you, and in multiplying I will multiply your seed as the stars of the heaven, and as the sand which is on the sea shore; and your seed shall possess the gate of his enemies; And in your seed shall all the nations of the earth be blessed; because you have obeyed my voice." Jehovah God blessed Abraham many times that his offspring would multiply—and multiply to what extent? To the extent spoken of in Scripture: "as the stars of the heaven, and as the sand which is on the sea shore." Which is to say that God wished to bestow upon Abraham a progeny as numerous as the stars of heaven, and as plentiful as the sand on the sea shore. God spoke using imagery, and from this imagery it is not hard to see that God would not merely bestow one, two, or even thousands of descendants upon Abraham, but an uncountable number, enough that they would become a multitude of nations, for God promised Abraham that he would be the father of many nations. And was that number decided by man, or was it decided by God? Can man control how many descendants he has? Is it up to him? It is not even up to man whether or not he has several, let alone as many as "the stars of the heaven, and as the sand which is on the sea shore." Who doesn't wish for their offspring to be as numerous as the stars? Unfortunately, things don't always turn out the way you want. Regardless of how skillful or capable man is, it is not up to him; none can stand outside of that which is ordained by God. However much He allows you, that is how much you shall have: If God gives you a little, then you shall never have a lot, and if God gives you a lot, it is no use you resent how much you have. Is this not the case? All of this is up to God, not man! Man is ruled by God, and no one is exempt!

When God said "I will multiply your seed," this was a covenant that God established with Abraham, and like the "rainbow covenant," it would be accomplished for eternity, and was also a promise made by God to Abraham. Only God is qualified and capable to make this promise come true. Regardless of whether or not man believes it, regardless

of whether or not man accepts it, and regardless of how man views it, and how he regards it, all of this shall be fulfilled, to the letter, according to the words spoken by God. The words of God will not be altered because of changes in the will or conceptions of man, and will not be altered by changes in any person, thing or object. All things may disappear, but the words of God will remain forever. On the contrary, the day that all things disappear is exactly the day upon which the words of God are completely fulfilled, for He is the Creator, and He possesses the authority of the Creator, and the power of the Creator, and He controls all things and all life force; He is able to cause something to come from nothing, or something to become nothing, and He controls the transformation of all things from living to dead, and so for God, nothing could be simpler than multiplying someone's seed. This sounds fantastical to man, like a fairytale, but to God, that which He decides to do, and promises to do, is not fantastical, nor a fairytale. Instead it is a fact that God has already seen, and which shall surely be accomplished. Do you appreciate this? Do the facts prove that the descendants of Abraham were numerous? And just how numerous? As numerous as "the stars of the heaven, and as the sand which is on the sea shore" spoken of by God? Did they spread across all nations and regions, to every place in the world? And what accomplished this fact? Was it accomplished by the authority of God's words? For several hundreds or thousands of years after the words of God were spoken, God's words continued to be fulfilled, and were constantly becoming facts; this is the might of God's words, and proof of the authority of God. When God created all things in the beginning, God said let there be light, and there was light. This happened very quickly, was fulfilled in a very short time, and there was no delay for its accomplishment and fulfillment; the effects of God's words were immediate. Both were a display of God's authority, but when God blessed Abraham, He allowed man to see another side of the substance of God's authority, and allowed man to see the inestimability of the Creator's authority, and moreover, allowed man to see a more real, more exquisite side of the Creator's authority.

Once the words of God are uttered, the authority of God takes command of this work, and the fact promised by the mouth of God gradually begins to become a reality. Amongst all things, changes begin to occur in everything as a result, much like how, at the arrival of spring, the grass turns green, the flowers bloom, buds sprout from the trees, the birds begin to sing, the geese return, and the fields teem with

people.... With the arrival of spring all things are rejuvenated, and this is the miraculous deed of the Creator. When God accomplishes His promises, all things in heaven and on earth renew and change in accordance with the thoughts of God—and none is exempt. When a commitment or promise is uttered from the mouth of God, all things serve its fulfillment, and are maneuvered for the sake of its fulfillment, and all creatures are orchestrated and arranged under the dominion of the Creator, and play their respective role, and serve their respective function. This is the manifestation of the Creator's authority. What do you see in this? How do you know the authority of God? Is there a range to God's authority? Is there a time limit? Can it be said to be a certain height, or a certain length? Can it be said to be a certain size or strength? Can it be measured by the dimensions of man? The authority of God does not flicker on and off, does not come and go, and there is no one who can measure just how great His authority is. Regardless of how much time passes, when God blesses a person, this blessing will continue forth, and its continuation will bear testament to the inestimable authority of God, and will allow mankind to behold the reappearance of the inextinguishable life force of the Creator, time and time again. Each display of His authority is the perfect demonstration of the words from His mouth, and it is demonstrated to all things, and to mankind. What's more, everything accomplished by His authority is exquisite beyond compare, and utterly flawless. It can be said that His thoughts, His words, His authority, and all the work that He accomplishes are all an incomparably beautiful picture, and for the creatures, the language of mankind is incapable of articulating its significance and value. When God makes a promise to a person, whether it be where they live, or what they do, their background before or after they receive the promise, or how great have been the upheavals in their living environment—all this is as familiar to God as the back of His hand. No matter how much time elapses after God's words have been spoken, for Him, it is as if they have just been uttered. Which is to say that God has the power, and has such authority, that He can keep track of, control, and realize every promise He makes to mankind, and regardless of what the promise is, regardless of how long it takes to be completely fulfilled, and, moreover, regardless of how broad the scope that its accomplishment touches upon—for example, time, geography, race, and so on—this promise will be accomplished, and realized, and, furthermore, its accomplishment and realization will not require Him the slightest effort.

And what does this prove? That the breadth of God's authority and power is enough to control the whole of the universe, and the whole of mankind. God made light, but that does not mean God only manages light, or that He only manages water because He created water, and that everything else is unrelated to God. Is this not a misunderstanding? Although God's blessing of Abraham had gradually faded from the memory of man after several hundred years, for God, this promise still remained the same. It was still in the process of accomplishment, and had never stopped. Man never knew or heard how God exerted His authority, how all things were orchestrated and arranged, and how many wonderful stories occurred among all things of God's creation during this time, but every wonderful piece of the display of God's authority and the revelation of His deeds were passed on and exalted among all things, all things showed forth and spoke of the miraculous deeds of the Creator, and each much-told story of the Creator's sovereignty over all things shall be proclaimed by all things forever more. The authority by which God rules all things, and the power of God, show all things that God is present everywhere and at all times. When you have witnessed the ubiquity of the authority and power of God, you will see that God is present everywhere and at all times. The authority and power of God are unconstrained by time, geography, space, or any person, matter or thing. The breadth of God's authority and power surpasses the imagination of man; it is unfathomable to man, unimaginable to man, and shall never be completely known by man.

Some people like to infer and imagine, but how far can man's imagination reach? Can it go beyond this world? Is man capable of inferring and imagining the authenticity and accuracy of God's authority? Are the inference and imagination of man capable of allowing him to achieve a knowledge of God's authority? Can they make man truly appreciate and submit to the authority of God? Facts prove that the inference and imagination of man are only a product of man's intellect, and provide not the slightest help or benefit to man's knowledge of God's authority. After reading science fictions, some are able to imagine the moon, and what the stars are like. Yet this does not mean that man has any understanding of the authority of God. Man's imagination is just that: imagination. Of the facts of these things, which is to say, of their connection to God's authority, he has absolutely no grasp. So what if you have been to the moon? Does this show that you have a multidimensional

mensional understanding of God's authority? Does it show that you are able to imagine the breadth of God's authority and power? Since the inference and imagination of man are incapable of allowing him to know the authority of God, what should man do? The wisest option would be to not infer or imagine, which is to say that man must never rely on imagination and depend on inference when it comes to knowing the authority of God. What is it I wish to say to you here? Knowledge of God's authority, God's power, God's own identity, and God's substance cannot be achieved by relying on your imagination. Since you cannot rely on imagination to know the authority of God, then in what way can you achieve a true knowledge of God's authority? Through eating and drinking the words of God, through fellowship, and through experiencing the words of God, you will have a gradual experience and verification of God's authority and thus you will gain a gradual understanding and incremental knowledge of it. This is the only way to achieve the knowledge of God's authority; there are no shortcuts. Asking you not to imagine is not the same as making you sit passively to await destruction, or stopping you from doing anything. Not using your brain to think and imagine means not using logic to infer, not using knowledge to analyze, not using science as the basis, but instead appreciating, verifying, and confirming that the God you believe in has authority, confirming that He holds sovereignty over your fate, and that His power at all times proves Him to be the true God Himself, through the words of God, through the truth, through everything that you encounter in life. This is the only way that anyone can achieve an understanding of God. Some say that they wish to find a simple way of achieving this aim, but can you think of such a way? I tell you, there's no need to think: There are no other ways! The only way is to conscientiously and steadfastly know and verify what God has and is through every word that He expresses and everything that He does. This is the only way to know God. For what God has and is, and everything of God, is not hollow and empty—but real.

The Fact of the Creator's Control and Dominion Over All Things and Living Beings Speaks of the True Existence of the Creator's Authority

Similarly, Jehovah's blessing of Job is recorded in the Book of Job. What did God bestow upon Job? "So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and

six thousand camels, and a thousand yoke of oxen, and a thousand she asses” (Job 42:12). From man’s perspective, what were these things given to Job? Were they man’s assets? With these assets, would Job have been very wealthy during that age? And how did he acquire such assets? What caused his wealth? It goes without saying that it was thanks to the blessing of God that Job came to possess them. How Job viewed these assets, and how he regarded the blessings of God, is not something we’ll go into here. When it comes to the blessings of God, all people yearn, day and night, to be blessed by God, yet man has no control over how many assets he can gain during his lifetime, or whether he can receive blessings from God—and this is an indisputable fact! God has authority, and has power to bestow any assets upon man, to allow man to obtain any benediction, yet there is a principle to God’s blessings. What kind of people does God bless? The people that He likes, of course! Abraham and Job were both blessed by God, yet the blessings which they received were not the same. God blessed Abraham with descendants as numerous as the sand and the stars. When God blessed Abraham, He caused one man’s descendants, one nation, to become powerful and prosperous. In this, the authority of God ruled mankind, who breathed the breath of God among all things and living beings. Under the sovereignty of God’s authority, this mankind proliferated and existed at the speed, and within the scope, decided by God. Specifically, this nation’s viability, rate of expansion, and life expectancy were all part of God’s arrangements, and the principle of all of this was wholly based on the promise that God made to Abraham. Which is to say that, regardless of the circumstances, God’s promises would proceed without hindrance and be realized under the providence of God’s authority. In the promise that God made to Abraham, regardless of the world’s upheavals, regardless of the age, regardless of the catastrophes endured by mankind, the descendants of Abraham would not face the risk of annihilation, and their nation would not die out. God’s blessing of Job, however, made him extremely wealthy. What God gave him was an array of living, breathing creatures, the particulars of which—their number, their speed of propagation, survival rates, the amount of fat on them, and so on—were also controlled by God. Though these living beings did not possess the ability to speak, they too were part of the Creator’s arrangements, and the principle of God’s arrangements was according to the blessing that God promised to Job. In the blessings that God gave to Abraham and Job, though what was promised was

different, the authority with which the Creator ruled all things and living beings was the same. Every detail of God's authority and power is expressed in His different promises and blessings to Abraham and Job, and once again shows mankind that the authority of God is far beyond man's imagination. These details tell mankind once more that if he wishes to know God's authority, then this can only be achieved through God's words and through experiencing God's work.

God's authority of sovereignty over all things allows man to see a fact: God's authority is not only embodied in the words "And God said, Let there be light, and there was light, and, Let there be firmament, and there was firmament, and, Let there be land, and there was land," but, moreover, in how He made the light continue, prevented the firmament from disappearing, and kept the land forever separate from the water, as well as in the details of how He ruled over and managed the creatures: light, firmament, and land. What else do you see in God's blessing of mankind? Clearly, after God blessed Abraham and Job, God's footsteps did not cease, for He had only just begun to exert His authority, and He intended to make every one of His words a reality, and to make every one of the details of which He spoke come true, and so, in the years to come, He continued doing everything that He intended. Because God has authority, perhaps it seems to man that God only speaks, and does not need to lift a finger for all things to be accomplished. To imagine thus, is, I have to say, ridiculous! If you only take the one-sided view of God's establishment of the covenant with man using words, and of God's accomplishment of everything using words, and you are incapable of seeing the various signs and facts that the authority of God holds dominion over the existence of all things, then your understanding of God's authority is too hollow and ridiculous! If man imagines God to be thus, then, it must be said, man's knowledge of God has been driven to the last ditch, and has reached a dead end, for the God that man imagines is but a machine that issues orders, and not the God who is possessed of authority. What have you seen through the examples of Abraham and Job? Have you seen the real side of God's authority and power? After God blessed Abraham and Job, God did not stay where He was, nor did He put His messengers to work while waiting to see what the outcome would be. On the contrary, as soon as God uttered His words, under the guidance of God's authority, all things began to comply with the work that God intended to do, and there were prepared the people, things, and objects that God required. Which is to

say that, as soon as the words were uttered from the mouth of God, God's authority began to be exerted across the whole land, and He set a course in order to accomplish and fulfill the promises that He made to Abraham and Job, while also making all the proper plans and preparations for all that was required for every step and each key stage He planned to carry out. During this time, God not only maneuvered His messengers, but also all things that had been created by Him. Which is to say that the scope within which God's authority was exerted not only included the messengers, but, moreover, all things, which were maneuvered in order to comply with the work that He intended to accomplish; these were the specific manners in which the authority of God was exerted. In your imaginings, some may have the following understanding of God's authority: God has authority, and God has power, and so God need only remain in the third heaven, or need only remain in a fixed place, and need not do any particular work, and the entirety of God's work is completed within His thoughts. Some may also believe that, although God blessed Abraham, God did not need to do anything, and it was enough for Him to merely speak His words. Is this what really happened? Clearly not! Although God is possessed of authority and power, His authority is true and real, not empty. The authenticity and reality of God's authority and power are gradually revealed and embodied in His creation of all things, and control over all things, and in the process by which He leads and manages mankind. Every method, every perspective, and every detail of God's sovereignty over mankind and all things, and all the work that He has accomplished, as well as His understanding of all things—they all literally prove that the authority and power of God are not empty words. His authority and power are shown forth and revealed constantly, and in all things. These manifestations and revelations speak of the real existence of God's authority, for He is using His authority and power to continue His work, and to command all things, and to rule all things at every moment, and His power and authority cannot be replaced by the angels, or the messengers of God. God decided what blessings He would bestow upon Abraham and Job—it was up to God. Even though the messengers of God personally visited Abraham and Job, their actions were according to the commandments of God, and under the authority of God, and they were also under the sovereignty of God. Although man sees the messengers of God visit Abraham, and does not witness Jehovah God personally do anything in the records of the Bible, in fact, the only One who truly exerts power

and authority is God Himself, and this brooks no doubt from any man! Although you have seen that the angels and the messengers possess great power, and have performed miracles, or they have done some things commissioned by God, their actions are merely for the sake of completing God's commission, and are by no means a display of the authority of God—for no man or object has, or possesses, the authority of the Creator to create all things and rule all things. And so no man or object can exert or show forth the authority of the Creator.

The Authority of the Creator Is Immutable and Unoffendable

What have you seen in these three parts of scripture? Have you seen that there is a principle by which God exerts His authority? For example, God used a rainbow to establish a covenant with man, in which He placed a rainbow in the clouds in order to tell man that He would never again use a flood to destroy the world. Is the rainbow we see today still the same one that was spoken from the mouth of God? Has its nature and meaning changed? Without a doubt, it has not. God used His authority to carry out this action, and the covenant that He established with man has continued until today, and the time at which this covenant is altered is, of course, up to God. After God said "set my bow in the cloud," God always abided by this covenant, right up until today. What do you see in this? Although God is possessed of authority and power, He is very rigorous and principled in His actions, and stays true to His word. His rigorousness, and the principles of His actions, show the unoffendableness of the Creator and the insuperability of the Creator's authority. Though He is possessed of supreme authority, and all things are under His dominion, and although He has the power to rule all things, God has never damaged or disrupted His own plan, and each time He exerts His authority, it is in strict accordance with His own principles, and precisely follows that which was spoken from His mouth, and follows the steps and objectives of His plan. Needless to say, all things ruled by God also obey the principles by which God's authority is exerted, and no man or thing is exempt from the arrangements of His authority, nor can they alter the principles by which His authority is exerted. In God's eyes, those who are blessed receive the good fortune brought about by His authority, and those who are cursed receive their punishment because of God's authority. Under the sovereignty of God's authority, no man or thing is exempt from the

exertion of His authority, nor can they alter the principles by which His authority is exerted. The authority of the Creator is not altered by changes in any factor, and, similarly, the principles by which His authority is exerted do not alter for any reason. Heaven and earth may undergo great upheavals, but the authority of the Creator will not change; all things may vanish, but the authority of the Creator will never disappear. This is the substance of the Creator's immutable and unoffendable authority, and this is the very uniqueness of the Creator!

The words below are indispensable to knowing the authority of God, and their meaning is given in the fellowship below. Let us continue reading Scripture.

4. God's Command to Satan

(Job 2:6) And the LORD said to Satan, Behold, he is in your hand; but save his life.

Satan Has Never Dared to Transgress the Authority of the Creator,
and Because of This, All Things Live in Order

This is an excerpt from the Book of Job, and the "he" in these words refers to Job. Though brief, this sentence elucidates many issues. It describes a particular exchange between God and Satan in the spiritual world, and tells us that the object of God's words was Satan. It also records what was specifically said by God. God's words were a command and an order to Satan. The specific details of this order relate to sparing the life of Job and where God drew the line in Satan's treatment of Job—Satan had to spare Job's life. The first thing we learn from this sentence is that these were words spoken by God to Satan. According to the original text of the Book of Job, it tells us the background to such words: Satan wished to accuse Job, and so it had to obtain the agreement of God before it could tempt him. When consenting to Satan's request to tempt Job, God put forward the following condition to Satan: "Behold, he is in your hand; but save his life." What is the nature of these words? They are clearly a command, an order. Having understood the nature of these words, you should, of course, also grasp that the One who issued this order was God, and that the one who received this order, and obeyed it, was Satan. Needless to say, in this order, the relationship between God and Satan is evident to anyone who reads these words. Of course, this is also the relationship between God and Satan in the spiritual world, and the

difference between the identity and status of God and Satan, provided in the records of the exchanges between God and Satan in the Scriptures, and, to date, is the specific example and textual record in which man can learn of the distinct difference between the identity and status of God and Satan. At this point, I must say that the record of these words is an important document in mankind's knowledge of the identity and status of God, and it provides important information for mankind's knowledge of God. Through this exchange between the Creator and Satan in the spiritual world, man is able to understand one more specific aspect in the authority of the Creator. These words are another testimony to the unique authority of the Creator.

Outwardly, they are an exchange between Jehovah God and Satan. Their substance is that the attitude with which Jehovah God speaks, and the position from which He speaks, are higher than Satan. Which is to say that Jehovah God is commanding Satan with the tone of an order, and is telling Satan what it should and should not do, that Job is already in its hands, and that it is free to treat Job however it wishes—but may not take Job's life. The subtext is that, although Job has been placed in Satan's hands, his life is not given over to Satan; no one can take the life of Job from God's hands unless permitted by God. God's attitude is clearly articulated in this command to Satan, and this command also manifests and reveals the position from which Jehovah God converses with Satan. In this, Jehovah God not only holds the status of the God who created light, and air, and all things and living beings, of the God who holds sovereignty over all things and living beings, but also of the God who commands mankind, and commands Hades, the God who controls the life and death of all living things. In the spiritual world, who apart from God would dare to issue such an order to Satan? And why did God personally issue His order to Satan? Because the life of man, including that of Job, is controlled by God. God did not permit Satan to harm or take the life of Job, which is to say that just before God permitted Satan to tempt Job, God still remembered to specially issue such an order, and once again commanded Satan not to take the life of Job. Satan has never dared to transgress the authority of God, and, moreover, has always carefully listened to and obeyed the orders and specific commands of God, never daring to defy them, and, of course, not daring to freely alter any of God's orders. Such are the limits that God has set out for Satan, and so Satan has never dared to cross these limits. Is this not the

might of God's authority? Is this not a testimony to God's authority? Of how to behave toward God, and how to view God, Satan has a much clearer grasp than mankind, and so, in the spiritual world, Satan sees the status and authority of God very clearly, and has a deep appreciation of the might of God's authority and the principles behind the exertion of His authority. It does not dare, at all, to overlook them, nor does it dare to violate them in any way, or do anything that transgresses the authority of God, and it does not dare to challenge God's wrath in any way. Though it is evil and arrogant in nature, Satan has never dared to cross the boundaries and limits set out for it by God. For millions of years, it has strictly abided by these boundaries, has abided by every command and order given to it by God, and has never dared to overstep the mark. Though it is malicious, Satan is much "wiser" than corrupt mankind; it knows the identity of the Creator, and knows its own boundaries. From Satan's "submissive" actions it can be seen that the authority and power of God are heavenly edicts which cannot be transgressed by Satan, and that it is precisely because of the uniqueness and authority of God that all things change and propagate in an orderly way, that mankind can live and multiply within the course established by God, with no person or object capable of upsetting this order, and no person or object capable of changing this law—for they all come from the hands of the Creator, and from the order and authority of the Creator.

Only God, Who Has the Identity of the Creator, Possesses the Unique Authority

The "special" identity of Satan has caused many people to exhibit a strong interest in its manifestations of various aspects. There are even many foolish people who believe that, as well as God, Satan is also possessed of authority, for Satan is capable of showing miracles, and is capable of doing things that are impossible to mankind. And so, in addition to worshiping God, mankind also reserves a place for Satan in his heart, and even worships Satan as God. These people are both pitiable and detestable. They are pitiable because of their ignorance, and detestable because of their heresy and inherently evil essence. At this point, I feel that it is necessary to inform you of what authority is, what it symbolizes, and what it represents. Broadly speaking, God Himself is authority, His authority symbolizes the su-

premacY and substance of God, and the authority of God Himself represents the status and identity of God. In which case, does Satan dare to say that it itself is God? Does Satan dare to say that it created all things, and holds sovereignty over all things? Of course it doesn't! For it is incapable of creating all things; to date, it has never made anything created by God, and has never created anything that has life. Because it does not have God's authority, it will never possibly possess the status and identity of God, and this is determined by its substance. Does it have the same power as God? Of course it doesn't! What do we call the acts of Satan, and the miracles exhibited by Satan? Is it power? Could it be called authority? Of course not! Satan directs the tide of evil, and upsets, impairs, and interrupts every aspect of God's work. For the last several thousand years, apart from corrupting and abusing mankind, and luring and deceiving man to depravity, and to the rejection of God, so man walks toward the valley of the shadow of death, has Satan done anything that deserves even the slightest commemoration, commendation, or cherishment by man? If Satan possessed authority and power, would mankind have been corrupted by it? If Satan possessed authority and power, would mankind have been harmed by it? If Satan possessed power and authority, would mankind have forsaken God and turned to death? Since Satan has no authority or power, what should we conclude about the substance of all that it does? There are those who define all that Satan does as mere trickery, yet I believe that such definition is not so appropriate. Are the evil deeds of its corruption of mankind mere trickery? The evil force with which Satan abused Job, and its fierce desire to abuse and devour him, could not possibly be achieved by mere trickery. Looking back, we see that, in an instant, the flocks and herds of Job, scattered far and wide across hills and mountains, were gone; in an instant, Job's great fortune disappeared. Could that have been achieved by mere trickery? The nature of all that Satan does corresponds to and fits with negative terms such as to impair, to interrupt, to destroy, to harm, evil, maliciousness, and darkness, and so the occurrence of all that is unrighteous and evil is inextricably linked to the acts of Satan, and is inseparable from the evil substance of Satan. Regardless of how "powerful" Satan is, regardless of how audacious and ambitious it is, regardless of how great is its ability to inflict damage, regardless of how wide-ranging are the techniques with which it corrupts and lures man, regardless

of how clever are the tricks and schemes with which it intimidates man, regardless of how changeable is the form in which it exists, it has never been able to create a single living thing, has never been able to set down laws or rules for the existence of all things, and has never been able to rule and control any object, whether animate or inanimate. Throughout the vast expanse of the universe, there is not a single person or object that was born from it, or exists because of it; there is not a single person or object that is ruled by it, or controlled by it. On the contrary, it not only has to live under the dominion of God, but, moreover, must obey all of God's orders and commands. Without God's permission, it is difficult for Satan to touch even a drop of water or grain of sand upon the land; without God's permission, Satan is not even free to move the ants about upon the land—let alone mankind, who was created by God. In the eyes of God, Satan is inferior to the lilies on the mountain, to the birds flying in the air, to the fish in the sea, and to the maggots on the earth. Its role among all things is to serve all things, and work for mankind, and serve God's work and His plan of management. Regardless of how malicious its nature, and how evil its substance, the only thing it can do is to dutifully abide by its function: being of service to God, and providing a counterpoint to God. Such is the essence and position of Satan. Its substance is unconnected to life, unconnected to power, unconnected to authority; it is merely a plaything in God's hands, just a machine in service to God!

Having understood the true face of Satan, many people still don't understand what authority is, so let Me tell you! The authority itself can be explained as the power of God. Firstly, it can be said with certainty that both authority and power are positive. They have no connection to anything negative, and are unrelated to any created or non-created beings. The power of God is able to create things of any form that have life and vitality, and this is determined by the life of God. God is life, so He is the source of all living beings. Furthermore, the authority of God can make all living beings obey every word of God, that is, come into being according to the words from God's mouth, and live and reproduce by God's command, after which God rules and commands all living beings, and there shall never be a deviation, forever and ever. No person or object has these things; only the Creator possesses and bears such power, and so it is called authority. This is the uniqueness of the Creator. As such, regardless of

whether it is the word “authority” itself or the substance of this authority, each can only be associated with the Creator, because it is a symbol of the unique identity and substance of the Creator, and it represents the identity and status of the Creator; apart from the Creator, no person or object can be associated with the word “authority.” This is an interpretation of the unique authority of the Creator.

Though Satan looked upon Job with covetous eyes, without God’s permission it did not dare to touch a single hair on Job’s body. Though it is inherently evil and cruel, after God issued His order to it, Satan had no choice but to abide by God’s command. And so, even though Satan was as frenzied as a wolf among sheep when it came upon Job, it did not dare to forget the limits set for it by God, did not dare to violate the orders of God, and in all that it did, Satan did not dare to deviate from the principles and limits of God’s words—is this not a fact? From this point of view, we see that Satan does not dare to contravene any of the words of Jehovah God. For Satan, every word from the mouth of God is an order, and a heavenly law, and an expression of God’s authority—for behind every word of God is implied God’s punishment of those who violate the orders of God, and those who disobey and oppose the heavenly laws. Satan clearly knows that if it violates God’s orders, then it must accept the consequences of transgressing the authority of God, and opposing the heavenly laws. And just what are these consequences? Needless to say, they are, of course, its punishment by God. Satan’s actions toward Job were merely a microcosm of its corruption of man, and when Satan was carrying out these actions, the limits that God set and the orders that He issued to Satan were merely a microcosm of the principles behind everything that it does. In addition, the role and position of Satan in this matter was merely a microcosm of its role and position in the work of God’s management, and Satan’s complete obedience to God in its temptation of Job was merely a microcosm of how Satan did not dare to put up the slightest opposition to God in the work of God’s management. What warning do these microcosms give you? Among all things, including Satan, there is no person or thing that can transgress the heavenly laws and edicts set out by the Creator, and no person or thing that dares to violate these heavenly laws and edicts, for no person or object can alter or escape from the punishment that the Creator inflicts upon those who disobey them. Only the Creator can establish heavenly laws and edicts, only the Creator has

the power to put them into effect, and only the power of the Creator cannot be transgressed by any person or thing. This is the unique authority of the Creator, this authority is supreme among all things, and so, it is impossible to say that "God is the greatest and Satan is number two." Except for the Creator who is possessed of the unique authority, there is no other God!

Do you now have a new knowledge of God's authority? Firstly, is there a difference between the authority of God just mentioned, and the power of man? And what is the difference? Some people say that there's no comparison between the two. That's right! Though people say there's no comparison between the two, in the thoughts and conceptions of man, the power of man is often confused with the authority, with the two often being compared side by side. What is going on here? Aren't people making the mistake of inadvertently substituting one with the other? The two are unconnected, and there is no comparison between them, yet people still can't help themselves. How should this be resolved? If you truly wish to find a resolution, the only way is to understand and know the unique authority of God. After understanding and knowing the authority of the Creator, you will not mention the power of man and the authority of God in the same breath.

What does the power of man refer to? Simply put, it is an ability or skill which enables the corrupt disposition, desires and ambitions of man to be expanded or accomplished to the greatest extent. Does this count as authority? Regardless of how swollen or lucrative the ambitions and desires of man, that person cannot be said to possess authority; at most, this puffing up and success is merely a demonstration of Satan's buffoonery among man, at most it is a farce in which Satan acts as its own ancestor in order to fulfill its ambition to be God.

How exactly do you view the authority of God now? Now that these words have been fellowshiped, you should have a new knowledge of God's authority. And so I ask you: What does God's authority symbolize? Does it symbolize the identity of God Himself? Does it symbolize the power of God Himself? Does it symbolize the unique status of God Himself? Amongst all things, in what have you seen the authority of God? How did you see it? In terms of the four seasons experienced by man, can anyone change the law of the interchange between spring, summer, autumn and winter? In spring, the trees

bud and bloom; in summer they are covered with leaves; in autumn they bear fruit, and in winter the leaves fall. Is anyone able to alter this law? Does this reflect one aspect of God's authority? God said "Let there be light," and there was light. Does this light still exist? What does it exist because of? It exists because of the words of God, of course, and because of the authority of God. Does the air created by God still exist? Does the air that man breathes come from God? Can anyone take away the things that come from God? Can anyone alter their substance and function? Is anyone able to discomfit the night and day allocated by God, and the law of night and day ordered by God? Can Satan do such a thing? Even if you don't sleep at night, and take night as day, then it is still nighttime; you may change your daily routine, but you are incapable of changing the law of the interchange between night and day—and this fact is unalterable by any person, is it not? Is anyone capable of making a lion plough the land like an ox? Is anyone capable of changing an elephant into a donkey? Is anyone capable of making a chicken soar through the air like an eagle? Is anyone capable of making a wolf eat grass like a sheep? Is anyone capable of making the fish in the water live on dry land? And why not? Because God commanded them to live in water, and so they live in water. On land they wouldn't be able to survive, and would die; they are unable to transgress the limits of God's command. All things have a law and limit to their existence, and they each have their own instincts. These are ordained by the Creator, and are unalterable and unsurpassable by any man. For example, the lion will always live in the wild, at a distance from the communities of man, and could never be as docile and faithful as the ox that lives together with, and works for man. Although elephants and donkeys are both animals, and both have four legs, and are creatures that breathe air, they are different species, for they were divided into different types by God, they each have their own instincts, and so they will never be interchangeable. Although the chicken has two legs, and wings just like an eagle, it will never be able to fly in the air; at most it can only fly into a tree—and this is determined by its instinct. Needless to say, this is all because of the commands of the authority of God.

In the development of mankind today, the science of mankind can be said to be "flourishing," and the achievements of man's scientific exploration can be described as "impressive." Man's ability, it must be said, is growing ever greater, but there is one scientific break-

through that mankind has been unable to make: Mankind has made airplanes, aircraft carriers, and the atomic bomb, mankind has gone into space, walked on the moon, invented the Internet, and lived the hi-tech lifestyle, yet mankind is incapable of creating a living, breathing thing. The instincts of every living creature and the laws by which they live, and the cycle of life and death of every kind of living thing—all these are impossible and uncontrollable by the science of mankind. At this point, it must be said that no matter what great heights are attained by the science of man, it is incomparable to any of the thoughts of the Creator, and is incapable of discerning the miraculousness of the Creator's creation, and the might of His authority. There are so many oceans upon the earth, yet they have never transgressed their limits and come upon land at will, and that is because God set boundaries for each of them; they stayed wherever He commanded them, and without God's permission they cannot move around freely. Without God's permission, they may not infringe upon each other, and can only move when God says so, and where they go and stay is determined by the authority of God.

To put it plainly, "the authority of God" means that it is up to God. God has the right to decide how to do something, and it is done in whatever way He wishes. The law of all things is up to God, and not up to man; neither can it be altered by man. It cannot be moved by the will of man, but is instead changed by the thoughts of God, and the wisdom of God, and the orders of God, and this is a fact that is undeniable to any man. The heavens and earth and all things, the universe, the starry sky, the four seasons of the year, that which is visible and invisible to man—they all exist, function, and change, without the slightest error, under the authority of God, according to the orders of God, according to the commandments of God, and according to the laws of the beginning of creation. Not a single person or object can change their laws, or change the inherent course by which they function; they came into being because of the authority of God, and perish because of the authority of God. This is the very authority of God. Now that this much has been said, can you feel that the authority of God is a symbol of the identity and status of God? Can the authority of God be possessed by any created or non-created being? Can it be imitated, impersonated, or replaced by any person, thing, or object?

The Creator's Identity Is Unique, and You Should Not Ascribe to the Idea of Polytheism

Although the skills and abilities of Satan are greater than those of man, although it can do things that are unattainable by man, regardless of whether you envy or aspire what Satan does, regardless of whether you hate or are disgusted by that, regardless of whether or not you are capable of seeing that, and regardless of how much Satan can achieve, or how many people it can deceive into worshiping and enshrining it, and regardless of how you define it, you cannot possibly say that it has the authority and power of God. You should know that God is God, there is only one God, and moreover, you should know that only God has authority, and has the power to control and rule all things. Just because Satan has the ability to deceive people, and can impersonate God, can imitate the signs and miracles made by God, and has done similar things as God, you mistakenly believe that God is not unique, that there are many Gods, that they merely have greater or lesser skills, and that there are differences in the breadth of the power that they wield. You rank their greatness in the order of their arrival, and according to their age, and you wrongly believe that there are other deities apart from God, and think that the power and authority of God are not unique. If you have such ideas, if you do not recognize the uniqueness of God, do not believe that only God is possessed of authority, and if you only ascribe to polytheism, then I say that you are the scum of the creatures, you are the true embodiment of Satan, and you are an absolute person of evil! Do you understand what I'm trying to teach you by saying these words? No matter what the time, place, or your background, you must not confuse God with any other person, thing, or object. Regardless of how unknowable and unapproachable you feel the authority of God and substance of God Himself is, regardless of how much the deeds and words of Satan agree with your conception and imagination, regardless of how satisfying they are to you, do not be foolish, do not confuse these concepts, do not deny the existence of God, do not deny the identity and status of God, do not push God out the door and bring in Satan to replace the "God" within your heart and be your God. I have no doubt that you are capable of imagining the consequences of doing so!

Though Mankind Has Been Corrupted, He Still Lives Under the Sovereignty of the Creator's Authority

Satan has been corrupting mankind for thousands of years. It has wrought untold amounts of evil, has deceived generation after generation, and has committed heinous crimes in the world. It has abused man, deceived man, seduced man to oppose God, and has committed evil acts that have confounded and impaired God's plan of management time and time again. Yet, under the authority of God, all things and living creatures continue to abide by the rules and laws set down by God. Compared to the authority of God, Satan's evil nature and rampancy are so ugly, so disgusting and despicable, and so small and vulnerable. Even though Satan walks among all things created by God, it is not able to enact the slightest change in the people, things, and objects commanded by God. Several thousand years have passed, and mankind still enjoys the light and air bestowed by God, still breathes the breath exhaled by God Himself, still enjoys the flowers, birds, fish and insects created by God, and enjoys all the things provided by God; day and night still continually replace each other; the four seasons alternate as usual; the geese flying in the sky depart in this winter, and still return in the next spring; the fish in the water never leave the rivers and lakes—their home; the cicadas on the ground sing their hearts out during the summer days; the crickets in the grass gently hum in time to the wind during autumn; the geese gather into flocks, while the eagles remain solitary; the prides of lions sustain themselves by hunting; the elk don't stray from the grass and flowers.... Every kind of living creature amongst all things departs and returns, and then departs again, a million changes occurring in the twinkling of an eye—but what doesn't change are their instincts and the laws of survival. They live under the provision and nourishment of God, and no one can change their instincts, and neither can anyone impair their rules of survival. Although mankind, who lives among all things, has been corrupted and deceived by Satan, man still cannot forgo the water made by God, and the air made by God, and all things made by God, and man still lives and proliferates in this space created by God. The instincts of mankind have not changed. Man still relies on his eyes to see, on his ears to hear, on his brain to think, on his heart to understand, on his legs and feet to walk, on his hands to work, and so on; all the instincts that God bestowed upon

man in order that he could accept the provision of God remain unaltered, the faculties through which man cooperates with God have not changed, mankind's faculty for performing the duty of a created being has not changed, mankind's spiritual needs have not changed, mankind's desire to find his origins has not changed, mankind's yearning to be saved by the Creator has not changed. Such are the current circumstances of mankind, who lives under the authority of God, and who has endured the bloody destruction wrought by Satan. Though mankind has been subjected to the oppression of Satan, and is no longer Adam and Eve from the beginning of creation, instead being full of things that are antagonistic to God, such as knowledge, imagination, notions, and so on, and full of the corrupt satanic disposition, in the eyes of God, mankind is still the same mankind that He created. Mankind is still ruled and orchestrated by God, and still lives within the course set out by God, and so in the eyes of God, mankind, who has been corrupted by Satan, is merely covered in grime, with a rumbling tummy, with reactions that are a little slow, a memory that's not as good as it used to be, and of a slightly older age—but all the functions and instincts of man are completely undamaged. This is the mankind that God intends to save. This mankind has but to hear the call of the Creator, and hear the voice of the Creator, and he will stand up and rush to locate the source of this voice. This mankind has but to see the figure of the Creator and he will become heedless of all else, and forsake everything, in order to devote himself to God, and will even lay down his life for Him. When the heart of mankind understands the heartfelt words of the Creator, mankind will reject Satan and come to the side of the Creator; when mankind has completely washed the dirt from his body, and has once more received the provision and nourishment of the Creator, then the memory of mankind will be restored, and at this time mankind will have truly returned to the dominion of the Creator.

October 21, 2014

GOD HIMSELF, THE UNIQUE II

God's Righteous Disposition

Now that you have listened to the previous fellowship about God's authority, I am confident that you are equipped with quite an array of words on the matter. How much you can accept, grasp and understand all depends on how much effort you will apply to it. It is My hope that you can approach this matter earnestly; by no means should you deal with it half-heartedly! Now, is knowing God's authority equal to knowing God's entirety? One can say that knowing God's authority is the beginning of knowing the unique God Himself, and one could also say that knowing God's authority means that one has already stepped into the gate of knowing the substance of the unique God Himself. This understanding is one part of knowing God. What is the other part, then? This is the subject that I would like to fellowship about today—God's righteous disposition.

I have selected two sections from the Bible with which to fellowship about today's topic: The first concerns God's destruction of Sodom, which can be found in Genesis 19:1-11 and Genesis 19:24-25; the second concerns God's deliverance of Nineveh, which can be found in Jonah 1:1-2, in addition to the third and fourth chapters of the book. I suspect that you are all waiting to hear what I have to say about these two sections. What I say naturally cannot stray from the theme of knowing God Himself and knowing His substance, but what will be the focus of today's fellowship? Do any of you know? Which parts of My fellowship about "God's Authority" caught your attention? Why did I say that only the one who possesses such authority and power is God Himself? What did I wish to explain by saying that? What did I wish to inform you of? Are God's authority and power one aspect of how His substance is displayed? Are they a part of His substance that proves His identity and status? Have these questions told you what I am going to say? What do I want you to understand? Think this over carefully.

(1) For Stubbornly Opposing God, Man Is Destroyed by God's Wrath

First, let us look at several passages of scripture describing "God's

destruction of Sodom.”

(Gen 19:1-11) And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and you shall rise up early, and go on your ways. And they said, No; but we will abide in the street all night. And he pressed on them greatly; and they turned in to him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: And they called to Lot, and said to him, Where are the men which came in to you this night? bring them out to us, that we may know them. And Lot went out at the door to them, and shut the door after him, And said, I pray you, brothers, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out to you, and do you to them as is good in your eyes: only to these men do nothing; for therefore came they under the shadow of my roof. And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with you, than with them. And they pressed sore on the man, even Lot, and came near to break the door. But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

(Gen 19:24-25) Then the LORD rained on Sodom and on Gomorrah brimstone and fire from the LORD out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew on the ground.

From these passages, it is not difficult to see that Sodom's iniquity and corruption had already reached a degree detestable to both man and God, and that in the eyes of God the city therefore deserved to be destroyed. But what happened inside the city before it was destroyed? What can we learn from these events? What does God's attitude toward these events show us about His disposition? In order to understand the whole story, let us carefully read what was recorded in the Scripture....

Sodom's Corruption: Infuriating to Man, Enraging to God

On that night, Lot received two messengers from God and prepared a feast for them. After dining, before they had lain down, people from all over the city surrounded Lot's residence and called out to Lot. The Scripture records them as saying, "Where are the men which came in to you this night? bring them out to us, that we may know them." Who said these words? To whom were they spoken? These were the words of the people of Sodom, yelled outside Lot's residence and meant for Lot. How does it feel to hear these words? Are you furious? Do these words sicken you? Are you simmering with rage? Do these words not reek of Satan? Through them, can you sense the evil and darkness in this city? Can you sense the cruelty and barbarity of these people's behavior through their words? Can you sense the depth of their corruption through their behavior? Through the content of their speech, it is not difficult to see that their iniquitous nature and savage disposition had reached a level beyond their own control. Save for Lot, every last person in this city was no different from Satan; the mere sight of another person made these people want to harm and devour them.... These things not only give one a sense of the city's ghastly and terrifying nature, as well as the aura of death around it; they also give one a sense of its iniquity and bloodiness.

As he found himself face-to-face with a gang of inhumane thugs, people who were filled with soul-devouring ambition, how did Lot respond? According to the Scripture: "I pray you ... do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out to you, and do you to them as is good in your eyes: only to these men do nothing; for therefore came they under the shadow of my roof." Lot meant the following with his words: He was willing to give up his two daughters in order to protect the messengers. Out of reason, these people should have agreed to Lot's conditions and left the two messengers alone; after all, the messengers were perfect strangers to them, people who had absolutely nothing to do with them; these two messengers had never harmed their interests. However, motivated by their iniquitous nature, they did not leave the matter at this. Rather, they only intensified their efforts. Here another one of their exchanges can undoubtedly give one further insight into these people's true vicious nature; at the same time it also lets one know and comprehend the reason why God wished to destroy this city.

So what did they say next? As the Bible reads: “Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with you, than with them. And they pressed sore on the man, even Lot, and came near to break the door.” Why did they want to break down the door? The reason is that they were only too anxious to harm those two messengers. What were those messengers doing in Sodom? Their purpose in coming there was to save Lot and his family; however, the people of the city mistakenly thought that they had come to assume official posts. Without asking their purpose, it was merely conjecture that made the city want to savagely harm these two messengers; they wished to harm two people who had nothing whatsoever to do with them. It is clear that the people of this city had utterly lost their humanity and reason. The degree of their insanity and wildness was already no different from Satan’s vicious nature of harming and devouring men.

When they demanded these people from Lot, what did Lot do? From the text we know that Lot did not hand them over. Did Lot know these two messengers of God? Of course not! But why was he able to save these two people? Did he know what they had come to do? Although he was unaware of their reason for coming, he did know that they were God’s servants, and so he received them. That he could call these servants of God lords shows that Lot was usually a follower of God, unlike the others inside Sodom. Therefore, when God’s messengers came to him, he risked his own life to receive these two servants; furthermore, he also exchanged his two daughters in order to protect these two servants. This is Lot’s righteous deed; it is also a tangible expression of Lot’s nature and substance, and it is also the reason God sent His servants to save Lot. When faced with peril, Lot protected these two servants without regard for anything else; he even attempted to trade his two daughters in exchange for the servants’ safety. Other than Lot, was there anyone else inside the city who could have done something like this? As the facts prove—no! Therefore, it goes without saying that everyone inside Sodom, save for Lot, was a target for destruction as well as a target that deserved destruction.

Sodom Is Laid to Waste for Inciting God’s Wrath

When the people of Sodom saw these two servants, they did not ask their reason for coming, nor did anyone ask whether they had come to

spread God's will. To the contrary, they formed a mob and, without waiting for an explanation, came to seize these two servants like wild dogs or vicious wolves. Did God watch these things as they happened? What was God thinking in His heart as to this kind of human behavior, this kind of thing? God decided to destroy this city; He would not hesitate or wait, nor would He continue to show patience. His day had come, and so He set about the work He wished to do. Thus, Genesis 19:24-25 says, "Then the LORD rained on Sodom and on Gomorrah brimstone and fire from the LORD out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew on the ground." These two verses tell people the method with which God destroyed this city; it also tells people what God destroyed. First, the Bible recounts that God burned the city with fire, and that the extent of the fire was enough to destroy all the people and that which grew on the ground. That is to say, the fire that fell from heaven not only destroyed the city; it also destroyed all people and living things inside it, all without leaving a single trace behind. After the city was destroyed, the land was bare of living things. There was no more life, nor any signs of it. The city had become a wasteland, an empty place filled with dead silence. There would be no more evil deeds against God in this place; there would be no more slaughter or spilled blood.

Why did God want to burn this city so thoroughly? What can you see here? Would God bear to watch mankind and nature, His own creations, be destroyed like this? If you can discern Jehovah God's anger from the fire that was cast down from heaven, then it is not difficult to see the level of His rage from the target of His destruction as well as from the degree to which this city was destroyed. When God despises a city, He will render His punishment upon it. When God is disgusted with a city, He will issue repeated warnings informing people of His anger. However, when God decides to put an end to and destroy a city—that is, when His wrath and majesty have been offended—He will deliver no further punishments or warnings. Instead, He will directly destroy it. He will make it utterly disappear. This is God's righteous disposition.

After Sodom's Repeated Resistance and Hostility Toward Him, God Utterly Eradicates It

Once we have a general understanding of God's righteous disposition, we can return our attention to the city of Sodom—what God saw

as a city of sin. By understanding the substance of this city, we can understand why God wanted to destroy it and why He destroyed it so completely. From this, we can come to know God's righteous disposition.

From a human perspective, Sodom was a city that could fully satisfy man's desire and man's evil. Alluring and bewitching, with music and dancing night after night, its prosperity drove men to fascination and madness. Its evil corroded the hearts of people and bewitched them into degeneration. This was a city where unclean spirits and evil spirits ran amok; it brimmed with sin and murder and was filled with a bloody, putrid scent. It was a city that chilled people to the bone, a city that one would shrink back from. No one in this city—neither man nor woman, neither young nor old—sought the true way; no one yearned for the light or longed to walk away from sin. They lived under Satan's control, corruption and deceit. They had lost their humanity; they had lost their senses, and they had lost man's original goal of existence. They committed countless sins of resistance against God; they refused His guidance and opposed His will. It was their wicked deeds that carried these people, the city and every living thing inside it, step by step, down the path of destruction.

Although these two passages do not record the details describing the extent of the corruption of the people of Sodom, instead recording their conduct toward God's two servants following the latter's arrival in the city, a simple truth can reveal the extent to which the people of Sodom were corrupt, evil and resisted God. With this, the true face and substance of the city's people are also exposed. Not only did they not accept God's warnings, they also did not fear His punishment. To the contrary, they scorned God's anger. They blindly resisted God. No matter what He did or how He did it, their vicious nature only intensified, and they repeatedly opposed God. The people of Sodom were hostile toward God's existence, His coming, His punishment, and even more so, His warnings. They saw nothing else worthwhile around them. They devoured and harmed all people that could be devoured and harmed, and they treated God's servants no differently. In regard to the whole of the wicked deeds committed by the people of Sodom, harming God's servants was only the tip of the iceberg, and their wicked nature that this revealed actually amounted to little more than a drop in a vast sea. Therefore, God chose to destroy them with fire. God did not use a flood, nor did He use a hurricane, earthquake, tsunami or any other method

to destroy the city. What did God's use of fire to destroy this city signify? It meant the city's total destruction; it meant that the city vanished entirely from the earth and from existence. Here, "destruction" not only refers to the vanishing of the city's form and structure or outer appearance; it also means that the souls of the people inside the city ceased to exist, having been utterly eradicated. Simply put, all people, events and things associated with the city were destroyed. There would be no afterlife or reincarnation for them; God had eradicated them from humanity, His creation, once and forever. The "use of fire" signified a halt to sin, and it meant an end to sin; this sin would cease to exist and spread. It meant that Satan's evil had lost its nurturing soil as well as the graveyard that granted it a place to stay and to live. In the war between God and Satan, God's use of fire is the brand of His victory with which Satan is marked. Sodom's destruction is a great misstep in Satan's ambition to oppose God by corrupting and devouring men, and it is likewise a humiliating sign of a time in humanity's development when man rejected God's guidance and abandoned himself to vice. Furthermore, it is a record of a true revelation of God's righteous disposition.

When the fire God sent from heaven had reduced Sodom to nothing more than ashes, it meant that the city named "Sodom" would cease to exist, as would everything within the city itself. It was destroyed by God's anger; it vanished under God's wrath and majesty. Because of God's righteous disposition Sodom received its just punishment; because of God's righteous disposition, it received its just end. The end of Sodom's existence was due to its evil, and it was also due to God's desire to never look upon this city again, as well as any of the people who had lived in it or any life that had grown within the city. God's "desire to never look upon the city again" is His wrath, as well as His majesty. God burned the city because its iniquity and sin caused Him to feel anger, disgust and loathing toward it and wish to never see it or any of the people and living things inside it again. Once the city had finished burning, leaving only ashes behind, it had truly ceased to exist in God's eyes; even His memories of it were gone, erased. This means that the fire sent from heaven did not only destroy the entire city of Sodom and the iniquity-filled people inside it, nor did it only destroy all things inside the city that had been stained by sin; even more so, this fire destroyed the memories of humanity's evil and resistance against God. This was God's purpose in burning the city down.

A humanity had become corrupt to the extreme. They did not know who God was or where they had come from. If you mentioned God, these people would attack, slander and blaspheme. Even when God's servants had come to spread His warning, these corrupt people not only showed no signs of repentance; they did not abandon their wicked conduct. To the contrary, they brazenly harmed God's servants. What they expressed and revealed was their nature and substance of extreme enmity toward God. We can see that these corrupt people's resistance against God was more than a revelation of their corrupt disposition, just as it was more than an instance of slandering or mocking stemming from a lack of understanding of the truth. Neither stupidity nor ignorance caused their wicked conduct; it was not because these people had been deceived, and it was certainly not because they had been misled. Their conduct had reached the level of flagrantly brazen antagonism, opposition and uproar against God. Without a doubt, this kind of human behavior would enrage God, and it would enrage His disposition—a disposition that must not be offended. Therefore, God directly and openly released His wrath and His majesty; this is a true revelation of His righteous disposition. Faced with a city overflowing with sin, God desired to destroy it in the swiftest manner possible; He wished to eradicate the people within it and the entirety of their sins in the most complete way, to make this city's people cease to exist and to stop the sin within this place from multiplying. The swiftest and most complete way of doing so was to burn it down with fire. God's attitude toward the people of Sodom was not one of abandonment or disregard; rather, He used His wrath, majesty and authority to punish, strike down and utterly destroy these people. His attitude toward them was one not only of physical destruction but also of destruction of the soul, an eternal eradication. This is the true implication of God's desire for them to "cease to exist."

Although God's Wrath Is Hidden and Unknown to Man, It Tolerates No Offense

God's treatment of the whole of foolish and ignorant humanity is primarily based on mercy and tolerance. His wrath, on the other hand, is concealed in the vast majority of time and of things; it is unknown to man. As a result, it is difficult for man to see God display His wrath, and it is also difficult to understand His wrath. As such, man makes

light of God's wrath. When man faces God's final work and step of tolerating and forgiving man—that is, when God's final instance of mercy and His final warning reach them—if they still use the same methods to oppose God and do not make any effort to repent, mend their ways or accept His mercy, God will no longer bestow His tolerance and patience upon them. To the contrary, it is at this time that God will retract His mercy. Following this, He will only send forth His wrath. He can express His wrath in different ways, just as He can use different methods to punish and destroy people.

God's use of fire to destroy the city of Sodom is His swiftest method of utterly annihilating a humanity or a thing. Burning the people of Sodom destroyed more than their physical bodies; it destroyed the entirety of their spirits, their souls and their bodies, ensuring that the people inside this city would cease to exist in both the material world and the world invisible to man. This is one way in which God reveals and expresses His wrath. This manner of revelation and expression is one aspect of the substance of God's wrath, just as it is naturally also a revelation of the substance of God's righteous disposition. When God sends forth His wrath, He ceases to reveal any mercy or lovingkindness, nor does He display any more of His tolerance or patience; there is no person, thing or reason that can persuade Him to continue to be patient, to give His mercy again, to bestow His tolerance once more. In place of these things, without a moment's hesitation, God will send forth His wrath and majesty, do what He desires, and He will do these things in a swift and clean manner in accordance to His own wishes. This is the way in which God sends forth His wrath and majesty, which man must not offend, and it is also an expression of one aspect of His righteous disposition. When people witness God showing worry and love toward man, they are unable to detect His wrath, see His majesty or feel His intolerance to offense. These things have always led people to believe that God's righteous disposition is one solely of mercy, tolerance and love. However, when one sees God destroy a city or detest a humanity, His wrath in the destruction of man and His majesty allow people to glimpse the other side of His righteous disposition. This is God's intolerance to offense. God's disposition that tolerates no offense surpasses the imagination of any created being, and among the non-created beings, none is capable of interfering with it or affecting it; even more so, it cannot be impersonated or imitated. Thus, this aspect of God's disposition is the one that humanity should know the most. Only God

Himself has this kind of disposition, and only God Himself is possessed of this kind of disposition. God is possessed of this kind of righteous disposition because He detests wickedness, darkness, rebelliousness and Satan's evil acts—corrupting and devouring mankind—because He detests all acts of sin in opposition to Him and because of His holy and undefiled substance. It is because of this that He will not suffer any of the created or non-created beings to openly oppose or contest Him. Even an individual that He had once shown mercy to or selected need only provoke His disposition and transgress His principle of patience and tolerance, and He will release and reveal His righteous disposition without the least bit of mercy or hesitation—a disposition that tolerates no offense.

God's Wrath Is a Safeguard for All Just Forces and All Positive Things

By understanding these examples of God's speech, thoughts and actions, are you able to understand God's righteous disposition, a disposition that cannot be offended? In the end, this is an aspect of the disposition unique to God Himself, regardless of how much man can understand. God's intolerance of offense is His exclusive substance; God's wrath is His exclusive disposition; God's majesty is His exclusive substance. The principle behind God's anger demonstrates the identity and status that only He possesses. One needs not mention that it is also a symbol of the substance of the unique God Himself. God's disposition is His own inherent substance. It does not change at all with the passage of time, nor does it change whenever the location changes. His inherent disposition is His intrinsic substance. Regardless of whom He carries out His work upon, His substance does not change, and neither does His righteous disposition. When one angers God, that which He sends forth is His inherent disposition; at this time the principle behind His anger does not change, nor do His unique identity and status. He does not grow angry because of a change in His substance or because His disposition has produced different elements, but because man's opposition against Him offends His disposition. Man's flagrant provocation of God is a severe challenge to God's own identity and status. In God's view, when man challenges Him, man is contesting Him and testing His anger. When man opposes God, when man contests God, when man continuously tests God's anger—which is also when sin runs rampant—God's wrath will naturally reveal and present itself. There-

fore, God's expression of His wrath symbolizes that all evil forces will cease to exist; it symbolizes that all hostile forces will be destroyed. This is the uniqueness of God's righteous disposition, and it is the uniqueness of God's wrath. When God's dignity and holiness are challenged, when just forces are obstructed and unseen by man, God will send forth His wrath. Because of God's substance, all those forces on earth which contest God, oppose Him and contend with Him are evil, corrupt and unjust; they come from and belong to Satan. Because God is just, of the light and flawlessly holy, all things evil, corrupt and belonging to Satan will vanish with the release of God's wrath.

Although the outpouring of God's wrath is one aspect of the expression of His righteous disposition, God's anger is by no means indiscriminate as to its target or without principle. To the contrary, God is not at all quick to anger, nor does He rashly reveal His wrath and His majesty. Additionally, God's wrath is considerably controlled and measured; it is not at all comparable to how man will flare into a rage or vent his anger. Many conversations between man and God are recorded in the Bible. The words of some of these individuals were shallow, ignorant and infantile, but God did not strike them down, nor did He condemn them. In particular, during Job's trial, how did Jehovah God treat Job's three friends and the others after He heard the words that they spoke to Job? Did He condemn them? Did He fly into a rage at them? He did nothing of the sort! Instead He told Job to entreat for them, to pray for them; God, on the other hand, did not take their faults to heart. These instances all represent the primary attitude with which God treats corrupt, ignorant humanity. Therefore, the release of God's wrath is by no means an expression or venting of His mood. God's wrath is not a full-blown eruption of rage as man understands it. God does not release His wrath because He is unable to control His own mood or because His anger has reached its boiling point and must be vented. To the contrary, His wrath is a display of His righteous disposition and a genuine expression of His righteous disposition; it is a symbolic revelation of His holy substance. God is wrath, tolerant of no offense—this is not to say that God's anger does not distinguish among causes or is unprincipled; it is corrupt humanity that has an exclusive patent on unprincipled, random bursts of rage that does not distinguish among causes. Once a man has status, he will often find it difficult to control his mood, and so he will enjoy seizing upon instances to express his dissatisfaction and vent his emotions; he will

often flare up into rage for no apparent reason, so as to reveal his ability and let others know that his status and identity are different from those of ordinary people. Of course, corrupt people without any status will also frequently lose control. Their anger is frequently caused by damage to their individual benefits. In order to protect their own status and dignity, corrupt mankind will frequently vent their emotions and reveal their arrogant nature. Man will flare up in anger and vent his emotions in order to defend the existence of sin, and these actions are the ways with which man expresses his dissatisfaction. These actions brim with defilement; they brim with schemes and intrigues; they brim with man's corruption and evil; more than that, they brim with man's wild ambitions and desires. When justice contests wickedness, man will not flare up into anger to defend the existence of justice; contrarily, when the forces of justice are threatened, persecuted and attacked, man's attitude is one of overlooking, evading or flinching. However, when facing the forces of evil, man's attitude is one of catering, and of bowing and scraping. Therefore, man's venting is an escape for evil forces, an expression of the rampant and unstoppable evil conduct of the fleshly man. When God sends forth His wrath, however, all evil forces will be stopped; all sins of harming man will be stopped; all hostile forces that obstruct God's work will be made apparent, separated and cursed; all of Satan's accomplices who oppose God will be punished, rooted out. In their place, God's work will proceed free of any obstacles; God's management plan will continue to develop step by step according to schedule; God's chosen people will be free of Satan's disturbance and deceit; those who follow God will enjoy God's leadership and supply among tranquil and peaceful surroundings. God's wrath is a safeguard preventing all evil forces from multiplying and running rampant, and it is also a safeguard that protects the existence and spread of all just and positive things and eternally guards them from suppression and subversion.

Can you see the substance of God's wrath in His destruction of Sodom? Is there anything mingled within His rage? Is God's rage pure? To use man's wording, is God's wrath unadulterated? Is there any ruse behind His wrath? Is there any conspiracy? Are there any unspeakable secrets? I can tell you sternly and solemnly: There is no part of God's wrath that can lead one to doubt. His anger is pure, unadulterated anger and harbors no other intentions or goals. The reason for His anger is pure, blameless and above criticism. It is a natural revelation and

display of His holy substance; it is something that none of the creation possess. This is a part of God's unique righteous disposition, and it is also a striking difference between the respective substances of the Creator and His creation.

Regardless of whether one becomes angry in the sight of others or behind their backs, everyone has a different intention and purpose. Perhaps they are building up their prestige, or maybe they are defending their own interests, maintaining their image or keeping face. Some exercise restraint in their anger, while others are more rash and flare up with rage whenever they wish without the least bit of restraint. In short, man's anger derives from his corrupt disposition. No matter what its purpose, it is of the flesh and of nature; it has nothing to do with justice or injustice because nothing in man's nature and substance corresponds to the truth. Therefore, corrupt humanity's temper and God's wrath should not be mentioned in the same breath. Without exception, the behavior of a man corrupted by Satan begins with the desire to safeguard corruption, and it is based on corruption; thus, man's anger cannot be mentioned in the same breath as God's wrath, no matter how proper it may seem in theory. When God sends forth His rage, evil forces are checked, evil things are destroyed, while just and positive things enjoy God's care, protection, and they are allowed to continue. God sends forth His wrath because unjust, negative and evil things obstruct, disturb or destroy the normal activity and development of just and positive things. The goal of God's anger is not to safeguard His own status and identity, but to safeguard the existence of just, positive, beautiful and good things, to safeguard the laws and order of humanity's normal survival. This is the root cause of God's wrath. God's rage is a very proper, natural and true revelation of His disposition. There are no intentions behind His rage, nor is there deceit or plotting; or even more so, His rage contains none of the desire, craftiness, maliciousness, violence, evil or anything else that all corrupt humanity share. Before God sends forth His rage, He has already perceived the substance of every matter quite clearly and completely, and He has already formulated accurate, clear definitions and conclusions. Thus, God's objective in every matter He does is crystal-clear, as is His attitude. He is not muddle-headed; He is not blind; He is not impulsive; He is not careless; more so, He is not unprincipled. This is the practical aspect of God's wrath, and it is because of this practical aspect of God's wrath that humanity has attained its normal existence. Without God's

wrath, humanity would descend into abnormal living conditions; all things just, beautiful and good would be destroyed and cease to exist. Without God's wrath, the laws and order governing creation would be broken or even utterly subverted. Since the creation of man, God has continuously used His righteous disposition to safeguard and sustain humanity's normal existence. Because His righteous disposition contains wrath and majesty, all evil people, things, objects and all things that disturb and damage humanity's normal existence are punished, controlled and destroyed because of His wrath. Over the past several millennia, God has continuously used His righteous disposition to strike down and destroy all kinds of unclean and evil spirits which oppose God and act as Satan's accomplices and bailiffs in His work of managing humanity. Thus, God's work of the salvation of man has always advanced according to His plan. This is to say that because of the existence of God's wrath, the most righteous cause among men has never been destroyed.

Now that you have an understanding of the substance of God's wrath, you must certainly have an even better understanding of how to distinguish Satan's evil!

Although Satan Appears Humane, Just and Virtuous, It Is Cruel and Evil in Substance

Satan wins its fame through deceiving the public. It often establishes itself as a vanguard and role model of righteousness. Under the banner of safeguarding righteousness, it harms man, devours their souls, and uses all sorts of means to benumb, deceive and incite man. Its goal is to make man approve of and follow along with its evil conduct, to make man join it in opposing God's authority and sovereignty. However, when one grows wise to its schemes, plotting and vile features and does not wish to continue to be trampled upon and fooled by it or to continue slaving away for it, or to be punished and destroyed together with it, Satan changes its previously saintly features and tears off its false mask to reveal its true evil, vicious, ugly and savage face. It would love nothing more than to exterminate all those who refuse to follow it and those who oppose its evil forces. At this point Satan can no longer assume a trustworthy, gentlemanly appearance; instead, its true ugly and devilish features under the sheep's clothing are revealed. Once Satan's schemes are brought to light, once its true features are exposed,

it will fly into a rage and expose its barbarity; its desire to harm and devour people will only be intensified. This is because it is enraged by man's awakening; it develops a strong vindictiveness toward man for their aspiration to yearn for freedom and light and to break free of its prison. Its rage is intended to defend its evil, and it is also a true revelation of its savage nature.

In every matter, Satan's behavior exposes its evil nature. Out of all the evil acts that Satan has carried out upon man—from its early efforts to delude man into following it, to its exploitation of man, in which it drags man into its evil deeds, and Satan's vindictiveness toward man after its true features have been exposed and man has recognized and forsaken it—not one fails to expose Satan's evil substance; not one fails to prove the fact that Satan has no relation to positive things; not one fails to prove that Satan is the source of all evil things. Every single one of its actions safeguards its evil, maintains the continuation of its evil acts, goes against just and positive things, ruins the laws and order of humanity's normal existence. They are hostile to God, and are that which God's wrath will destroy. Although Satan has its own rage, its rage is a means of venting its evil nature. The reason why Satan is exasperated and furious is thus: Its unspeakable schemes have been exposed; its plots are not easily gotten away with; its wild ambition and desire to replace God and act as God have been struck and blocked; its goal of controlling all of humanity has now come to nothing and can never be achieved. It is God's repeated summoning of His wrath that has stopped Satan's plots from coming to fruition and cut short the spread and rampancy of Satan's evil; therefore, Satan both hates and fears God's wrath. Each application of God's wrath not only unmasks Satan's true vile appearance; it also exposes Satan's evil desires to the light. At the same time, the reasons for Satan's rage against humanity are completely exposed. The eruption of Satan's rage is a true revelation of its evil nature, an exposure of its schemes. Of course, each time Satan is enraged, it heralds the destruction of evil things; it heralds the protection and continuation of positive things, and it heralds the nature of God's wrath—one that cannot be offended!

One Must Not Rely on Experience and Imagination to Know God's Righteous Disposition

When you find yourself facing God's judgment and chastisement,

will you say that God's word is adulterated? Will you say that there is a tale behind God's rage, and that His rage is adulterated? Will you slander God, saying that His disposition is not necessarily entirely righteous? When dealing with each of God's acts, you must first be certain that God's righteous disposition is free of any other elements, that it is holy and flawless; these acts include God's striking down, punishment and destruction of humanity. Without exception, every one of God's acts is made in strict accordance with His inherent disposition and His plan—this does not include humanity's knowledge, tradition and philosophy—and every one of God's acts is an expression of His disposition and substance, unrelated to anything that belongs to corrupt humanity. In man's conceptions, only God's love, mercy and tolerance toward humanity are flawless, unadulterated and holy. However, no one knows that God's rage and His wrath are likewise unadulterated; furthermore, no one has contemplated questions such as why God tolerates no offense or why His rage is so great. To the contrary, some mistake God's wrath for corrupt humanity's temper; they understand God's anger to be the rage of corrupt humanity; they even mistakenly assume that God's rage is just like the natural revelation of humanity's corrupt disposition. They mistakenly believe that the issuing of God's wrath is just like the anger of corrupt humanity, which arises from displeasure; they even believe that the issuing of God's wrath is an expression of His mood. After this fellowship, I hope that every one of you present will no longer have any misconceptions, imaginings or suppositions as to God's righteous disposition, and I hope that after hearing My words you can have a true recognition of the wrath of God's righteous disposition in your hearts, that you can put aside any previous mistaken understandings of God's wrath, that you can change your own mistaken beliefs and views of the substance of God's wrath. Furthermore, I hope that you can have an accurate definition of God's disposition in your hearts, that you will no longer have any doubts as to God's righteous disposition, that you will not impose any human reasoning or imagining onto God's true disposition. God's righteous disposition is God's own true substance. It is not something molded or written by man. His righteous disposition is His righteous disposition and has no relations or connections to any of the creation. God Himself is God Himself. He will never become a part of creation, and even if He becomes a member among created beings, His inherent disposition and substance will not change. Therefore, knowing God is not knowing an

object; it is not dissecting something, nor is it understanding a person. If you use your concept or method of knowing an object or understanding a person to know God, then you will never be able to attain the knowledge of God. Knowing God is not reliant on experience or imagination, and therefore you must never impose your experience or imagination on God. No matter how rich your experience and imagination may be, they are still limited; what is more, your imagination does not correspond to facts, much less does it correspond to the truth, and it is incompatible with God's true disposition and substance. You will never succeed if you rely on your imagination to understand God's substance. The only path is thus: accept all that comes from God, then gradually experience and understand it. There will be a day that God will enlighten you to truly understand and know Him because of your cooperation and because of your hunger and thirst for the truth. And with this, let us conclude this portion of our conversation.

(II) Humanity Wins God's Mercy and Tolerance Through
Sincere Repentance

What follows is the biblical story of "God's salvation of Nineveh."

(Jon 1:1-2) Now the word of the LORD came to Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

(Jon 3) And the word of the LORD came to Jonah the second time, saying, Arise, go to Nineveh, that great city, and preach to it the preaching that I bid you. So Jonah arose, and went to Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came to the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily to God: yes, let them turn every one from his evil way, and from the violence that

is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do to them; and he did it not.

(Jon 4) But it displeased Jonah exceedingly, and he was very angry. And he prayed to the LORD, and said, I pray you, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before to Tarsish: for I knew that you are a gracious God, and merciful, slow to anger, and of great kindness, and repent you of the evil. Therefore now, O LORD, take, I beseech you, my life from me; for it is better for me to die than to live. Then said the LORD, Do you well to be angry? So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the LORD God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat on the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live. And God said to Jonah, Do you well to be angry for the gourd? And he said, I do well to be angry, even to death. Then said the LORD, You have had pity on the gourd, for the which you have not labored, neither made it grow; which came up in a night, and perished in a night: And should not I spare Nineveh, that great city, wherein are more then six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

Synopsis of the Story of Nineveh

Although the story of “God’s salvation of Nineveh” is brief in length, it allows one to glimpse the other side of God’s righteous disposition. In order to understand exactly what that side consists of, we must return to the Scripture and look back upon one of God’s acts.

Let us first look at the beginning of this story: “Now the word of the LORD came to Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me” (Jon 1:1-2). In this passage from Scripture, we know that Jehovah God commanded Jonah to go to the city of Nineveh. Why did He order

Jonah to go to this city? The Bible is very clear about this: The wickedness of the people inside this city had reached the eyes of Jehovah God, and therefore He sent Jonah to proclaim to them what He intended to do. While there is nothing recorded telling us who Jonah was, this is, of course, unrelated to knowing God. Thus, you need not understand this man. You need only know what God ordered Jonah to do and why He did such a thing.

Jehovah God's Warning Reaches the Ninevites

Let us proceed to the second passage, the third chapter of the Book of Jonah: "And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown." These are the words that God directly passed on to Jonah to tell the Ninevites. They are also, naturally, the words that Jehovah wished to say to the Ninevites. These words tell us that God began to abhor and hate the people of the city because their wickedness had reached the eyes of God, and so He wished to destroy this city. However, before God destroyed the city, He would make an announcement to the Ninevites, and He would simultaneously give them an opportunity to repent for their wickedness and start anew. This opportunity would last forty days. In other words, if the people inside the city did not repent, admit their sins or prostrate themselves before Jehovah God within forty days, God would destroy the city as He did Sodom. This was what Jehovah God wished to tell the people of Nineveh. Clearly, this was no simple declaration. Not only did it convey Jehovah God's anger, it also conveyed His attitude toward the Ninevites; at the same time this simple declaration also served as a solemn warning to the people living inside the city. This warning told them that their wicked acts had earned them Jehovah God's hatred, and it told them that their wicked acts would soon bring them to the brink of their own annihilation; therefore, the lives of everyone in Nineveh were in imminent peril.

The Stark Contrast in Nineveh and Sodom's Reaction to Jehovah God's Warning

What does it mean to be overthrown? In colloquial terms, it means to disappear. But in what way? Who could make an entire city overthrown? It is impossible for man to perform such an act, of course. These people

were no fools; as soon as they heard this proclamation, they caught the idea. They knew that it had come from God; they knew that God was going to perform His work; they knew that their wickedness had enraged Jehovah God and brought His anger down upon them, so that they would soon be destroyed along with their city. How did the people of the city behave after listening to Jehovah God's warning? The Bible describes in specific detail how these people reacted, from their king to the common man. As recorded in the Scriptures: "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came to the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily to God: yes, let them turn every one from his evil way, and from the violence that is in their hands. ..."

After hearing Jehovah God's proclamation, the people of Nineveh displayed an attitude utterly opposite to that of the people of Sodom—the people of Sodom openly opposed God, proceeding from evil to evil, but after hearing these words, the Ninevites did not ignore the matter, nor did they resist; instead they believed God and declared a fast. What does "believed" refer to here? The word itself suggests faith and submission. If we use the Ninevites' actual behavior to explain this word, it means that they believed God could and would do as He said, and that they were willing to repent. Did the people of Nineveh feel fear in the face of imminent disaster? It was their belief that put fear in their hearts. Well, what can we use to prove the Ninevites' belief and fear? It is as the Bible says: "and they^[a] proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." This is to say that the Ninevites truly believed, and that from this belief came fear, which then led to fasting and the donning of sackcloth. This is how they showed the beginning of their repentance. In utter contrast to the people of Sodom, not only did the Ninevites not oppose God, they also clearly showed their repentance through their behavior and actions. Of course, this did not only apply to the common people of Nineveh; their king was no exception.

Footnotes:

a. The original text omits "they."

The Repentance of Nineveh's King Wins Jehovah God's Commendation

When the king of Nineveh heard this news, he arose from his throne, took off his robe, dressed himself in sackcloth and sat in ashes. He then proclaimed that no one in the city would be allowed to taste anything, and that no livestock, lambs and oxen would graze or drink water. Man and livestock alike were to don sackcloth; the people would earnestly entreat God. The king also proclaimed that every one of them would turn away from their evil ways and forsake the violence in their hands. Judging from this series of acts, the king of Nineveh demonstrated his heartfelt repentance. The series of actions he took—arising from his throne, casting off his king's robe, wearing sackcloth and sitting in ashes—tells people that the king of Nineveh laid aside his royal status and wore sackcloth alongside the common people. This is to say that the king of Nineveh did not occupy his royal post to continue his evil way or the violence in his hands after hearing the announcement from Jehovah God; rather, he laid aside the authority he held and repented before Jehovah God. At this moment the king of Nineveh was not repenting as a king; he had come before God to confess and repent his sins as an ordinary subject of God. Moreover, he also told the entire city to confess and repent their sins before Jehovah God in the same manner as him; additionally, he had a specific plan for how to do so, as seen in Scripture: "Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water: ... and cry mightily to God: yes, let them turn every one from his evil way, and from the violence that is in their hands." As the city's ruler, the king of Nineveh possessed supreme status and power and could do anything he wished to. When faced with Jehovah God's announcement, he could have ignored the matter or simply repented and confessed his sins alone; as for whether or not the people in the city chose to repent, he could have completely ignored the matter. However, the king of Nineveh did not do this at all. Not only did he arise from his throne, wear sackcloth and ashes and confess and repent his sins before Jehovah God, he also ordered all people and livestock within the city to do the same. He even ordered the people to "cry mightily to God." Through this series of actions, the king of Nineveh truly accomplished that which a ruler should; his series of actions is one that was difficult for any king in human history to achieve, and also one that none achieved. These actions can be called

unprecedented undertakings in human history; they are worthy of being both commemorated and imitated by mankind. Since the dawn of man, every king had led his subjects to resist and oppose God. No one had ever led his subjects to entreat God to seek redemption for their wickedness, receive Jehovah God's pardon and avoid imminent punishment. The king of Nineveh, however, was able to lead his subjects to turn to God, leave their respective evil ways and abandon the violence in their hands. Furthermore, he was also able to put aside his throne, and in return, Jehovah God turned and repented and retracted His wrath, allowing the people of the city to survive and keeping them from destruction. The king's actions can only be called a rare miracle in human history; they can even be called a model of a corrupt humanity confessing and repenting their sins before God.

God Sees the Sincere Repentance in the Depths of the Ninevites' Hearts

After listening to God's declaration, the king of Nineveh and his subjects performed a series of acts. What is the nature of their behavior and actions? In other words, what is the essence of the entirety of their conduct? Why did they do what they did? In God's eyes they had sincerely repented, not only because they had earnestly entreated God and confessed their sins before Him, but also because they had abandoned their wicked conduct. They acted this way because after hearing God's words, they were incredibly frightened and believed that He would do as He said. By fasting, wearing sackcloth and sitting in ashes, they wished to express their willingness to reform their ways and refrain from wickedness, to pray for Jehovah God to restrain His anger, to entreat Jehovah God to withdraw His decision as well as the catastrophe about to befall them. Through examining all of their behavior we can see that they already understood that their previous wicked acts were detestable to Jehovah God and that they understood the reason why He would soon destroy them. For these reasons, they all wished to utterly repent, to turn away from their evil ways and abandon the violence in their hands. In other words, once they became aware of Jehovah God's declaration, each and every one of them felt fear in their hearts; they no longer continued their wicked conduct nor continued to commit those acts hated by Jehovah God. Additionally, they entreated Jehovah God to forgive their past sins and to not treat them according to their past

actions. They were willing to never again engage in wickedness and to act according to Jehovah God's instructions, if only they would never again infuriate Jehovah God. Their repentance was sincere and thorough. It came from the depths of their hearts and was not feigned, nor was it temporary.

Once the people of Nineveh, from the supreme king to his subjects, learned that Jehovah God was angry with them, every single one of their actions, the entirety of their behavior, as well as every one of their decisions and choices were clear and plain in the sight of God. God's heart changed according to their behavior. What was God's frame of mind at that very moment? The Bible can answer that question for you. As is recorded in Scripture: "And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do to them; and he did it not." Although God changed His mind, there was nothing complex about His frame of mind. He simply went from expressing His anger to calming His anger, and then decided not to bring the catastrophe upon the city of Nineveh. The reason why God's decision—to spare the Ninevites from the catastrophe—was so swift is that God observed the heart of every person of Nineveh. He saw what they held in the depths of their hearts: their sincere confession and repentance for their sins, their sincere belief in Him, their deep sense of how their wicked acts had enraged His disposition, and the resulting fear of Jehovah God's impending punishment. At the same time, Jehovah God also heard the prayers from the depths of their hearts entreating Him to cease His anger against them so that they might avoid this catastrophe. When God observed all these facts, little by little His anger disappeared. Regardless of how great His anger had previously been, when He saw the sincere repentance in the depths of these people's hearts His heart was touched by this, and so He could not bear to bring the catastrophe upon them, and He ceased to be angry at them. Instead He continued to extend His mercy and tolerance toward them and continued to guide and supply them.

If Your Belief in God Is True, You Will Receive His Care Often

God's changing of His intentions toward the people of Nineveh involved no hesitation or ambiguity. Rather, it was a transformation from pure anger to pure tolerance. This is a true revelation of God's substance. God is never irresolute or hesitant in His actions; the principles

and purposes behind His actions are all clear and transparent, pure and flawless, with absolutely no ruses or schemes intermingled within. In other words, God's substance contains no darkness or evil. God became angry with the Ninevites because their wicked acts had reached His eyes; at that time His anger was derived from His substance. However, when God's anger vanished and He bestowed His tolerance upon the people of Nineveh once more, all that He revealed was still His own substance. The entirety of this change was due to a change in man's attitude toward God. During this entire period of time, God's unoffendable disposition did not change; God's tolerant substance did not change; God's loving and merciful substance did not change. When people commit wicked acts and offend God, He will bring His anger upon them. When people truly repent, God's heart will change, and His anger will cease. When people continue to stubbornly oppose God, His rage will be unceasing; His wrath will press in on them bit by bit until they are destroyed. This is the substance of God's disposition. Regardless of whether God is expressing wrath or mercy and lovingkindness, man's conduct, behavior and attitude toward God in the depths of his heart dictate that which is expressed through the revelation of God's disposition. If God continuously subjects one person to His wrath, this person's heart doubtlessly opposes God. Because he has never truly repented, bowed his head before God or possessed true belief in God, he has never obtained God's mercy and tolerance. If one often receives God's care and often obtains His mercy and tolerance, then this person doubtlessly has true belief in God in his heart, and his heart is not opposed to God. He often truly repents before God; therefore, even if God's discipline often descends upon this person, His wrath shall not.

This brief account allows people to see God's heart, to see the realness of His substance, to see that God's anger and the change of His heart are not without cause. Despite the stark contrast that God demonstrated when He was angry and when He changed His heart, which makes people believe that a large gap or a large contrast seems to exist between these two aspects of God's substance—His anger and His tolerance—God's attitude toward the repentance of the Ninevites once again allows people to see another side of God's true disposition. God's change of heart truly allows humanity to once again see the truth of God's mercy and lovingkindness and to see the true revelation of God's substance. Humanity has but to acknowledge that God's mercy and lovingkindness are not myths, nor are they fabrications. This is because

God's feeling at that moment was true; God's change of heart was true; God indeed bestowed His mercy and tolerance upon humanity once more.

The True Repentance in the Ninevites' Hearts Wins Them God's Mercy and Changes Their Own Ends

Was there any contradiction between God's change of heart and His wrath? Of course not! This is because God's tolerance at that particular time had its reason. What reason might this be? It is the one given in the Bible: "Every person turned away from his evil way" and "abandoned the violence in their hands."

This "evil way" does not refer to a handful of evil acts, but to the evil source behind people's behavior. "Turning away from his evil way" means that those in question will never commit these actions again. In other words, they will never behave in this evil way again; the method, source, purpose, intent and principle of their actions have all changed; they will never again use those methods and principles to bring enjoyment and happiness to their hearts. The "abandon" in "abandon the violence in their hands" means to lay down or to cast aside, to fully break with the past and to never turn back. When the people of Nineveh abandoned the violence in their hands, this proved as well as represented their true repentance. God observes people's exteriors as well as their hearts. When God observed the true repentance in the hearts of the Ninevites without question and also observed that they had left their evil ways and abandoned the violence in their hands, He changed His heart. This is to say that these people's conduct and behavior and various ways of doing things, as well as the true confession and repentance of sins in their heart, caused God to change His heart, to change His intentions, to retract His decision and not to punish or destroy them. Thus, the people of Nineveh achieved a different end. They redeemed their own lives and at the same time won God's mercy and tolerance, at which point God also retracted His wrath.

God's Mercy and Tolerance Are Not Rare—Man's True Repentance Is

Regardless of how angry God had been with the Ninevites, as soon as they declared a fast and wore sackcloth and ashes, His heart gradually softened, and He began to change His heart. When He proclaimed to

them that He would destroy their city—the moment prior to their confession and repentance for their sins—God was still angry with them. Once they had gone through a series of acts of repentance, God's anger for the people of Nineveh gradually transformed into mercy and tolerance for them. There is nothing contradictory about the coinciding revelation of these two aspects of God's disposition in the same event. How should one understand and know this lack of contradiction? God successively expressed and revealed these two polar-opposite substances as the people of Nineveh repented, allowing people to see the realness and the unoffendableness of God's substance. God used His attitude to tell people the following: It is not that God does not tolerate people, or He does not want to show mercy to them; it is that they rarely truly repent toward God, and it is rare that people truly turn away from their evil ways and abandon the violence in their hands. In other words, when God is angry with man, He hopes that man will be able to truly repent, and He hopes to see man's true repentance, in which case He will then liberally continue to bestow His mercy and tolerance upon man. This is to say that man's evil conduct incurs God's wrath, whereas God's mercy and tolerance are bestowed upon those who listen to God and truly repent before Him, upon those who can turn away from their evil ways and abandon the violence in their hands. God's attitude was very clearly revealed in His treatment of the Ninevites: God's mercy and tolerance are not at all difficult to obtain; He requires one's true repentance. As long as people turn away from their evil ways and abandon the violence in their hands, God will change His heart and change His attitude toward them.

The Creator's Righteous Disposition Is Real and Vivid

When God changed His heart for the people of Nineveh, were His mercy and tolerance a false front? Of course not! Then what does the transformation between these two aspects of God's disposition during the same matter allow you to see? God's disposition is a complete whole; it is not at all split. Regardless of whether He is expressing anger or mercy and tolerance toward people, these are all expressions of His righteous disposition. God's disposition is real and vivid. He changes His thoughts and attitudes according to the development of things. The transformation of His attitude toward the Ninevites tells humanity that He has His own thoughts and ideas; He is not a robot

or clay figure, but the living God Himself. He could be angry with the people of Nineveh, just as He could forgive their pasts according to their attitudes; He could decide to bring misfortune upon the Ninevites, and He could change His decision because of their repentance. People prefer to mechanically apply rules, and they prefer to use rules to establish and define God, just as they prefer using formulas to know God's disposition. Therefore, according to the realm of human thought, God does not think, nor does He have any substantive ideas. In reality, God's thoughts are constantly transforming according to changes in things and in environments; while these thoughts are transforming, different aspects of God's substance will be revealed. During this process of transformation, at the moment when God changes His heart, He reveals to mankind the truth of the existence of His life, and He reveals that His righteous disposition is real and vivid. Furthermore, God uses His own true revelations to prove to mankind the truth of the existence of His wrath, His mercy, His lovingkindness and His tolerance. His substance will be revealed at any time and any place in accordance to the development of things. He possesses a lion's wrath and a mother's mercy and tolerance. His righteous disposition is not allowed to be questioned, violated, changed or distorted by any person. Among all matters and all things, God's righteous disposition, that is, God's wrath and God's mercy, can be revealed at any time and any place. He vividly expresses these aspects in every nook and cranny of nature and vividly carries them out at every moment. God's righteous disposition is not limited by time or space, or in other words, God's righteous disposition is not mechanically expressed or revealed as dictated by the limits of time or space. Rather, God's righteous disposition is freely expressed and revealed at any time and place. When you see God change His heart and cease to express His wrath and refrain from destroying the city of Nineveh, can you say that God is only merciful and loving? Can you say that God's wrath consists of empty words? When God expresses fierce wrath and retracts His mercy, can you say that He feels no true love toward humanity? God expresses fierce wrath in response to people's evil acts; His wrath is not flawed. God's heart is moved by people's repentance, and it is this repentance that thus changes His heart. His being moved, His change of heart as well as His mercy and tolerance toward man are utterly without flaw; they are clean, pure, unblemished and unadulterated. God's tolerance is purely tolerance; His

mercy is purely mercy. His disposition will reveal wrath, as well as mercy and tolerance, in accordance with man's repentance and his different conduct. No matter what He reveals and expresses, it is all pure; it is all direct; its substance is distinct from that of anything in creation. The principles of actions that God expresses, His thoughts and ideas or any particular decision, as well as any single action, are free of any flaws or blemishes. As God has decided, so will He act, and in this manner He completes His undertakings. These kinds of results are precise and faultless because their source is flawless and unblemished. God's wrath is flawless. Likewise, God's mercy and tolerance, which are possessed by no creation, are holy and flawless, and they can stand up to deliberation and experience.

After understanding the story of Nineveh, do you see the other side of the substance of God's righteous disposition? Do you see the other side of God's unique righteous disposition? Does anyone among humanity possess this kind of disposition? Does anyone possess this kind of wrath like God's? Does anyone possess mercy and tolerance like God's? Who among creation can summon forth so much wrath and decide to destroy or bring disaster upon mankind? And who is qualified to bestow mercy, to tolerate and pardon man, and thereby change one's decision to destroy man? The Creator expresses His righteous disposition through His own unique methods and principles; He is not subject to the control or restrictions of any people, events or things. With His unique disposition, no one is able to change His thoughts and ideas, nor is anyone able to persuade Him and change any of His decisions. The entirety of the behavior and thoughts of creation exist under the judgment of His righteous disposition. No one can control whether He exercises wrath or mercy; only the substance of the Creator—or in other words, the Creator's righteous disposition—can decide this. This is the unique nature of the Creator's righteous disposition!

Once we have analyzed and understood the transformation of God's attitude toward the people of Nineveh, are you able to use the word "unique" to describe the mercy found within God's righteous disposition? We previously said that God's wrath is one aspect of the substance of His unique righteous disposition. Now I shall define two aspects, God's wrath and God's mercy, as His righteous disposition. God's righteous disposition is holy; it is unoffendable as well as unquestionable; it is something possessed by none among the created or

non-created beings. It is both unique and exclusive to God. This is to say that God's wrath is holy and unoffendable; at the same time, the other aspect of God's righteous disposition—God's mercy—is holy and cannot be offended. None of the created or non-created beings can replace or represent God in His actions, nor can anyone replace or represent Him in the destruction of Sodom or the salvation of Nineveh. This is the true expression of God's unique righteous disposition.

The Creator's Sincere Feelings Toward Mankind

People often say that it is not an easy thing to know God. I, however, say that knowing God is not a difficult matter at all, for God frequently allows man to witness His deeds. God has never ceased His dialogue with mankind; He has never concealed Himself from man, nor has He hidden Himself. His thoughts, His ideas, His words and His deeds are all revealed to mankind. Therefore, so long as man wishes to know God, he can come to understand and know Him through all sorts of means and methods. The reason why man blindly thinks that God has intentionally avoided him, that God has intentionally hidden Himself from humanity, that God has no intention of allowing man to understand and know Him, is that he does not know who God is, nor does he wish to understand God; even more so, he is not concerned with the Creator's thoughts, words or deeds.... Truthfully speaking, if one only uses their idle time to focus upon and understand the Creator's words or deeds, and pay a little attention to the Creator's thoughts and the voice of His heart, it will not be difficult for them to realize that the Creator's thoughts, words and deeds are visible and transparent. Likewise, it will take little effort to realize that the Creator is among man at all times, that He is always in conversation with man and the entirety of creation, and that He is performing new deeds every day. His substance and disposition are expressed in His dialogue with man; His thoughts and ideas are revealed completely in His deeds; He accompanies and observes mankind at all times. He speaks quietly to mankind and all of creation with His silent words: I am above the universe, and I am amongst My creation. I am keeping watch; I am waiting; I am at your side.... His hands are warm and strong; His footsteps are light; His voice is soft and graceful; His form passes and turns, embracing all of mankind; His countenance is beautiful and gentle. He has never left, nor has He vanished. From dawn to dusk, He is mankind's constant

companion. His devoted care and special affection for humanity, as well as His true concern and love for man, were displayed bit by bit when He saved the city of Nineveh. In particular, the exchange between Jehovah God and Jonah laid bare the Creator's pity for the mankind He Himself created. Through these words, you can obtain a deep understanding of God's sincere feelings for humanity....

The following is recorded in the Book of Jonah 4:10-11: "Then said the LORD, You have had pity on the gourd, for the which you have not labored, neither made it grow; which came up in a night, and perished in a night: And should not I spare Nineveh, that great city, wherein are more then six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" These are the actual words of Jehovah God, a conversation between Him and Jonah. While this exchange is a brief one, it is brimming with the Creator's care for mankind and His reluctance to give him up. These words express the true attitude and feelings that God holds within His heart for His creation, and with these clear-cut words, the likes of which are rarely heard by man, God states His true intentions for humanity. This exchange represents an attitude God held toward the people of Nineveh—but what kind of attitude is this? It is the attitude He held toward the people of Nineveh before and after their repentance. God treats humanity in the same manner. Within these words one can find His thoughts, as well as His disposition.

What thoughts of God are revealed in these words? A careful reading immediately reveals that He uses the word "pity"; the use of this word shows God's true attitude toward mankind.

From a semantic perspective, one can interpret the word "pity" in different ways: first, to love and protect, to feel tenderness toward something; second, to love dearly; finally, to be both unwilling to hurt it and unable to bear doing so. In short, it implies tender affection and love, as well as an unwillingness to give up someone or something; it means God's mercy and tolerance toward man. Although God used a word commonly spoken among men, the use of this word lays bare the voice of God's heart and His attitude toward mankind.

While the city of Nineveh was filled with people just as corrupt, evil and violent as those of Sodom, their repentance caused God to change His heart and decide not to destroy them. Because their reaction to God's words and instructions demonstrated an attitude in stark contrast to that of the citizens of Sodom, and because of their honest

submission to God and honest repentance for their sins, as well as their true and heartfelt behavior in all regards, God once more demonstrated His heartfelt pity and bestowed it upon them. God's reward and His pity for humanity are impossible for anyone to duplicate; no person can possess God's mercy or tolerance, nor His sincere feelings toward humanity. Is there anyone whom you deem a great man or woman, or even a superman, who would, from a high point, speaking as a great man or woman or upon a supreme point, make this kind of statement to mankind or to creation? Who amongst mankind can know humanity's living conditions like the palm of their hands? Who can bear a burden and responsibility for humanity's existence? Who is capable to proclaim the destruction of a city? And who is capable of pardoning a city? Who can say that they cherish their own creation? Only the Creator! Only the Creator has pity on this mankind. Only the Creator shows this mankind tenderness and affection. Only the Creator holds a true, unbreakable affection for this mankind. Likewise, only the Creator can bestow mercy on this mankind and cherish all of His creation. His heart leaps and aches at every one of man's actions: He is angered, distressed and grieved over man's evil and corruption; He is pleased, joyful, forgiving and jubilant for man's repentance and belief; every single one of His thoughts and ideas exist for and revolve around mankind; what He is and has is expressed entirely for mankind's sake; the entirety of His emotions are intertwined with mankind's existence. For mankind's sake, He travels and rushes about; He silently gives forth every bit of His life; He dedicates every minute and second of His life.... He has never known how to pity His own life, yet He has always pitied and cherished the mankind He Himself created.... He gives all that He has to this humanity.... He grants His mercy and tolerance unconditionally and without expectation of recompense. He does this only so that mankind can continue to survive before His eyes, receiving His provision of life; He does this only so that mankind may one day submit before Him and recognize that He is the One who nourishes man's existence and supplies the life of all creation.

The Creator Expresses His True Feelings for Humanity

This conversation between Jehovah God and Jonah is without a doubt an expression of the Creator's true feelings for humanity. On one hand it informs people of the Creator's understanding of all of nature under His

command; as Jehovah God said, “And should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?” In other words, God’s understanding of Nineveh was far from a cursory one. He not only knew the number of living things within the city (including people and livestock), He also knew how many could not discern between their right and left hands—that is, how many children and youths were present. This is concrete proof of God’s superb understanding of mankind. On the other hand this conversation informs people of the Creator’s attitude toward humanity, which is to say the weight of humanity in the Creator’s heart. It is just as Jehovah God said: “You have had pity on the gourd, for the which you have not labored, neither made it grow; which came up in a night, and perished in a night: And should not I spare Nineveh, that great city...?” These are Jehovah God’s words of blame toward Jonah, but they are all true.

Although Jonah was entrusted with proclaiming Jehovah God’s words to the people of Nineveh, he did not understand Jehovah God’s intentions, nor did he understand His worries and expectations for the people of the city. With this reprimand God meant to tell him that humanity was the product of His own hands, and God had put forth painstaking effort for every single person; every person carried with them God’s hopes; every person enjoyed the supply of God’s life; for every person, God had paid a painstaking cost. This reprimand also told Jonah that God cherished humanity, the work of His own hands, as much as Jonah himself cherished the gourd. God would by no means easily abandon them before the last possible moment; moreover, there were so many children and innocent livestock inside the city. When dealing with these young and ignorant products of God’s creation, who could not even distinguish their right hands from their left, God was all the more unable to end their lives and determine their outcomes in such a hasty manner. God hoped to see them grow up; He hoped that they would not walk the same paths as their elders, that they would not have to hear Jehovah God’s warning again, and that they would bear witness to Nineveh’s past. Even more so God hoped to see Nineveh after it had repented, to see Nineveh’s future following its repentance, and more importantly, to see Nineveh live under God’s mercy once again. Therefore, in God’s eyes, those objects of creation who could not distinguish between their right and left hands were Nineveh’s future. They would shoulder Nineveh’s despicable past, just as they would shoulder the important duty of bearing witness to

Nineveh's past and future under Jehovah God's guidance. In this declaration of His true feelings, Jehovah God presented the Creator's mercy for humanity in its entirety. It showed to humanity that "the Creator's mercy" is not an empty phrase, nor is it a hollow promise; it has concrete principles, methods and objectives. He is true and real, and uses no falsehoods or disguises, and in this same manner His mercy is endlessly bestowed upon humanity in every time and age. However, to this very day, the Creator's exchange with Jonah is God's sole, exclusive verbal statement of why He shows mercy to humanity, how He shows mercy to humanity, how tolerant He is of humanity and His true feelings for humanity. Jehovah God's succinct conversation expresses His complete thoughts for humanity; it is a true expression of His heart's attitude toward humanity, and it is also concrete proof of His broad bestowal of mercy upon humanity. His mercy is not only bestowed upon humanity's elder generations; it is also granted to the younger members of humanity, just as it has always been, from one generation to the next. Although God's wrath frequently comes down upon certain corners and certain eras of humanity, God's mercy has never ceased. With His mercy, He guides and leads one generation of His creation after the next, supplies and nourishes one generation of creation after the next, because His true feelings toward humanity will never change. Just as Jehovah God said: "And should I not spare Nineveh...?" He has always cherished His own creation. This is the mercy of the Creator's righteous disposition, and it is also the pure uniqueness of the Creator!

(III) Five Types of People

For the time being, I will leave our fellowship about God's righteous disposition finished at that. Next I will classify God's followers into several categories, according to their understanding of God and their understanding and experience with His righteous disposition, so that you may know the stage you currently belong to as well as your current stature. In terms of their knowledge of God and their understanding of His righteous disposition, the different stages and statures which people occupy can generally be separated into five types. This topic is predicated on the basis of knowing the unique God and His righteous disposition; therefore, as you read the following content, you should carefully attempt to figure out exactly how much understanding and knowledge you have regarding God's uniqueness and His righteous dis-

position, and then use this to judge which stage you truly belong to, how large your stature truly is, and which type of person you truly are.

The first type is known as the “infant in swaddling clothes” stage.

What is an infant in swaddling clothes? An infant in swaddling clothes is an infant who has just come into this world, a newborn. It is when people are at their smallest and most immature.

People at this stage essentially possess no awareness or consciousness of matters of belief in God. They are bewildered and ignorant toward everything. These people may have believed in God for a long time or for not a very long time at all, but their bewildered and ignorant state and their true stature place them within the stage of an infant in swaddling clothes. The precise definition of the situation of an infant in swaddling clothes is as such: No matter how long this kind of person has believed in God, he will always be muddle-headed, confused and simple-minded; he does not know why he believes in God, nor does he know who God is or who is God. Although he follows God, there is no exact definition of God in his heart, and he cannot determine whether whom he follows is God, let alone whether he truly should believe in God and follow Him. These are the true circumstances of this type of person. These people’s thoughts are clouded, and simply put, their belief is one of confusion. They always exist in a state of bewilderment and blankness; muddle-headedness, confusion and simple-mindedness summarize their circumstances. They have never seen nor felt God’s existence, and therefore, talking to them about knowing God is as much use as making them read a book written in hieroglyphics; they will neither understand nor accept it. For them, knowing God is the same as hearing a fantastical tale. While their thoughts may be clouded, they actually firmly believe that knowing God is an utter waste of time and effort. This is the first type of person: an infant in swaddling clothes.

The second type is that of the “suckling infant” stage.

Compared to an infant in swaddling clothes, this type of person has made some progress. Regretfully, they still have no understanding of God whatsoever. They still lack a clear understanding of and insight into God, and they are not very clear as to why they should believe in God, but in their hearts they have their own purpose and clear ideas. They do not concern themselves with whether it is right to believe in God. The objective and purpose they seek through belief in God is to enjoy His grace, to have joy and peace, to live comfortable lives, to have God’s care and protection and to live under God’s blessings. They are not con-

cerned with the degree to which they know God; they have no urge to seek an understanding of God, nor are they concerned with what God is doing or what He wishes to do. They only blindly seek to enjoy His grace and obtain more of His blessings; they seek to receive a hundredfold in the present age, and eternal life in the age to come. Their thoughts, spending and devotion, as well as their suffering, all share the same objective: to obtain God's grace and blessings. They have no concern for anything else. This type of person is certain only that God can keep them safe and bestow His grace upon them. One can say that they are not interested in and not very clear as to why God wishes to save man or the result God wishes to obtain with His words and work. They have never made an effort to know God's substance and righteous disposition, nor can they muster the interest to do so. They do not feel like paying attention to these things, nor do they wish to know them. They do not wish to ask about God's work, God's requirements of man, God's will or anything else related to God; nor could they be bothered to ask about these things. This is because they believe these matters are unrelated to their enjoyment of God's grace; they are only concerned with a God who can bestow grace and is related to their personal interests. They have no interest whatsoever in anything else, and so they cannot enter the reality of the truth, regardless of how many years they have believed in God. Without anyone to water or feed them often, it is difficult for them to continue down the path of belief in God. If they cannot enjoy their earlier joy and peace or enjoy God's grace, they are quite liable to back out. This is the second type of person: the person who exists in the stage of the suckling infant.

The third type is the stage of the weaning infant—the stage of the young child.

This group of people possesses some clear awareness. These people are aware that enjoying God's grace does not mean that they themselves possess true experience; they are aware that if they never tire of seeking joy and peace, of seeking grace, or if they are able to bear witness by sharing their experiences of enjoying God's grace or by praising the blessings God has bestowed upon them, these things do not mean that they possess life, nor do they mean that they possess the reality of the truth. Beginning from their consciousness, they cease to entertain wild hopes that they will only be accompanied by God's grace; rather, as they enjoy God's grace, they simultaneously wish to do something for God; they are willing to perform their duty, to endure a bit of hardship and

fatigue, to have some degree of cooperation with God. However, because their pursuit in their belief in God is too adulterated, because the individual intentions and desires they harbor are too strong, because their disposition is too wildly arrogant, it is very difficult for them to satisfy God's desire or to be loyal to God; therefore, they frequently cannot realize their individual wishes or honor their promises to God. They often find themselves in contradictory states: They very much wish to satisfy God to the greatest possible degree, yet they use all their might to oppose Him; they often make vows to God but quickly shirk their oaths. Even more often they find themselves in other contradictory states: They sincerely believe in yet deny God and everything that comes from Him; they anxiously hope that God will enlighten them, lead them, supply them and help them, yet they still seek their own way out. They wish to understand and to know God, yet they are unwilling to draw close to Him. Instead, they always avoid God; their hearts are closed to Him. While they have a superficial understanding and experience of the literal meaning of God's words and of the truth, and a superficial concept of God and truth, subconsciously they still cannot confirm or determine whether God is the truth; they cannot confirm whether God is truly righteous; nor can they determine the realness of God's disposition and substance, let alone His true existence. Their belief in God always contains doubts and misunderstandings, and it also contains imaginations and conceptions. As they enjoy God's grace, they also reluctantly experience or practice some of what they believe to be feasible truths, in order to enrich their belief, to augment their experience in believing in God, to verify their understanding of believing in God, to satisfy their vanity of walking upon the life path that they themselves established and accomplishing a righteous cause of mankind. At the same time they also do these things in order to satisfy their own desire for gaining blessings, in order to make a bet so that they can bear greater blessings of humanity, in order to accomplish the ambitious aspiration and lifelong desire of not resting until they have obtained God. These people are seldom able to obtain God's enlightenment, for their desire and their intention of gaining blessings are too important to them. They have no desire to and cannot bear to give this up. They fear that without the desire to gain blessings, without the long-cherished ambition of not resting until they have obtained God, they will lose the motivation to believe in God. Therefore, they do not wish to face reality. They do not wish to face God's words or God's work. They do not wish to face up to God's dispos-

ition or substance, let alone bring up the subject of knowing God. This is because once God, His substance and His righteous disposition replace their imaginations, their dreams will go up in smoke; their so-called pure faith and “merits” accumulated through years of painstaking work will vanish and come to nothing; their “territory” that they have conquered with their sweat and blood over the years will be on the verge of collapse. This will signify that their many years of hard work and effort have been futile, that they must begin again from nothing. This is the most difficult pain for them to bear in their hearts, and it is the result that they least desire to see; therefore they are always locked in this kind of stalemate, refusing to turn back. This is the third type of person: the person who exists in the stage of the weaning infant.

The three types of people described above—in other words, the people who exist in these three stages—do not possess any true belief in God’s identity and status or in His righteous disposition, nor do they have any clear, definite recognition or confirmation of these things. Therefore, it is very difficult for these three types of people to enter the reality of the truth, and it is also difficult for them to receive God’s mercy, enlightenment or illumination because the manner in which they believe in God and their mistaken attitude toward God make it impossible for Him to perform work within their hearts. Their doubts, misconceptions and imaginations regarding God have exceeded their belief and knowledge of God. These are three very dangerous types of people as well as three very dangerous stages. When one maintains an attitude of doubt toward God, God’s substance, God’s identity, the matter of whether God is the truth and the realness of His existence and cannot be sure of these things, how can one accept everything that comes from God? How can one accept the fact that God is the truth, the way and the life? How can one accept God’s chastisement and judgment? How can one accept God’s salvation? How can this kind of person obtain God’s true guidance and supplying? Those who are in these three stages can oppose God, pass judgment on God, blaspheme God or betray God at any time. They can abandon the true way and forsake God at any time. One can say that people in these three stages exist in a critical period, for they have not entered the right track of believing in God.

The fourth type is the stage of the maturing child; that is, childhood.

After one has been weaned—that is, after they have enjoyed an ample amount of grace, one begins to explore what it means to believe in God, to wish to understand different questions, such as why man is living,

how man should live and why God performs His work upon man. When these unclear thoughts and confused notions emerge within them and exist within them, they continuously receive watering and are also able to perform their duty. During this period, they no longer have any doubts as to the truth of God's existence, and they have an accurate grasp of what it means to believe in God. Upon this foundation they have a gradual knowledge of God, and they gradually obtain some answers to their unclear thoughts and confused notions as to God's disposition and substance. In terms of their changes in disposition as well as their knowledge of God, people in this stage begin to step onto the right track and enter a transition period. It is within this stage that people begin to have life. Clear indications of possessing life are the gradual resolution of the various questions related to knowing God that people have in their hearts—misunderstandings, imaginations, conceptions and vague definitions of God—that they not only really believe and know the realness of God's existence but also possess a clear definition and orientation of God in their hearts, that truly following God replaces their vague faith. During this stage, people gradually come to know their misconceptions toward God and their mistaken pursuits and ways of belief. They begin to crave the truth, to crave experiencing God's judgment, chastening and discipline, to crave a change in their disposition. They gradually abandon all sorts of conceptions and imaginations of God during this stage; at the same time they change and rectify their incorrect knowledge of God and obtain some correct fundamental knowledge of God. Although a portion of the knowledge possessed by people at this stage is not too specific or accurate, at the very least they gradually begin to abandon their conceptions, mistaken knowledge and misunderstandings of God; they no longer maintain their own conceptions and imaginations toward God. They begin to learn how to abandon—to abandon things found among their own conceptions, from knowledge and from Satan; they start to be willing to submit to correct and positive things, even to things that come from God's words and conform to the truth. They also begin to attempt to experience God's words, to personally know and carry out His words, to accept His words as the principles of their actions and as the basis for changing their disposition. During this period, people unconsciously accept God's judgment and chastisement, unconsciously accept God's words as their life. While they accept God's judgment, chastisement, and accept God's words, they become increasingly aware of and able to sense that the God

that they believe in within their hearts truly exists. In God's words, their experiences and their lives, they increasingly feel that God has always presided over man's fate, led man, and supplied man. Through their association with God, they gradually confirm God's existence. Therefore, before they realize it, they have already subconsciously approved of and firmly believed in God's work, and have approved of God's words. Once people approve of God's words and approve of God's work, they unceasingly deny themselves, deny their own conceptions, deny their own knowledge, deny their own imaginations, and at the same time also unceasingly seek what the truth is and what God's will is. People's knowledge of God is quite superficial during this period of development—they are even unable to clearly elaborate this knowledge using words, nor can they specifically elaborate it—and they only have a perceptive understanding; however, when juxtaposed with the preceding three stages, the immature lives of people in this period have already received watering and the supply of God's words, and have already begun to sprout. It is like a seed buried in the ground; after obtaining moisture and nutrients, it will break through the soil; its sprouting represents the birth of a new life. This birth of a new life allows one to glimpse the indications of life. With life, people will thereby grow. Therefore, upon these foundations—gradually making their way onto the right track of believing in God, abandoning their own conceptions, obtaining God's guidance—people's lives will inevitably grow step by step. Upon what basis is this growth measured? It is measured according to their experience with God's words and their true understanding of God's righteous disposition. Although they find it very difficult to use their own words to accurately describe their knowledge of God and His substance during this period of growth, this group of people is no longer subjectively willing to pursue pleasure through the enjoyment of God's grace, or to pursue their purpose behind believing in God, which is to obtain His grace. Instead, they are willing to seek living by God's word, to become a subject of God's salvation. Additionally, they possess the confidence and are ready to accept God's judgment and chastisement. This is the mark of a person in the stage of growth.

Although people in this stage have some knowledge of God's righteous disposition, this knowledge is very hazy and indistinct. While they cannot clearly elaborate this, they feel they have already gained something internally, for they have obtained some measure of knowledge and understanding of God's righteous disposition through God's

chastisement and judgment; however, it is all rather superficial, and it is still at an elementary stage. This group of people has a concrete point of view with which they treat God's grace. This point of view is expressed in the changes of the objectives they pursue and the way in which they pursue them. They have already seen—in God's words and work, in all kinds of His requirements of man and in His revelations of man—that if they still do not pursue the truth, if they still do not pursue to enter the reality, if they still do not seek to satisfy and know God as they experience His words, they will lose the significance of believing in God. They see no matter how much they enjoy God's grace, they cannot change their disposition, satisfy God or know God, and that if they continuously live among God's grace, they will never achieve growth, obtain life or be able to receive salvation. In summary, if one cannot truly experience God's words and is unable to know God through His words, one will eternally remain at the stage of an infant and never make a single step forward in the growth of one's life. If you forever exist in the stage of an infant, if you never enter the reality of God's word, if you are never able to live by God's word, if you are never able to possess true belief and knowledge of God, is there any possibility for you to be made complete by God? Therefore, anyone who enters the reality of God's word, anyone who accepts God's word as their life, anyone who begins to accept God's chastisement and judgment, anyone whose corrupt disposition begins to change, and anyone who has a heart that craves the truth, has a desire to know God, has a desire to accept God's salvation—these people are those who truly possess life. This is truly the fourth type of person, that of the maturing child, the person in the stage of childhood.

The fifth type is the stage of mature life, or the adult stage.

After experiencing the toddling stage of childhood, this stage of growth full of repeated reversals, people's lives have already stabilized, their forward paces no longer cease, nor is anyone able to obstruct them. Although the path ahead is still rough and rugged, they are no longer weak or fearful; they no longer fumble ahead or lose their bearings. Their foundations are rooted deep within the real experience of God's word. Their hearts have been drawn in by God's dignity and greatness. They crave to follow God's footsteps, to know God's substance, to know God in His entirety.

People in this stage already know clearly who they believe in, and they know clearly why they should believe in God and the meanings of their own respective lives; they also know clearly that everything God

expresses is the truth. In their many years of experience, they realize that without God's judgment and chastisement, one will never be able to satisfy or know God, nor will one ever truly be able to come before God. Within these people's respective hearts is a strong desire to be tried by God, in order to see God's righteous disposition while being tried, to attain a purer love, and at the same time be able to more truly understand and know God. Those belonging to this stage have already entirely bid farewell to the infant stage, the stage of enjoying God's grace and eating bread and being filled. They no longer place extravagant hopes on making God tolerate and show mercy to them; rather, they are confident to receive and hope for God's unceasing chastisement and judgment, so as to separate themselves from their corrupt disposition and satisfy God. Their knowledge of God, their pursuits or the final goals of their pursuits: these things are all very clear in their hearts. Therefore, people in the adult stage have already completely bid farewell to the stage of vague faith, to the stage in which they rely on grace for salvation, to the stage of immature life that cannot withstand trials, to the stage of haziness, to the stage of fumbling, to the stage of frequently having no path to take, to the unstable period of alternating between sudden heat and cold, and to the stage where one follows God with one's eyes covered. This kind of person frequently receives God's enlightenment and illumination, and frequently engages in true association and communication with God. One can say that people living in this stage have already grasped part of God's will; they are able to find the principles of the truth in everything they do; they know how to satisfy God's desire. Furthermore, they have also found the path to knowing God and have begun to bear witness to their knowledge of God. During the process of gradual growth, they have a gradual understanding and knowledge of God's will, of God's will in creating humanity, of God's will in managing humanity; additionally, they also gradually have an understanding and knowledge of God's righteous disposition in terms of substance. No human conception or imagination can replace this knowledge. While one cannot say that in the fifth stage a person's life is completely mature or call this person righteous or complete, this kind of person has already taken a step toward the stage of maturity in life; this person is already able to come before God, to stand face to face with God's word and face to face with God. Because this kind of person has experienced so much of God's word, experienced innumerable trials and experienced innumerable instances of discipline, judgment and chastisement from God, their

submission to God is not relative but absolute. Their knowledge of God has transformed from subconscious to clear and precise knowledge, from superficial to deep, from blurry and hazy to meticulous and tangible, and they have changed from strenuous fumbling and passive seeking to effortless knowledge and proactive witnessing. It can be said that people in this stage have possessed the reality of the truth of God's word, that they have stepped onto a path to perfection like Peter's. This is the fifth type of person, one who lives in a state of being mature—the adult stage.

October 30, 2014

GOD HIMSELF, THE UNIQUE III

God's Authority (II)

Today we will continue our fellowship about the topic of "God Himself, the Unique." We have already had two fellowships on this subject, the first concerning God's authority, and the second concerning God's righteous disposition. After listening to these two fellowships, have you gained a new understanding of God's identity, status, and substance? Have these insights helped you achieve a more substantive knowledge and certainty of the truth of God's existence? Today I plan to expand upon the topic of "God's authority."

Understanding God's Authority From the Macro- and Micro-Perspectives

God's authority is unique. It is the characteristic expression of, and the special substance of, the identity of God Himself. No created or non-created being possesses such characteristic expression and such special substance; only the Creator possesses this kind of authority. That is to say, only the Creator—God the Unique—is expressed in this way and has this substance. Why talk about God's authority? How is the authority of God Himself different from the authority in man's mind? What is special about it? Why is it particularly significant to talk about it here? Each of you must carefully consider this issue. For most

people, “God’s authority” is a vague idea, one that is very difficult to get one’s head around, and any discussion of it is likely to be nebulous. So there will invariably be a gap between the knowledge of God’s authority that man is capable of possessing, and the substance of God’s authority. To bridge this gap, one must gradually come to know God’s authority by means of real-life people, events, things, or phenomena that are within human reach, that humans are capable of understanding. Though the phrase “God’s authority” may seem unfathomable, God’s authority is not at all abstract. He is present with man every minute of his life, leading him through every day. So, in every person’s day-to-day life he will necessarily see and experience the most tangible aspect of God’s authority. This tangibility is proof enough that God’s authority truly exists, and it fully allows one to recognize and to comprehend the fact that God possesses this authority.

God created everything, and having created it, He has dominion over all things. In addition to having dominion over all things, He is in control of everything. What does this mean, the idea that “God is in control of everything”? How can it be explained? How does it apply to real life? How can you come to know God’s authority by understanding the fact that “God is in control of everything”? From the very phrase “God is in control of everything” we should see that what God controls is not a portion of planets, a portion of creation, much less a portion of mankind, but everything: from the massive to the microscopic, from the visible to the invisible, from the stars in the universe to the living things on earth, as well as microorganisms that cannot be seen with the naked eye or beings that exist in other forms. This is the precise definition of the “everything” that God is “in control of,” and is the scope over which God wields His authority, the extent of His sovereignty and rule.

Before this humanity came into being, the cosmos—all the planets, all the stars in the heavens—already existed. On the macro level, these heavenly bodies have been orbiting regularly, under God’s control, for their entire existence, however many years that has been. What planet goes where at what particular time; what planet does what task, and when; what planet revolves along what orbit, and when it disappears or is replaced—all these things proceed without the slightest error. The positions of the planets and the distances between them all follow strict patterns, all of which can be described by precise data; the paths along which they travel, the speed and patterns of their orbits, the times they are in various positions can be quantified precisely and described by

special laws. For aeons the planets have followed these laws, never deviating one bit. No power can change or disrupt their orbits or the patterns they follow. Because the special laws that govern their motion and the precise data that describe them are predestined by the Creator's authority, they obey these laws on their own, under the Creator's sovereignty and control. On the macro level, it is not hard for man to find out some patterns, some data, as well as some strange and unexplainable laws or phenomena. Though humanity does not admit that God exists, does not accept the fact that the Creator made and has dominion over everything, and moreover does not recognize the existence of the Creator's authority, human scientists, astronomers, and physicists are finding more and more that the existence of all things in the universe, and the principles and patterns that dictate their movements, are all governed and controlled by a vast and invisible dark energy. This fact compels man to face up to and acknowledge that there is a Mighty One in the midst of these patterns of movement, orchestrating everything. His power is extraordinary, and though no one can see His true face, He governs and controls everything at every moment. No man or force can go beyond His sovereignty. Faced with this fact, man must recognize that the laws governing the existence of all things cannot be controlled by humans, cannot be changed by anyone; and at the same time man must admit that human beings cannot fully understand these laws. And they are not naturally-occurring, but are dictated by a Lord and Master. These are all expressions of the authority of God that mankind can perceive on a macro level.

On the micro level, all the mountains, rivers, lakes, seas, and land-masses that man beholds on earth, all the seasons that he experiences, all the things that inhabit the earth, including plants, animals, microorganisms, and humans, are subject to God's sovereignty, are controlled by God. Under God's sovereignty and control, all the things come into being or disappear in accordance with His thoughts, their lives are all governed by certain laws, and they grow and multiply in keeping with them. No human being or thing is above these laws. Why is this? The only answer is, because of God's authority. Or, to put it another way, because of God's thoughts and God's words; because God Himself does it all. That is to say, it is God's authority and God's mind that give rise to these laws; they will shift and change according to His thoughts, and these shifts and changes all occur or disappear for the sake of His plan. Take epidemics, for example. They break out without warning, no one

knows their origins or the exact reasons why they happen, and whenever an epidemic reaches a certain place, those who are doomed cannot escape calamity. Human science understands epidemics to be caused by the spread of vicious or harmful microbes, and their speed, range, and method of transmission cannot be predicted or controlled by human science. Though humanity resists them by every means possible, they cannot control which people or animals are inevitably affected when epidemics break out. The only thing that human beings can do is try to prevent them, resist them, and research them. But no one knows the root causes that explain the beginning or ending of any individual epidemic, and no one can control them. Faced with the rise and spread of an epidemic, the first measure humans take is to develop a vaccine, but often the epidemic dies out on its own before the vaccine is ready. Why do epidemics die out? Some say that the germs have been brought under control, others say they die out because of changes in the seasons.... As to whether these wild speculations hold water, science can offer no explanation, give no precise answer. What humanity faces is not only these speculations but mankind's lack of understanding and fear of the epidemics. No one knows, in the final analysis, why epidemics begin or why they end. Because humanity has faith only in science, relies entirely upon it, but does not recognize the Creator's authority or accept His sovereignty, they will never have an answer.

Under God's sovereignty, all things exist and perish because of His authority, because of His management. Some things come and go quietly, and man cannot tell where they came from or grasp the rules they follow, much less understand the reasons why they come and go. Though man can witness, hear, or experience all that come to pass among all things; though they all have a bearing on man, and though man subconsciously grasps the unusualness, regularity, or even strangeness of the various phenomena, he still knows nothing about the Creator's will and His mind which lie behind them. There are many stories behind them, many hidden truths. Because man has wandered far from the Creator, because he does not accept the fact that the Creator's authority governs all things, he will never know and comprehend everything that happens under its sovereignty. For the most part, God's control and sovereignty exceeds the bounds of human imagination, of human knowledge, of human understanding, of what human science can achieve; the abilities of created humanity cannot rival it. Some

people say, “Since you have not witnessed God’s sovereignty yourself, how can you believe that everything is subject to His authority?” Seeing is not always believing; seeing is not always recognizing and understanding. So where does “belief” come from? I can say with certainty, “Belief comes from the degree and depth of people’s apprehension of, and experience of, the reality and root causes of things.” If you believe that God exists, but you cannot recognize, much less perceive, the fact of God’s control and God’s sovereignty over all things, then in your heart you will never admit that God has this kind of authority and that God’s authority is unique. You will never truly accept the Creator to be your Lord, your God.

The Fate of Humanity and the Fate of the Universe Are Inseparable From the Creator’s Sovereignty

You are all adults. Some of you are middle-aged; some have entered old age. From a non-believer to a believer, and from the beginning of believing in God to accepting God’s word and experiencing God’s work, how much knowledge did you have of God’s sovereignty? What insights did you gain into human fate? Can one achieve everything one desires in life? How many things over the few decades of your existence have you been able to accomplish as you wished? How many things do not happen as expected? How many things come as pleasant surprises? How many things are you still waiting to bear fruit—unconsciously awaiting the right moment, awaiting the will of Heaven? How many things make you feel helpless and thwarted? Everyone is full of hopes about their fate, and anticipates that everything in their life will go as they wish, that they will not want for food or clothing, that their fortunes will rise spectacularly. Nobody wants a life that is poor and downtrodden, full of hardships, beset by calamities. But people cannot foresee or control these things. Perhaps for some, the past is just a jumble of experiences; they never learn what the will of Heaven is, nor do they care what it is. They live out their lives unthinkingly, like animals, living day by day, not caring about what the fate of humanity is, about why humans are alive or how they ought to live. These people reach old age having gained no understanding of human fate, and till the moment they die they have no idea what life is about. Such people are dead; they are beings without spirit; they are beasts. Although living among all things, people derive enjoyment from the many ways in

which the world satisfies their material needs, though they see this material world constantly advancing, their own experience—what their hearts and their spirits feel and experience—has nothing to do with material things, and nothing material is a substitute for it. It is a recognition deep in one's heart, something that cannot be seen with the naked eye. This recognition lies in one's understanding of, and one's feeling of, human life and human fate. And it often leads one to the apprehension that an unseen Master is arranging all things, orchestrating everything for man. In the midst of all this, one cannot but accept fate's arrangements and orchestrations; at the same time, one cannot but accept the path ahead that the Creator has laid out, the Creator's sovereignty over one's fate. This is an undisputed fact. No matter what insight and attitude one holds about fate, no one can change this fact.

Where you will go every day, what you will do, who or what you will encounter, what you will say, what will happen to you—can any of this be predicted? People cannot foresee all these occurrences, much less control how they develop. In life, these unforeseeable events happen all the time, and they are an everyday occurrence. These daily vicissitudes and the ways they unfold, or the patterns by which they play out, are constant reminders to humanity that nothing happens at random, that these things' ramifications, and their inevitability, cannot be shifted by human will. Every happening conveys an admonition from the Creator to mankind, and it also sends the message that human beings cannot control their own fates; at the same time every event is a rebuttal to humanity's wild, futile ambition and desire to take its fate into its own hands. They are like powerful slaps about humanity's ears one after another, forcing people to reconsider who, in the end, governs and controls their fate. And as their ambitions and desires are repeatedly thwarted and shattered, humans naturally arrive at an unconscious acceptance of what fate has in store, an acceptance of reality, of the will of Heaven and the Creator's sovereignty. From these daily vicissitudes to the fates of entire human lives, there is nothing that does not reveal the Creator's plans and His sovereignty; there is nothing that does not send the message that "the Creator's authority cannot be exceeded," that does not convey the eternal truth that "the Creator's authority is supreme."

The fates of humanity and of the universe are intimately entwined with the Creator's sovereignty, inseparably tied to the Creator's orchestrations; in the end, they cannot be teased apart from the Creator's

authority. Through the laws of all things man comes to understand the Creator's orchestration and His sovereignty; through the rules of survival he perceives the Creator's governance; from the fates of all things he draws conclusions about the ways the Creator exercises His sovereignty and control over them; and in the life cycles of human beings and all things man truly experiences the Creator's orchestrations and arrangements for all things and living beings and truly witnesses how those orchestrations and arrangements supersede all earthly laws, rules, and institutions, all other powers and forces. In light of this, humanity is compelled to recognize that the Creator's sovereignty cannot be violated by any created being, that no force can meddle with or alter the events and things predestined by the Creator. It is under these divine laws and rules that humans and all things live and propagate, generation after generation. Is this not the true embodiment of the Creator's authority? Though man sees, in the objective laws, the Creator's sovereignty and His ordination for all events and all things, how many people are able to grasp the principle of the Creator's sovereignty over the universe? How many people can truly know, recognize, accept, and submit to the Creator's sovereignty and arrangement over their own fate? Who, having believed the fact of the Creator's sovereignty over all things, will truly believe and recognize that the Creator also dictates the fate of a human life? Who can truly comprehend the fact that man's fate rests in the Creator's palm? What sort of attitude humanity should take toward the Creator's sovereignty, when confronted with the fact that He governs and controls the fate of humanity, is a decision that every human being who is now confronted with this fact must make for himself.

The Six Junctures in a Human Life

In the course of one's life, every person arrives at a series of critical junctures. These are the most fundamental, and the most important, steps that determine a person's fate in life. What follows is a brief description of these milestones that every person must pass in the course of his or her life.

Birth: The First Juncture

Where a person is born, what family he or she is born into, one's gender, appearance, and time of birth: these are the details of the first

juncture of a person's life.

No one has any choice about these parts in this juncture; they are all predestined long in advance by the Creator. They are not influenced by the external environment in any way, and no manmade factors can change these facts that the Creator has predetermined. For a person to be born means that the Creator has already fulfilled the first step of the fate He has arranged for that person. Because He has predetermined all of these details long in advance, no one has the power to alter any of them. Regardless of a person's subsequent fate, the conditions of one's birth are predestined, and remain as they are; they are not in any way influenced by one's fate in life, nor do they in any way affect the Creator's sovereignty over it.

1. A New Life Is Born Out of the Creator's Plans

Which details of the first juncture—the place of one's birth, one's family, one's gender, one's physical appearance, the time of one's birth—is a person able to choose? Obviously, one's birth is a passive event: One is born involuntarily, in a certain place, at a certain time, into a certain family, with a certain physical appearance; one involuntarily becomes a member of a certain household, inherits a certain family tree. One has no choice at this first life juncture, but is born into an environment that is fixed according to the Creator's plans, into a specific family, with a specific gender and appearance, and at a specific time which is intimately linked with the course of a person's life. What can a person do at this critical juncture? All told, one has no choice about any single one of these details concerning one's birth. Were it not for the Creator's predestination and His guidance, a life newly born into this world would not know where to go or where to stay, would have no relations, belong nowhere, have no real home. But because of the Creator's meticulous arrangements, it begins the journey of its life with a place to stay, parents, a place it belongs to, and relatives. Throughout this process, the advent of this new life is determined by the Creator's plans, and everything it will come to possess will be bestowed upon it by the Creator. From a free-floating body with nothing to its name it gradually becomes a flesh-and-blood, visible, tangible human being, one of God's creations, who thinks, breathes, and senses warm and cold, who can participate in all the usual activities of a created being in the material world, and who will undergo all the things that a created

human being must experience in life. The predetermination of a person's birth by the Creator means that He will bestow upon that person all things necessary for survival; and that a person is born likewise means that he or she will receive all things necessary for survival from the Creator, that from that point on he or she will live in another form, provided for by the Creator and subject to the Creator's sovereignty.

2. Why Different Human Beings Are Born Under Different Circumstances

People often like to imagine that if they were reborn, it would be into an illustrious family; if they were women, they would look like Snow White and be loved by everybody, and if they were men, they would be Prince Charming, wanting for nothing, with the whole world at their beck and call. There are often those who are under many illusions about their birth and are often very dissatisfied with it, resenting their family, their appearance, their gender, even the time of their birth. Yet people never understand why they are born into a particular family or why they look a certain way. They do not know that regardless of where they are born or how they look, they are to play various roles and fulfill different missions in the Creator's management—this purpose will never change. In the Creator's eyes, the place one is born, one's gender, one's physical appearance, are all temporary things. They are a series of minuscule jots, tiny symbols in each phase of His management of the whole mankind. And a person's real destination and ending are not determined by his or her birth in any particular phase, but by the mission that he or she fulfills in every life, by the Creator's judgment upon them when His management plan is complete.

It is said that there is a cause for every effect, that no effect is without a cause. And so one's birth is necessarily tied both to one's present life and one's previous life. If a person's death ends their current term of life, then a person's birth is the beginning of a fresh cycle; if an old cycle represents a person's previous life, then the new cycle is naturally their present life. Since one's birth is connected to one's past life as well as one's present life, the location, family, gender, appearance, and other such factors, which are associated with one's birth, are all necessarily related to them. This means that the factors of a person's birth are not only influenced by one's previous life, but determined by one's destiny in the present one. This accounts for the

variety of different circumstances into which people are born: Some are born into poor families, others into rich families. Some are of common stock, others have illustrious lineages. Some are born in the south, others in the north. Some are born in the desert, others in verdant lands. Some people's births are accompanied by cheers, laughter, and celebrations, others bring tears, calamity, and woe. Some are born to be treasured, others to be cast aside like weeds. Some are born with fine features, others with crooked ones. Some are lovely to look upon, others are ugly. Some are born at midnight, others beneath the blaze of the noonday sun. ... The births of people of all stripes are determined by the fates the Creator has in store for them; their births determine their fates in the present life as well as the roles they will play and the missions they will fulfill. All this is subject to the Creator's sovereignty, predestined by Him; no one can escape their predestined lot, no one can change the circumstances of^[a] their birth, and no one can choose their own fate.

Growing Up: The Second Juncture

Depending on what kind of family they are born into, people grow up in different home environments and learn different lessons from their parents. This determines the conditions under which a person comes of age, and growing up^[b] represents the second critical juncture of a person's life. Needless to say, people have no choice at this juncture, either. It too is fixed, prearranged.

1. The Circumstances Under Which One Grows Up Are Fixed by the Creator

A person cannot choose the people or factors under whose edification and influence he or she grows up. One cannot choose what knowledge or skills one acquires, what habits one forms. One has no say in who one's parents and relatives are, what kind of environment one grows up in; one's relationships with the people, events, and things in one's surroundings, and how they influence one's development, are all beyond one's control. Who decides these things, then? Who arranges them? Since people have no choice in the matter, since they cannot de-

Footnotes:

- a. The original text omits "the circumstances of."
- b. The original text reads "this."

cide these things for themselves, and since they obviously do not take shape naturally, it goes without saying that the formation of all this rests in the hands of the Creator. Just as the Creator arranges the particular circumstances of every person's birth, He also arranges the specific circumstances under which one grows up, needless to say. If a person's birth brings changes to the people, events, and things around him or her, then that person's growth and development will necessarily affect them as well. For example, some people are born into poor families, but grow up surrounded by wealth; others are born into affluent families but cause their families' fortunes to decline, such that they grow up in poor environments. No one's birth is governed by a fixed rule, and no one grows up under an inevitable, fixed set of circumstances. These are not things that a person can imagine or control; they are the products of one's fate, and are determined by one's fate. Of course, the bottom line is that they are predestined for a person's fate by the Creator, they are determined by the Creator's sovereignty over, and His plans for, that person's fate.

2. The Various Circumstances Under Which People Grow Up Give Rise to the Different Roles

The circumstances of a person's birth establish on a basic level the environment and circumstances in which they grow up, and the circumstances in which a person grows up are likewise a product of the circumstances of his or her birth. During this time one begins to learn language, and one's mind begins to encounter and assimilate many new things, in the process of which one is constantly growing. The things a person hears with one's ears, sees with one's eyes, and takes in with one's mind gradually enrich and animate one's inner world. The people, events, and things that one comes into contact with, the common sense, knowledge, and skills one learns, and the ways of thinking that one is influenced by, inculcated with, or taught, will all guide and influence a person's fate in life. The language that one learns as one grows and one's way of thinking are inseparable from the environment in which one spends one's youth, and that environment consists of parents, siblings, and other people, events, and things around him or her. So the course of a person's development is determined by the environment in which one grows up, and also depends on the people, events, and things that one comes into contact with during this period of time. Since the

conditions under which a person grows up are predetermined long in advance, the environment in which one lives during this process is also, naturally, predetermined. It is not decided by a person's choices and preferences, but is decided according to the Creator's plans, determined by the Creator's careful arrangements, by the Creator's sovereignty over a person's fate in life. So the people that any person encounters in the course of growing up, and the things one comes into contact with, are all inevitably connected with the orchestration and arrangement of the Creator. People cannot foresee these kinds of complex interrelationships, nor can they control them or fathom them. Many different things and many different people have a bearing on the environment in which a person grows up, and no human being is capable of arranging and orchestrating such a vast web of connections. No person or thing except for the Creator can control the appearance, presence, and disappearance of all the various people, events, and things, and it is just such a vast web of connections that shape a person's development as predestined by the Creator, form the various environments in which people grow up, and create the various roles necessary for the Creator's work of management, laying solid, strong foundations for people to successfully fulfill their missions.

Independence: The Third Juncture

After a person has passed through childhood and adolescence and gradually and inevitably reaches maturity, the next step is for them to completely bid farewell to their youth, say goodbye to their parents, and face the road ahead as an independent adult. At this point^[a] they must confront all the people, events, and things that an adult must face, confront all the links in the chain of their fate. This is the third juncture that a person must pass through.

1. After Becoming Independent, a Person Begins to Experience the Sovereignty of the Creator

If a person's birth and growing up are the "preparatory period" for one's journey in life, laying the cornerstone of a person's fate, then one's independence is the opening soliloquy to one's fate in life. If a

Footnotes:

a. The original text omits "At this point."

person's birth and growing up are wealth they have amassed for their fate in life, then a person's independence is when they begin spending or adding to that wealth. When one leaves one's parents and becomes independent, the social conditions one faces, and the kind of work and career available to one are both decreed by fate and have nothing to do with one's parents. Some people choose a good major in college and end up finding a satisfactory job after graduation, making a triumphant first stride in the journey of their lives. Some people learn and master many different skills and yet never find a job that suits them or find their position, much less have a career; at the outset of their life journey they find themselves thwarted at every turn, beset by troubles, their prospects dismal and their lives uncertain. Some people apply themselves diligently to their studies, yet narrowly miss all their chances to receive a higher education, and seem fated never to achieve success, their very first aspiration in the journey of their lives dissolving into thin air. Not knowing^[a] whether the road ahead is smooth or rocky, they feel for the first time how full of variables human destiny is, and so regard life with hope and dread. Some people, despite not being very well educated, write books and achieve a measure of fame; some, though almost totally illiterate, make money in business and are thereby able to support themselves.... What occupation one chooses, how one makes a living: do people have any control over whether they make a good choice or a bad choice? Do they accord with their desires and decisions? Most people wish they could work less and earn more, not to toil in the sun and rain, dress well, glow and shine everywhere, tower above others, and bring honor to their ancestors. People's desires are so perfect, but when people take their first steps in the journey of their lives, they gradually come to realize how imperfect human destiny is, and for the first time they truly grasp the fact that, though one can make bold plans for one's future, though one may harbor audacious fantasies, no one has the ability or the power to realize his or her own dreams, no one is in a position to control his or her own future. There will always be some distance between one's dreams and the realities that one must confront; things are never as one would like them to be, and faced with such realities people can never achieve satisfaction or contentment. Some people will even go to any length imaginable, will put forth great efforts and make great sacrifices for the sake of their

Footnotes:

a. The original text omits "Not knowing."

livelihoods and future, in attempt to change their own fate. But in the end, even if they can realize their dreams and desires by means of their own hard work, they can never change their fates, and no matter how doggedly they try they can never exceed what destiny has allotted them. Regardless of differences in ability, IQ, and willpower, people are all equal before fate, which makes no distinction between the great and the small, the high and the low, the exalted and the mean. What occupation one pursues, what one does for a living, and how much wealth one amasses in life are not decided by one's parents, one's talents, one's efforts or one's ambitions, but are predetermined by the Creator.

2. Leaving One's Parents and Beginning in Earnest to Play One's Role in the Theater of Life

When one reaches maturity, one is able to leave one's parents and strike out on one's own, and it is at this point that one truly begins to play one's own role, that one's mission in life ceases to be foggy and gradually becomes clear. Nominally one still stays closely tied to one's parents, but because one's mission and the role one plays in life have nothing to do with one's mother and father, in actuality this intimate tie slowly breaks down as a person gradually becomes independent. From a biological perspective, people still cannot help being dependent upon parents in subconscious ways, but objectively speaking, once they are grown they have entirely separate lives from their parents, and will perform the roles they assume independently. Besides birth and childrearing, the parents' responsibility in a child's life is simply to provide him or her with a formal environment to grow up in, for nothing except the predestination of the Creator has a bearing on a person's fate. No one can control what kind of future a person will have; it is predetermined long in advance, and not even one's parents can change one's fate. As far as fate is concerned, everyone is independent, and everyone has his or her own fate. So no one's parents can stave off one's fate in life or exert the slightest influence on the role one plays in life. It could be said that the family into which one is destined to be born, and the environment in which one grows up, are nothing more than the preconditions for fulfilling one's mission in life. They do not in any way determine a person's fate in life or the kind of destiny amidst which a person fulfills his or her mission. And so no one's parents can assist one in accomplishing one's mission in life, no one's relatives can help one

assume one's role in life. How one accomplishes one's mission and in what kind of living environment one performs one's role are entirely determined by one's fate in life. In other words, no other objective conditions can influence the mission of a person, which is predestined by the Creator. All people become mature in their own particular growing-up environments, then gradually, step by step, set off down their own roads in life, fulfill the destinies planned for them by the Creator, naturally, involuntarily entering the vast sea of humanity and assuming their own posts in life, where they begin to fulfill their responsibilities as created beings for the sake of the Creator's predestination, for the sake of His sovereignty.

Marriage: The Fourth Juncture

As one grows older and matures, one grows more distant from one's parents and the environment in which one was born and raised, and instead one begins to seek a direction for one's life and pursue one's own life goals in a way of life different from one's parents. During this time one no longer needs one's parents, but rather a partner with whom one can spend one's life: a spouse, a person with whom one's fate is intimately entwined. In this way, the first major event that one faces following independence is marriage, the fourth juncture one must pass through.

1. One Has No Choice About Marriage

Marriage is a key event in any person's life; it is the time when one starts truly to assume various kinds of responsibilities, begins gradually to fulfill various kinds of missions. People harbor many illusions about marriage before they experience it themselves, and all these illusions are beautiful. Women imagine that their other halves will be Prince Charming, and men imagine that they will marry Snow White. These fantasies go to show that every person has certain requirements for marriage, their own set of demands and standards. Though in this evil age people are constantly bombarded with distorted messages about marriage, which create even more additional requirements and give people all sorts of baggage and strange attitudes, any person who has experienced marriage knows that no matter how one understands it, no matter what one's attitude toward it is, marriage is not a matter of individual choice.

One encounters many people in one's life, but no one knows who will become one's partner in marriage. Though everyone has their own ideas and personal stances on the subject of marriage, no one can foresee who will finally become their true other half, and one's own notions count for little. After meeting a person you like, you can pursue that person; but whether he or she is interested in you, whether he or she is able to become your partner, is not yours to decide. The object of your affections is not necessarily the person with whom you will be able to share your life; and meanwhile someone you never expected quietly enters your life and becomes your partner, becomes the most important element in your fate, your other half, to whom your fate is inextricably bound. And so, though there are millions of marriages in the world, every one is different: How many marriages are unsatisfactory, how many are happy; how many span East and West, how many North and South; how many are perfect matches, how many are of equal rank; how many are happy and harmonious, how many painful and sorrowful; how many are the envy of others, how many are misunderstood and frowned upon; how many are full of joy, how many are awash of tears and cause despair.... In these myriad marriages, humans reveal loyalty and lifelong commitment toward marriage, or love, attachment, and inseparability, or resignation and incomprehension, or betrayal of it, even hatred. Whether marriage itself brings happiness or pain, everyone's mission in marriage is predestined by the Creator and will not change; everyone must fulfill it. And the individual fate that lies behind every marriage is unchanging; it was determined long in advance by the Creator.

2. Marriage Is Born of the Fates of Two Partners

Marriage is an important juncture in a person's life. It is the product of a person's fate, a crucial link in one's fate; it is not founded on any person's individual volition or preferences, and is not influenced by any external factors, but is completely determined by the fates of the two parties, by the Creator's arrangements and predeterminations regarding the fates of the couple. On the surface of it, the purpose of marriage is to continue the human race, but in truth marriage is nothing but a ritual that one undergoes in the process of fulfilling one's mission. The roles that people play in marriage are not merely those of rearing the next generation; they are the various roles that one assumes and the missions one must fulfill in the course of maintaining a marriage. Since one's

birth influences the change of the people, events, and things around one, one's marriage will also inevitably affect them, and furthermore, will transform them in various different ways.

When one becomes independent, one begins one's own journey in life, which leads one step by step toward the people, events, and things related to one's marriage; and at the same time, the other person who will make up that marriage is approaching, step by step, toward those same people, events, and things. Under the Creator's sovereignty, two unrelated people who share a related fate gradually enter into a marriage and become, miraculously, a family, "two locusts clinging to the same rope." So when one enters into a marriage, one's journey in life will influence and touch upon one's other half, and likewise one's partner's journey in life will influence and touch upon one's fate in life. In other words, human fates are interconnected, and no one can fulfill one's mission in life or perform one's role completely independently from others. One's birth has a bearing on a huge chain of relationships; growing up also involves a complex chain of relationships; and similarly, a marriage inevitably exists and maintains in a vast and complex web of human connections, involving every member and influencing the fate of everyone who is a part of it. A marriage is not the product of both members' families, the circumstances in which they grew up, their appearances, their ages, their qualities, their talents, or any other factors; rather, it arises from a shared mission and a related fate. This is the origin of marriage, a product of human fate orchestrated and arranged by the Creator.

Progeny: The Fifth Juncture

After marrying, one begins to nurture the next generation. One has no say in how many and what kind of children one has; this too is determined by a person's fate, predestined by the Creator. This is the fifth juncture through which a person must pass.

If one is born in order to fill the role of another's child, then one rears the next generation in order to fill the role of another's parent. This shift of roles makes one experience different phases of life from different perspectives. It also gives one different sets of life experiences, in which one comes to know the same sovereignty of the Creator, as well as the fact that no one can overstep or alter the predestination of the Creator.

1. One Has No Control Over What Becomes of One's Offspring

Birth, growing up, and marriage all deliver various kinds and different degrees of disappointment. Some people are dissatisfied with their families or their physical appearances; some dislike their parents; some resent or have many bones to pick with the environment in which they grew up. And for most people, among all these disappointments marriage is the most dissatisfactory. Regardless how dissatisfied one is with one's birth, one's growing up, or one's marriage, everyone who has gone through them knows that one cannot choose where and when one was born, what one looks like, who one's parents are, and who one's spouse is, but must simply accept the will of Heaven. But when it comes time for people to raise the next generation, they will project all their unrealized desires in the first half of their lives onto their descendants, hoping that their offspring will make up for all the disappointments they experienced in the first half of their lives. So people indulge in all kinds of fantasies about their children: that their daughters will grow up to be stunning beauties, their sons dashing gentlemen; that their daughters will be cultured and talented and their sons brilliant students and star athletes; that their daughters will be gentle, virtuous, and sensible, their sons intelligent, capable, and sensitive. They hope that be it daughters or sons, they will respect their elders, be considerate of their parents, be loved and praised by everyone. ... At this point hopes for life spring afresh, and new passions are kindled in people's hearts. People know that they are powerless and hopeless in this life, that they will not have another chance, another hope, to stand out from others, and that they have no choice but to accept their fates. And so they project all their hopes, their unrealized desires and ideals, onto the next generation, hoping that their offspring can help them achieve their dreams and realize their desires; that their daughters and sons will bring glory to the family name, become important, rich, or famous; in short, they want to see their children's fortunes soar. People's plans and fantasies are perfect; do they not know that the number of children they have, their children's appearance, abilities, and so forth, are not for them to decide, that their children's fates do not at all rest in their palms? Humans are not the masters of their own fate, yet they hope to change the fates of the younger generation; they are powerless to escape their own fates, yet they try to control those of their sons and daughters. Are they not overestimating themselves? Is this not human

foolishness and ignorance? People go to any length for the sake of their offspring, but in the end, how many children one has, and what one's children are like, do not answer to their plans and desires. Some people are penniless but beget many children; some people are wealthy yet have no child. Some want a daughter but are denied that wish; some want a son but fail to produce a male child. For some, children are a blessing; for others, they are a curse. Some couples are bright, yet give birth to slow-witted children; some parents are industrious and honest, yet the children they raise are indolent. Some parents are kind and upright but have children who turn out to be crafty and vicious. Some parents are sound in mind and body but give birth to handicapped children. Some parents are ordinary and unsuccessful yet have children who achieve great things. Some parents are of low status yet have children who rise to eminence. ...

2. After Raising the Next Generation, People Gain a New Understanding of Fate

Most people who marry do so around age thirty, and at this point in life one does not have any understanding of human destiny. But when people begin to raise children, as their offspring grow, they watch the new generation repeat the life and all the experiences of the previous generation, and they see their own pasts reflected in them and realize that the road walked by the younger generation, just like theirs, cannot be planned and chosen. Faced with this fact, they have no choice but to admit that every person's fate is predestined; and without quite realizing it they gradually lay aside their own desires, and the passions in their hearts gutter and die out.... During this period of time, one has for the most part passed the important milestones in life and has achieved a new understanding of life, adopted a new attitude. How much can a person of this age expect from the future and what prospects do they have? What fifty-year-old woman is still dreaming of Prince Charming? What fifty-year-old man is still looking for his Snow White? What middle-aged woman is still hoping to turn from an ugly duckling into a swan? Do most older men have the same career drive as young men? In sum, regardless of whether one is a man or a woman, anyone who lives to this age is likely to have a relatively rational, practical attitude toward marriage, family, and children. Such a person has essentially no choices left, no urge to challenge fate. As far as human experience goes,

as soon as one reaches this age one naturally develops an attitude that “one must accept fate; one’s children have their own fortunes; human fate is ordained by Heaven.” Most people who do not understand the truth, after having weathered all the vicissitudes, frustrations, and hardships of this world, will summarize their insights into human life with two words: “That’s fate!” Though this phrase encapsulates the worldly people’s conclusion and realization about human fate, though it expresses humanity’s helplessness and could be said to be penetrating and accurate, it is a far cry from an understanding of the Creator’s sovereignty, and is simply no substitute for a knowledge of the Creator’s authority.

3. Believing in Fate Is No Substitute for a Knowledge of the Creator’s Sovereignty

After being a follower of God for so many years, is there a substantial difference between your knowledge of fate and that of the worldly people? Have you truly understood the predestination of the Creator, and truly come to know the Creator’s sovereignty? Some people have a profound, deeply-felt understanding of the phrase “that’s fate,” yet they do not in the least bit believe in God’s sovereignty, do not believe that a human fate is arranged and orchestrated by God, and are unwilling to submit to the sovereignty of God. Such people are as if adrift on the ocean, tossed by the waves, floating with the current, with no choice but to wait passively and resign themselves to fate. Yet they do not recognize that human fate is subject to God’s sovereignty; they cannot come to know God’s sovereignty on their own initiative, and thereby achieve recognition of God’s authority, submit to God’s orchestrations and arrangements, stop resisting fate, and live under God’s care, protection, and guidance. In other words, accepting fate is not the same thing as submitting to the Creator’s sovereignty; belief in fate does not mean that one accepts, recognizes, and knows the Creator’s sovereignty; belief in fate is just recognition of this fact and this outer phenomenon, which is different from knowing how the Creator rules humanity’s fate, from recognizing that the Creator is the source of dominion over the fates of all things, and even more from submitting to the Creator’s orchestrations and arrangements for humanity’s fate. If a person only believes in fate—even feels deeply about it—but is not thereby able to know, recognize, submit to, and accept the Creator’s sovereignty over

the fate of humanity, then his or her life will nonetheless be a tragedy, a life lived in vain, a void; he or she will still be unable to become subject to the Creator's dominion, to become a created human being in the truest sense of the phrase, and enjoy the Creator's approval. A person who truly knows and experiences the Creator's sovereignty should be in an active, not passive or helpless state. While at the same time accepting that all things are fated, he or she should possess an accurate definition of life and fate: that every life is subject to the Creator's sovereignty. When one looks back upon the road one has walked, when one recollects every phase of one's journey, one sees that at every step, whether one's road was arduous or smooth, God was guiding one's path, planning it out. It was God's meticulous arrangements, His careful planning, that led one, unknowingly, to today. To be able to accept the Creator's sovereignty, to receive His salvation—what great fortune that is! If a person's attitude toward fate is passive, it proves that he or she is resisting everything that God has arranged for him or her, that he or she does not have a submissive attitude. If one's attitude toward God's sovereignty over human fate is active, then when one looks back upon one's journey, when one truly comes to grips with God's sovereignty, one will more earnestly desire to submit to everything that God has arranged, will have more of the determination and confidence to let God orchestrate one's fate, to stop rebelling against God. For one sees that when one does not comprehend fate, when one does not understand God's sovereignty, when one gropes forward willfully, staggering and tottering, through the fog, the journey is too difficult, too heart-breaking. So when people recognize God's sovereignty over human fate, the smart ones choose to know it and accept it, to bid farewell to the painful days when they tried to build a good life with their own two hands, instead of continuing to struggle against fate and pursue their so-called life goals in their own manner. When one has no God, when one cannot see Him, when one cannot clearly recognize God's sovereignty, every day is meaningless, worthless, miserable. Wherever one is, whatever one's job is, one's means of living and the pursuit of one's goals bring one nothing but endless heartbreak and irrelievable suffering, such that one cannot bear to look back. Only when one accepts the Creator's sovereignty, submits to His orchestrations and arrangements, and seeks true human life, will one gradually break free from all heart-break and suffering, shake off all the emptiness of life.

4. Only Those Who Submit to the Creator's Sovereignty Can Attain True Freedom

Because people do not recognize God's orchestrations and God's sovereignty, they always face fate defiantly, with a rebellious attitude, and always want to cast off God's authority and sovereignty and the things fate has in store, hoping in vain to change their current circumstances and alter their fate. But they can never succeed; they are thwarted at every turn. This struggle, which takes place deep in one's soul, is painful; the pain is unforgettable; and all the while one is frittering away one's life. What is the cause of this pain? Is it because of God's sovereignty, or because a person was born unlucky? Obviously neither is true. At bottom, it is because of the paths people take, the ways people choose to live their lives. Some people may not have realized these things. But when you truly know, when you truly come to recognize that God has sovereignty over human fate, when you truly understand that everything God has planned for and decided for you is a great benefit, and is a great protection, then you feel your pain gradually lighten, and the whole of you become relaxed, free, liberated. Judging from the states of the majority of people, though on a subjective level they do not want to keep on living as they did before, though they want relief from their pain, objectively they cannot truly come to grips with the practical value and meaning of the Creator's sovereignty over human fate; they cannot truly recognize and submit to the Creator's sovereignty, much less know how to seek out and accept the Creator's orchestrations and arrangements. So if people cannot truly recognize the fact that the Creator has sovereignty over human fate and over all things of human, if they cannot truly submit to the Creator's dominion, then it will be difficult for them not to be driven by, and fettered by, the notion that "one's fate is in one's own hands," it will be difficult for them to shake off the pain of their intense struggle against fate and the Creator's authority, and needless to say it will also be hard for them to become truly liberated and free, to become people who worship God. There is a simplest way to free oneself from this state: to bid farewell to one's former way of living, to say goodbye to one's previous goals in life, to summarize and analyze one's previous lifestyle, philosophy, pursuits, desires, and ideals, and then to compare them with God's will and demands for man, and see whether any of them is consistent with God's will and demands, whether any of them delivers the right values of life, leads one to a greater understanding of the truth, and al-

lows one to live with humanity and human likeness. When you repeatedly investigate and carefully dissect the various goals of life that people pursue and their various different ways of living, you will find that not one of them fits the Creator's original intention when He created humanity. All of them draw people away from the Creator's sovereignty and care; they are all pits into which humanity falls, and which lead them to hell. After you recognize this, your task is to lay aside your old view of life, stay far from various traps, let God take charge of your life and make arrangements for you, try only to submit to God's orchestrations and guidance, to have no choice, and to become a person who worships God. This sounds easy, but is a hard thing to do. Some people can bear the pain of it, others cannot. Some are willing to comply, others are unwilling. Those who are unwilling lack the desire and the resolution to do so; they are clearly aware of God's sovereignty, know perfectly well that it is God who plans out and arranges human fate, and yet they still kick and struggle, are still not reconciled to laying their fates in God's palm and submitting to God's sovereignty, and moreover, they resent God's orchestrations and arrangements. So there will always be some people who want to see for themselves what they are capable of; they want to change their fates with their own two hands, or to achieve happiness under their own power, to see whether they can overstep the bounds of God's authority and rise above God's sovereignty. The sadness of man is not that man seeks happy life, not that he pursues fame and fortune or struggles against his own fate through the fog, but that after he has seen the Creator's existence, after he has learned the fact that the Creator has sovereignty over human fate, he still cannot mend his ways, cannot pull his feet out of the mire, but hardens his heart and persists in his errors. He would rather keep thrashing in the mud, vying obstinately against the Creator's sovereignty, resisting it until the bitter end, without the slightest shred of contrition, and only when he lies broken and bleeding does he at last decide to give up and turn back. This is true human sorrow. So I say, those who choose to submit are wise, and those who choose to escape are pig-headed.

Death: The Sixth Juncture

After so much hustle and bustle, so many frustrations and disappointments, after so many joys and sorrows and ups and downs, after so many unforgettable years, after watching the seasons turn time and

again, one passes the important milestones in life without notice, and all in a flash one finds oneself in one's waning years. The marks of time are stamped all over one's body: One can no longer stand erect, a head of dark hair turns white, bright, lucid eyes grow dim and cloud over, and smooth, supple skin becomes wrinkled and spotted. One's hearing weakens, one's teeth loosen and fall out, one's reactions become delayed, one's movements slow.... At this point, one has completely bid farewell to the passionate years of one's youth and entered the twilight of one's life: old age. Next, one will face death, the last juncture in a human life.

1. Only the Creator Holds the Power of Life and Death Over Man

If one's birth was destined by one's previous life, then one's death marks the end of that destiny. If one's birth is the beginning of one's mission in this life, then one's death marks the end of that mission. Since the Creator has determined a fixed set of circumstances for a person's birth, it goes without saying that He has also arranged a fixed set of circumstances for one's death. In other words, no one is born by chance, no one's death is unexpected, and both birth and death are necessarily connected with one's previous and present lives. The circumstances of one's birth and death are both predetermined by the Creator; this is a person's destiny, a person's fate. Just as much can be said about one's birth, every person's death will occur under a different set of special circumstances, hence people's varying lifespans and the different manners and times of their deaths. Some people are strong and hale and yet die early; others are weak and sickly yet live to an old age, and pass away peacefully. Some perish of unnatural causes, others of natural ones. Some end their lives far from home, others shut their eyes with their loved ones by their side. Some people die in midair, others beneath the earth. Some sink beneath the water, others are lost in disasters. Some die in the morning, others at night. ... Everyone wants an illustrious birth, a brilliant life, and a glorious death, but no one can overstep their own destiny, no one can escape the Creator's sovereignty. This is human fate. Man can make all kinds of plans for his future, but no one can plan the manner and time of their birth and of their departure from the world. Though people do their best to avoid and resist the coming of death, yet still, unbeknownst to them, death silently draws near. No one knows when they will perish or how they will do so, much less where it will happen. Obviously, it is not humanity that holds the power of life and death, not some being in the

natural world, but the Creator, whose authority is unique. Mankind's life and death are not the product of some law of the natural world, but a consequence of the sovereignty of the Creator's authority.

2. One Who Does Not Know the Creator's Sovereignty Will Be Dogged by the Fear of Death

When one enters old age, the challenge one faces is not providing for a family or establishing one's grand ambitions in life, but how to bid farewell to one's life, how to meet the end of one's life, how to put the period at the end of one's own existence. Though on the surface it seems that people pay little attention to death, no one can avoid exploring the subject, for no one knows whether another world lies on the far side of death, a world that humans cannot perceive or feel, one they know nothing about. This makes people afraid to face death head-on, afraid to confront it as they ought, and instead they do their best to avoid the subject. And so it fills every person with dread about death, and adds a veil of mystery to this inevitable fact of life, casts a persistent shadow over every person's heart.

When one feels one's body deteriorating, when one senses that one is drawing nearer to death, one feels a vague dread, an inexpressible fear. Fear of death makes one feel ever more lonely and helpless, and at this point one asks oneself: Where did I come from? Where am I going? Is this how I am going to die, with my life having breezed past me? Is this the period that marks the end of my life? What, in the end, is the meaning of life? What is life worth, after all? Is it about fame and fortune? Is it about raising a family? ... Regardless of whether one has thought about these specific questions, regardless of how deeply one fears death, in the depths of every person's heart there is always a desire to probe the mysteries, a feeling of incomprehension about life, and mixed in with these, sentimentality about the world, a reluctance to leave. Perhaps no one can clearly articulate what it is that man fears, what it is that man wants to probe into, what it is that he is sentimental about and what he is reluctant to leave behind. ...

Because they fear death, people worry far too much; because they fear death, there is so much that they cannot let go of. When they are about to die, some people fret about this or that; they worry about their children, their loved ones, their wealth, as if by worrying they can erase the suffering and dread that death brings on, as if by maintaining a kind of

intimacy with the living they can escape the helplessness and loneliness that accompany death. In the depths of the human heart there lies an inchoate fear, a fear of being parted from one's loved ones, of never again laying eyes upon the blue sky, of never again looking upon the material world. A lonely soul, used to the company of its loved ones, is reluctant to release its grip and depart, all alone, for an unknown, unfamiliar world.

3. A Life Spent Seeking Fame and Fortune Will Leave One at a Loss in the Face of Death

Because of the Creator's sovereignty and predestination, a lonely soul that started out with nothing to its name gains parents and a family, the chance to become a member of the human race, the chance to experience human life and see the world; and it also gains the chance to experience the Creator's sovereignty, to know the marvelousness of the creation by the Creator, and most of all, to know and become subject to the Creator's authority. But most people do not really seize this rare and fleeting opportunity. One exhausts a lifetime's worth of energy fighting against fate, spends all of one's time bustling about trying to feed one's family and shuttling back and forth between wealth and status. The things that people treasure are family, money, and fame; they view these as the most valuable things in life. All people complain about their fates, yet still they push to the back of their minds the questions that it is most imperative to examine and understand: why man is alive, how man should live, what the value and meaning of life is. All of their lives, however many years that may be, they just rush about seeking fame and fortune, until their youth has fled, until they become gray and wrinkled; until they see that fame and fortune cannot stop one's slide toward senility, that money cannot fill the emptiness of the heart; until they understand that no one is exempt from the law of birth, aging, sickness, and death, that no one can escape what fate has in store. Only when they are forced to confront life's final juncture do they truly grasp that even if one owns millions in property, even if one is privileged and of high rank, no one can escape death, every person will return to his or her original position: a solitary soul, with nothing to its name. When one has parents, one believes that one's parents are everything; when one has property, one thinks that money is one's mainstay, that it is one's asset in life; when people have status, they cling tightly to it and would risk their lives for its sake. Only when people are about to let go of this world do they realize that the

things they spent their lives pursuing are nothing but fleeting clouds, none of which they can hold onto, none of which they can take with them, none of which can exempt them from death, none of which can provide company or consolation to a lonely soul on its way back; and least of all, none of which can give a person salvation, allow them to transcend death. Fame and fortune one gains in the material world give one temporary satisfaction, passing pleasure, a false sense of ease, and make one lose one's way. And so people, as they thrash about in the vast sea of humanity, craving peace, comfort, and tranquility of heart, are subsumed again and again beneath the waves. When people have yet to figure out the questions that it is most crucial to understand—where they come from, why they are alive, where they are going, and so forth—they are seduced by fame and fortune, misled, controlled by them, irrevocably lost. Time flies; years pass in an eyeblink; before one realizes it, one has bid farewell to the best years of one's life. When one is soon to depart from the world, one arrives at the gradual realization that everything in the world is drifting away, that one can no longer hold onto the things one possessed; then one truly feels that one still owns nothing at all, like a wailing infant that has just emerged into the world. At this point, one is compelled to ponder what one has done in life, what being alive is worth, what it means, why one came into the world; and at this point, one increasingly wants to know whether there really is an afterlife, whether Heaven really exists, whether there really is retribution.... The nearer one comes to death, the more one wants to understand what life is really about; the nearer one comes to death, the more one's heart seems empty; the nearer one comes to death, the more helpless one feels; and so one's fear of death grows greater by the day. There are two reasons why people behave this way as they approach death: First, they are about to lose the fame and wealth upon which their lives have depended, are about to leave behind everything visible in the world; and second, they are about to confront, all alone, an unfamiliar world, a mysterious, unknown realm where they are afraid to set foot, where they have no loved ones and no means of support. For these two reasons, everyone who faces death feels uneasy, experiences a panic and a sense of helplessness that they have never known before. Only when people actually reach this point do they realize that the first thing one must understand, when one sets foot on this earth, is where human beings come from, why people are alive, who dictates human fate, who provides for and has sovereignty over human existence. These are the true assets in life, the essential basis for human

survival, not learning how to provide for one's family or how to achieve fame and wealth, not learning how to stand out from the crowd or how to live a more affluent life, much less learning how to excel and to compete successfully against others. Though the various survival skills that people spend their lives mastering can offer an abundance of material comforts, they never bring one's heart true peace and consolation, but instead make people constantly lose their direction, have difficulty controlling themselves, miss every opportunity to learn the meaning of life; and they create an undercurrent of trouble about how to properly face death. In this way, people's lives are ruined. The Creator treats everyone fairly, giving everyone a lifetime's worth of opportunities to experience and know His sovereignty, yet it is only when death draws near, when the specter of death hangs over one, that one begins to see the light—and then it is too late.

People spend their lives chasing after money and fame; they clutch at these straws, thinking they are their only means of support, as if by having them they could keep on living, could exempt themselves from death. But only when they are close to dying do they realize how distant these things are from them, how weak they are in the face of death, how easily they shatter, how lonely and helpless they are, with nowhere to turn. They realize that life cannot be bought with money or fame, that no matter how wealthy a person is, no matter how lofty his or her position is, all people are equally poor and inconsequential in the face of death. They realize that money cannot buy life, that fame cannot erase death, that neither money nor fame can lengthen a person's life by a single minute, a single second. The more people feel this way, the more they yearn to keep on living; the more people feel this way, the more they dread the approach of death. Only at this point do they truly realize that their lives do not belong to them, are not theirs to control, and that one has no say over whether one lives or dies, that all of this lies outside of one's control.

4. Come Under the Creator's Dominion and Face Death Calmly

At the moment when a person is born, one lonely soul begins its experience of life on earth, its experience of the Creator's authority which the Creator has arranged for it. Needless to say, for the person, the soul, this is an excellent opportunity to gain knowledge of the Creator's sovereignty, to come to know His authority and to experience it personally. People live their lives under the laws of fate laid out for them

by the Creator, and for any rational person with a conscience, coming to terms with the Creator's sovereignty and recognizing His authority over the course of their several decades on earth is not a difficult thing to do. Therefore it should be very easy for every person to recognize, through his or her own life experiences over the several decades, that all human fates are predestined, and to grasp or to sum up what it means to be alive. At the same time that one embraces these life lessons, one will gradually come to understand where life comes from, to grasp what the heart truly needs, what will lead one to the true path of life, what the mission and goal of a human life ought to be; and one will gradually recognize that if one does not worship the Creator, if one does not come under His dominion, then when one confronts death—when a soul is about to face the Creator once more—one's heart will be filled with boundless dread and unease. If a person has existed in the world for a handful of decades and yet not come to know where human life comes from, not yet recognized in whose palm human fate rests, then it is no wonder that he or she will not be able to face death calmly. A person who has gained the knowledge of the Creator's sovereignty after experiencing several decades of life, is a person with a correct appreciation for the meaning and value of life; a person with a deep knowledge of life's purpose, with real experience and understanding of the Creator's sovereignty; and even more, a person who is able to submit to the Creator's authority. Such a person understands the meaning of God's creation of mankind, understands that man should worship the Creator, that everything man possesses comes from the Creator and will return to Him some day not far in the future; such a person understands that the Creator arranges man's birth and has sovereignty over man's death, and that both life and death are predestined by the Creator's authority. So, when one truly grasps these things, one will naturally be able to face death calmly, to lay aside all of one's worldly possessions calmly, accept and submit happily to all that follows, and welcome the last life-juncture arranged by the Creator rather than blindly dread it and struggle against it. If one views life as an opportunity to experience the Creator's sovereignty and come to know His authority, if one sees one's life as a rare chance to perform one's duty as a created human being and to fulfill one's mission, then one will necessarily have the correct outlook on life, will live a life blessed and guided by the Creator, will walk in the light of the Creator, know the Creator's sovereignty, come under His dominion, become a witness to His miraculous deeds and to His authority. Needless to say, such a person

will necessarily be loved and accepted by the Creator, and only such a person can hold a calm attitude toward death, can joyfully welcome life's final juncture. Job obviously held this kind of attitude toward death; he was in a position to happily accept the final juncture of life, and having brought his life's journey to a smooth conclusion, having completed his mission in life, he returned to the Creator's side.

5. Job's Pursuits and Gains in Life Allow Him to Calmly Face Death

In Scripture it is written about Job: "So Job died, being old and full of days" (Job 42:17). This means that when Job passed away, he had no regrets and felt no pain, but departed naturally from this world. As everyone knows, Job was a man who feared God and shunned evil when he was alive; God commended his righteous deeds, people remembered them, and his life, more than anyone's, had worth and significance. Job enjoyed God's blessings and was called righteous by Him on earth, and he was also tried by God and tested by Satan; he stood witness for God and deserved to be called a righteous person. During the several decades after he was tried by God, he lived a life that was even more valuable, meaningful, grounded, and peaceful than before. Because of his righteous deeds, God tried him; because of his righteous deeds, God appeared to him and spoke to him directly. So, during the years after he was tried Job understood and appreciated life's value in a more concrete way, attained a deeper understanding of the Creator's sovereignty, and gained a more precise and certain knowledge of how the Creator gives and takes away His blessings. The Bible records that Jehovah God bestowed even greater blessings upon Job than He did before, putting Job in an even better position to know the Creator's sovereignty and to face death calmly. So Job, when he grew old and faced death, certainly would not have been anxious about his property. He had no worries, had nothing to regret, and of course did not fear death; for he spent all his life walking the God-fearing, evil-shunning way, and had no reason to worry about his own end. How many people today could act in all the ways Job did when he confronted his own death? Why is no one capable of maintaining such a simple outward bearing? There is only one reason: Job lived his life in the subjective pursuit of belief, recognition, and submission to God's sovereignty, and it was with this belief, recognition, and submission that he passed the important junctures in life, lived out his last

years, and greeted his life's final juncture. Regardless of what Job experienced, his pursuits and goals in life were happy, not painful. He was happy not only because of the blessings or commendation bestowed on him by the Creator, but more importantly, because of his pursuits and life goals, because of the gradual knowledge and true understanding of the Creator's sovereignty that he attained through fearing God and shunning evil, and moreover, because of the wondrous deeds of His that Job experienced personally during his time as a subject to the Creator's sovereignty, and the warm and unforgettable experiences and memories of the coexistence, acquaintance, and mutual understanding between him and God; because of the comfort and happiness that came from knowing the Creator's will; because of the reverence that arose after seeing that He is great, wondrous, lovable, and faithful. The reason that Job was able to face death without any suffering was that he knew that, in dying, he would return to the Creator's side. And it was his pursuits and gains in life that allowed him to face death calmly, to face the prospect of the Creator taking back his life, with an even heart, and moreover, to stand up, unsullied and free from care, before the Creator. Can people nowadays achieve the kind of happiness that Job possessed? Are you yourselves in a position to do so? Since people nowadays are, why are they unable to live happily, like Job did? Why are they unable to escape the suffering from the fear of death? When facing death, some people wet themselves; others shiver, faint, lash out against Heaven and man alike, even wail and weep. These are by no means the sudden reactions that occur when death draws near. People behave in these embarrassing ways mainly because, deep in their hearts, they fear death, because they do not have a clear knowledge and appreciation of God's sovereignty and His arrangements, much less truly submit to them; because people want nothing but to arrange and govern everything themselves, to control their own fates, their own lives and death. It is no wonder, therefore, that people are never able to escape the fear of death.

6. Only by Accepting the Creator's Sovereignty Can One Return to His Side

When one does not have a clear knowledge and experience of God's sovereignty and of His arrangements, one's knowledge of fate and of death will necessarily be incoherent. People cannot see clearly that all this rests in God's palm, do not realize that God is in control of and holds

sovereignty over them, do not recognize that man cannot cast off or escape such sovereignty; and so when facing death there is no end to their last words, worries, and regrets. They are weighed down by so much baggage, so much reluctance, so much confusion, and all this causes them to fear death. For any person born into this world, their birth is necessary and their death inevitable, and no one can surpass this course. If one wishes to depart from this world painlessly, if one wants to be able to face life's final juncture with no reluctance or worry, the only way is to leave no regrets. And the only way to depart without regrets is to know the Creator's sovereignty, to know His authority, and to submit to them. Only in this way can one stay far from human strifes, from evil, from Satan's bondage; only in this way can one live a life like Job's, guided and blessed by the Creator, a life that is free and liberated, a life with value and meaning, a life that is honest and openhearted; only in this way can one submit, like Job, to be tried and deprived by the Creator, submit to the Creator's orchestrations and arrangements; only in this way can one worship the Creator all one's life and win His commendation, as Job did, and hear His voice, see Him appear; only in this way can one live and die happily, like Job, with no pain, no worry, no regrets; only in this way can one live in light, like Job, pass every one of life's junctures in light, smoothly complete one's journey in light, successfully achieve one's mission—to experience, learn, and come to know the Creator's sovereignty as a created being—and pass away in light, and for ever after stand at the Creator's side as a created human being, commended by Him.

Do Not Miss the Opportunity to Know the Creator's Sovereignty

The six junctures described above are crucial phases laid out by the Creator that every normal person must undergo in his or her life. Every one of these junctures is real; none of them can be circumvented, and all bear a relationship to the Creator's predestination and His sovereignty. So for a human being, each of these junctures is an important checkpoint, and how to pass through each of them smoothly is a very serious question that all of you now face.

The handful of decades that make up a human life are neither long nor short. The twenty-odd years between birth and coming of age pass in an eyeblink, and though at this point in life a person is considered an adult, people in this age group know close to nothing about human life and human fate. As they gain more experience, they stride gradually

into middle age. People in their thirties and forties acquire a nascent experience of life and fate, but their ideas about these things are still very foggy. It is not till age forty that some people begin to understand mankind and the universe, which were created by God, to grasp what human life is all about, what human fate is all about. Some people, though they have long been followers of God and are now middle-aged, still do not possess an accurate knowledge and definition of God's sovereignty, much less true submission. Some people care about nothing other than seeking to receive blessings, and though they have lived for many years, they do not know or understand in the least the fact of the Creator's sovereignty over human fate, and so have not entered into a bit of the practical lesson of submitting to God's orchestrations and arrangements. Such people are thoroughly foolish; such people live their lives in vain.

If a human life is divided up according to one's degree of life experience and one's knowledge of human fate, it will roughly break down into three phases. The first phase is youth, the years between birth and middle age, or from birth till thirty. The second phase is maturation, from middle age to old age, or from thirty till sixty. And the third phase is one's mature period, from old age, beginning at sixty, till one departs from the world. In other words, from birth to middle age, most people's knowledge of fate and life is limited to parroting others' ideas; it has almost no real, practical substance. During this period, one's outlook on life and how one makes one's way in the world are all very superficial and naive. This is one's juvenile period. Only after one has tasted all the joys and sorrows of life does one gain a real understanding of fate, does one—subconsciously, deep in one's heart—gradually come to appreciate the irreversibility of fate, and slowly realize that the Creator's sovereignty over human fate truly exists. This is one's maturation period. When one has ceased to struggle against fate, and when one is no longer willing to be drawn into strifes, but knows one's lot, submits to Heaven's will, sums up one's own achievements and errors in life, and is awaiting the Creator's judgment on one's life—this is one's mature period. Considering the different kinds of experiences and gains that people obtain during these three periods, under normal circumstances one's window of opportunity to know the Creator's sovereignty is not very large. If one lives to be sixty, one has only thirty years or so to know God's sovereignty; if one wants a longer period of time, that is only possible if one's life is long enough, if one is able to live a century.

So I say, according to the normal laws of human existence, though it is a very long process from when one first encounters the subject of knowing the Creator's sovereignty to when one is able to recognize the fact of the Creator's sovereignty, and from then till the point when one is able to submit to it, if one actually counts up the years, there are no more than thirty or forty during which one has the chance to gain these rewards. And often, people get carried away by their desires and their ambitions to receive blessings; they cannot discern where the essence of human life lies, do not grasp the importance of knowing the Creator's sovereignty, and so they do not cherish this precious opportunity to enter into the human world to experience human life, experience the Creator's sovereignty, and do not realize how invaluable it is for a created being to receive the Creator's personal guidance. So I say, those people who want God's work to end quickly, who wish God would arrange man's end as soon as possible, so that they could immediately behold His real person and soon be blessed, are guilty of the worst kind of disobedience and foolish in the extreme. And those who desire, during their limited time, to grasp this unique opportunity to know the Creator's sovereignty, are the wise people, the brilliant ones. These two different desires expose two vastly different outlooks and pursuits: Those who seek blessings are selfish and base; they show no consideration for God's will, never seek to know God's sovereignty, never desire to submit to it, simply want to live as they please. They are blithe degenerates; they are the ones to be destroyed. Those who seek to know God are able to set aside their desires, are willing to submit to God's sovereignty and God's arrangements; they try to be the kind of people who are submissive to God's authority and satisfy God's desire. Such people live in light, live in the midst of God's blessings; they will surely be commended by God. No matter what, human choice is useless, humans have no say in how long God's work will take. It is better for people to put themselves at the mercy of God, to submit to His sovereignty. If you do not put yourself at His mercy, what can you do? Will God suffer a loss? If you do not put yourself at His mercy, if you try to be in charge, you are making a foolish choice, and you are the only one who will suffer a loss in the end. Only if people cooperate with God as soon as possible, only if they make haste to accept His orchestrations, know His authority, and recognize all He has done for them, will they have hope, will their lives not be lived in vain, will they attain salvation.

No One Can Change the Fact That God Holds Sovereignty Over Human Fate

After listening to everything I have just said, has your idea of fate changed? How do you understand the fact of God's sovereignty over human fate? To put it simply, under God's authority every person actively or passively accepts His sovereignty and His arrangements, and no matter how one struggles in the course of one's life, no matter how many crooked paths one walks, in the end one will return to the orbit of fate that the Creator has traced out for him or her. This is the insuperability of the Creator's authority, the manner in which His authority controls and governs the universe. It is this insuperability, this form of control and governance, that are responsible for the laws that dictate the lives of all things, that allow humans to transmigrate again and again without interference, that make the world turn regularly and move forward, day after day, year after year. You have witnessed all these facts and you understand them, whether superficially or deeply; the depth of your understanding depends upon your experience and knowledge of the truth, and your knowledge of God. How well you know the reality of the truth, how much you have experienced God's words, how well you know God's substance and disposition—this represents the depth of your understanding of God's sovereignty and arrangements. Is the existence of God's sovereignty and arrangements dependent upon whether human beings submit to them? Is the fact that God possesses this authority determined by whether humanity submits to it? God's authority exists regardless of the circumstances; in all situations, God dictates and arranges every human fate and all things in accordance with His thoughts, His wishes. This will not change because humans change, and it is independent of man's will, cannot be altered by any changes in time, space, and geography, for God's authority is His very substance. Whether man is able to know and accept God's sovereignty, and whether man is able to submit to it, does not in the slightest way change the fact of God's sovereignty over human fate. That is to say, no matter what attitude man takes toward God's sovereignty, it simply cannot change the fact that God holds sovereignty over human fate and over all things. Even if you do not submit to God's sovereignty, He still commands your fate; even if you cannot know His sovereignty, His authority still exists. God's authority and the fact of God's sovereignty over human fate are independent of human will, do not change in accordance with man's preferences and

choices. God's authority is everywhere, at every hour, at every instant. If heaven and earth were to pass away, His authority would never pass away, for He is God Himself, He possesses the unique authority, and His authority is not restricted or limited by people, events, or things, by space or by geography. At all times God wields His authority, shows His might, continues His management work as always; at all times He rules all things, provides for all things, orchestrates all things, just as He always did. No one can change this. It is fact; it has been the unchanging truth since time immemorial!

The Proper Attitude and Practice for One Who Wishes to Submit to God's Authority

With what attitude should man now know and regard God's authority, the fact of God's sovereignty over human fate? This is a real problem that stands before every person. When confronting real-life problems, how should you know and understand God's authority and His sovereignty? When you do not know how to understand, handle, and experience these problems, what attitude should you adopt to show your intention, your desire, and your reality of submitting to God's sovereignty and arrangements? First you must learn to wait; then you must learn to seek; then you must learn to submit. "Waiting" means waiting for the time of God, awaiting the people, events, and things that He has arranged for you, waiting for His will to gradually reveal itself to you. "Seeking" means observing and understanding God's thoughtful intentions for you through the people, events, and things that He has laid out, understanding the truth through them, understanding what humans must accomplish and the ways they must keep, understanding what results God means to achieve in humans and what accomplishments He means to attain in them. "Submitting," of course, refers to accepting the people, events, and things that God has orchestrated, accepting His sovereignty and, through it, coming to know how the Creator dictates man's fate, how He supplies man with His life, how He works the truth into man. All things under God's arrangements and sovereignty obey natural laws, and if you resolve to let God arrange and dictate everything for you, you should learn to wait, you should learn to seek, you should learn to submit. This is the attitude that every person who wants to submit to God's authority must take, the basic quality that every person who wants to accept God's sovereignty and arrange-

ments must possess. To hold such an attitude, to possess such a quality, you must work harder; and only thus can you enter into the true reality.

Accepting God as Your Unique Master Is the First Step in Attaining Salvation

The truths regarding God's authority are truths that every person must regard seriously, must experience and understand with their heart; for these truths have a bearing on every person's life, on every person's past, present, and future, on the crucial junctures that every person must pass in life, on man's knowledge of God's sovereignty and the attitude with which he should face God's authority, and naturally, on every person's final destination. So it takes a lifetime's worth of energy to know and understand them. When you take God's authority seriously, when you accept God's sovereignty, you will gradually come to realize and understand that God's authority truly exists. But if you never recognize God's authority, never accept His sovereignty, then no matter how many years you live, you will not gain the slightest knowledge of God's sovereignty. If you do not truly know and understand God's authority, then when you reach the end of the road, even if you have believed in God for decades, you will have nothing to show for your life, your knowledge of God's sovereignty over human fate will inevitably be zero. Is this not a very sad thing? So no matter how far you have walked in life, no matter how old you are now, no matter how long the rest of your journey is, first you must recognize God's authority and take it seriously, accept the fact that God is your unique Master. Attaining clear, accurate knowledge and understanding of these truths regarding God's sovereignty over human fate is a mandatory lesson for everyone, is the key to knowing human life and attaining the truth, is the daily life and basic lesson of knowing God that everyone faces, and which no one can evade. If some of you wish to take shortcuts to reach this goal, then I say to you, that is impossible! If some of you want to escape God's sovereignty, that is even more impossible! God is man's only Lord, God is the only Master of human fate, and so it is impossible for man to dictate his own fate, impossible for him to surpass it. No matter how great one's abilities, one cannot influence, much less orchestrate, arrange, control, or change the fates of others. Only the unique God Himself dictates all things for man, for only He possesses the unique authority that holds sovereignty over human fate; and so only the Creator is man's unique Master. God's

authority holds sovereignty not only over created humanity, but over non-created beings that no human can see, over the stars, over the cosmos. This is an indisputable fact, a fact that truly exists, which no human or thing can change. If some of you are still dissatisfied with things as they stand, believing that you have some special skill or ability, and still thinking you can get lucky and change your present circumstances or else escape them; if you attempt to change your own fate by means of human effort, and thereby stand out from others and win fame and fortune; then I say to you, you are making things hard for yourself, you are only asking for trouble, you are digging your own grave! One day, sooner or later, you will discover that you made the wrong choice, that your efforts were wasted. Your ambition, your desire to struggle against fate, and your own egregious conduct, will lead you down a road of no return, and for this you will pay a bitter price. Though right now you do not see the severity of the consequence, as you experience and appreciate more and more deeply the truth that God is the Master of human fate, you will slowly come to realize what I am talking about today and its real implications. Whether you truly have a heart and a spirit, whether you are a person who loves the truth, depends on what kind of attitude you take toward God's sovereignty and toward the truth. And naturally, this determines whether you can truly know and understand God's authority. If you have never in your life sensed God's sovereignty and His arrangements, much less recognize and accept God's authority, then you will be utterly worthless, you will be without a doubt the object of God's detestation and rejection, thanks to the path you have taken and the choice you have made. But those who, in God's work, can accept His trial, accept His sovereignty, submit to His authority, and gradually gain real experience of His words, will have attained real knowledge of God's authority, real understanding of His sovereignty, and will have truly become subject to the Creator. Only such people will have truly been saved. Because they have known God's sovereignty, because they have accepted it, their appreciation of and submission to the fact of God's sovereignty over human fate is real and accurate. When they face death they will be able, like Job, to have a mind undaunted by death, to submit to God's orchestrations and arrangements in all things, with no individual choice, with no individual desire. Only such a person will be able to return to the Creator's side as a true created human being.



If you want to read more of God's words
and know God's work of the last days, please contact us.

Gospel Website of the Church of Almighty God
<https://www.holyspiritspeaks.org>

-  <https://www.youtube.com/godfootstepsen>
-  <https://www.facebook.com/godfootstepsen>
-  <https://twitter.com/churchAlmighty>
-  <https://en.blog.hidden-advent.org>
-  info@almightygod.church